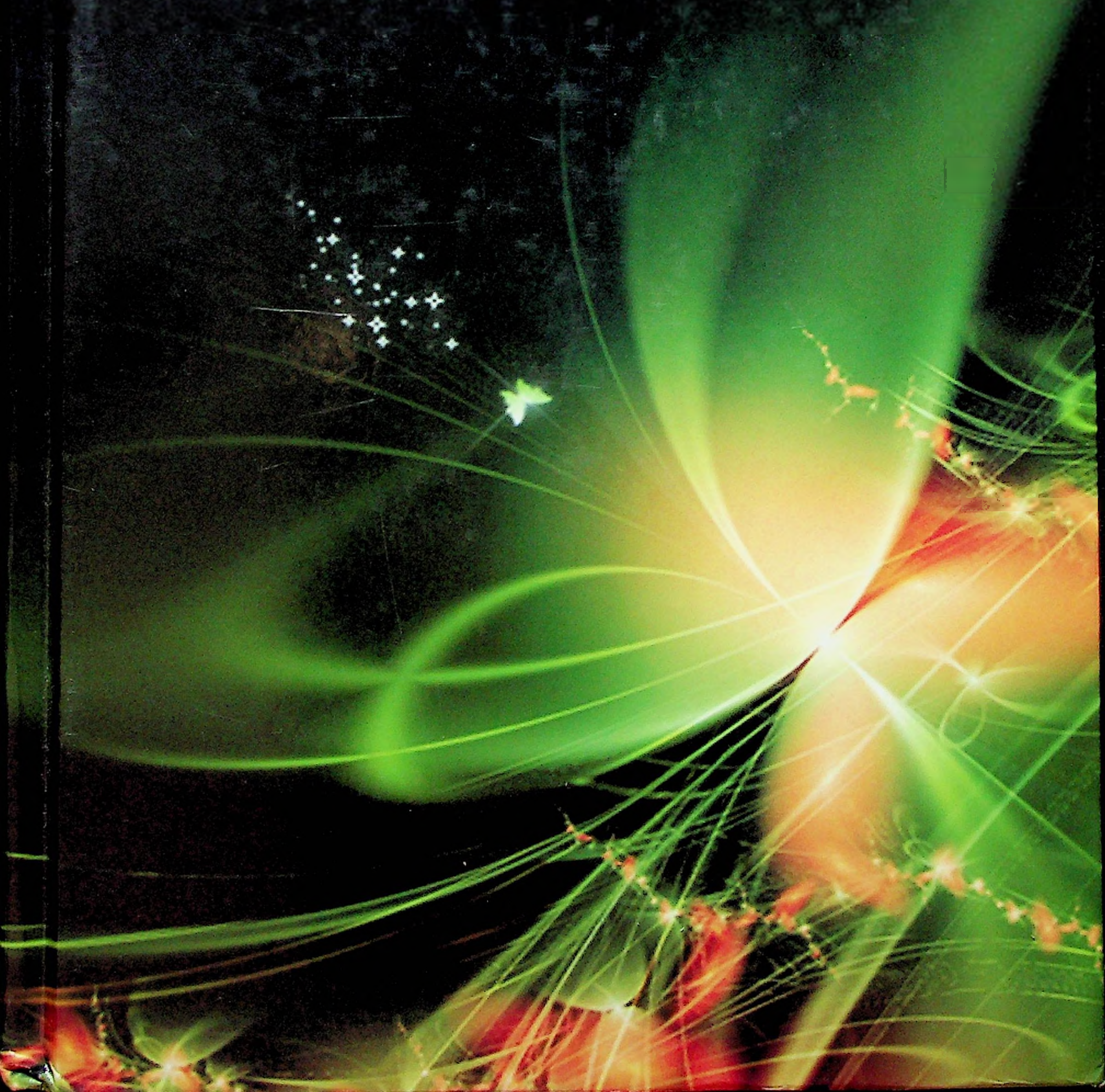
MIKYAL AL-MAKAARIM

fee fawaaid ad-duaa lil-qaaim

CRITERION OF NOBILITIES

on the benefits of praying for Imam Mahdi



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fee fawaaid ad-duaa lil qaaim

CRITERION OF NOBILITIES

on the benefits of praying for al-Qaim

Ayatullah Sayyid Muhammad Taqi Musawi Isfahani

Translated by:

Sayyid Athar Husain S.H. Rizvi

DEDICATED TO

The seal of the Imams of the nations.

Refuge of all, the Divine Proof who will avenge.

One who destroys the enemies, remover of glooms.

To Mahdi Qaim (a)

Is presented this humble gift

TABLE OF CONTENTS

Translators Foreword 18
About the Author 19
Author's Preface 20
Reason for Writing this book 21

Part one

Essentiality of Recognizing the Imam of the Time 23
Rational Proof 23
Textual Proof 25

Part Two

Proofs of the Imamate of Hujjat bin al-Hasan al-Askari 34

Section One

Some *Mutawatir* Traditions Particularly Prove Imamate 41

Section Two

Miracles and faith healings of the Master of Age 44

Part Three

Some rights and favors of His Eminence on us 46
Existence and being 46
Right of survival in the world 49
Right based on relationship to the Holy Prophet 50
The right of the bestower of favor and the medium of favor 51
The right of the father upon his son 52
The Right of the Master over his servants and protégés 53
Right of the teacher on the pupil 54
Right of the Imam on the followers 54

Part Four

Qualities and special merits of Imam-e-Zamana that necessitate praying for him 55

The Letter *Alif*

Eimaan (Faith) in God 55
Amr bil Ma'roof (Enjoining Good) 56
Ijaabat (Fulfillment) of our prayers through his blessings 56
Ihsaan (Favor) upon us 57
Making lawful the rights that have come to us from Him 57
Seeking the Help of His Eminence 57
Helping the oppressed ones of us, Shias 57
Security of the roads and cities by his reappearance 59
Enlivening the Religion of God and Exalting the word of Allah 60
Revenge of His Eminence from the Enemies of God 60
Establishment and Application of Divine penalties 62

Distress and helplessness of His Eminence 63

The Letter *Ba* (B)

Bakhshish (Generosity) of His Eminence 64
Establishing the Proof and Guidance 64
Tribulations of His Eminence (Trials and Afflictions) 64
Blessings of His Eminence 64

The Letter *Ta* (T)

Uniting People 64
The Mercy and Favors of His Eminence with regard to us 65
Bearing pain at our hands 66
Abandoning his own right for us 66
Attending the funeral of our dead 66
Rebuilding the foundations of Islam after its ruin and destruction 68
Completion of the matter by His Eminence 70
Quranic Teachings collected by Amirul Momineen 70

The Letter *Tha* (Th)

Thawaab (reward) of good deeds and their acceptance is subject to the *Wilayat* of His Eminence 74
Revenger of the blood of Husain and the martyrs of Kerbala 74

The Letter *Jeem* (J)

Jamaal (Elegance) and beauty of His Eminence 77
The flow of our sustenance at the hands of His Eminence 80
Jihad of His Eminence 80
Uniting the word on Monotheism and Islam 82
Coming together of helpers of religion from the angels, Jinn and all believers 83
The coming together of the intellects 86

The Letter *H'a* (H')

His Eminence's help (*H'imayat*) to Islam 87
H'arb (War) with opponents 88
Hajj of His Eminence 90
Survival and Life of the Earth due to the presence of Him 90
Forbearance of His Eminence 91
Revival (from dead) of some divine saints for his reappearance 91
Love and Regard of His Eminence for us 91
His Eminence will Judge with Truth 92
The Judgment of His Eminence from Unseen 93

The Letter *Kha* (Kh)

Khulq (Manners) of His Eminence 94
Khauf (Fear) of His Eminence 95
Khilafat (Caliphate) of His Eminence over the Muslims 97
Perfection of the Sciences for him 97
Rising up of Him with the sword after his reappearance 98

The Letter *Daal* (D)
Dua (Supplication) of His Eminence for the Believers 99
Dawat (Call) of His Eminence to truth 102
Calamities are warded off from us due to his blessings 103
Warding off the Calamities and Chastisement from the people through the blessings of the Shias of His Eminence 105
The Letter *Dhaal* (Dh)
Dhabba (warding off) the enemies from the believers during the occultation and reappearance of His Eminence 106
Disgrace of the enemies at the hands of His Eminence after the Reappearance 106
The Letter *Ra* (R)
Rabat (Vigil) 107
Rahat (Comfort) for the Creatures by the Reappearance and Government of His Eminence 107
The Letter *Za* (Z)
Zahmat (Struggle) of His Eminence on the path of faith 108
Zuhd (piety) of His Eminence 108
Ziarat of His Eminence at the tomb of Abi Abdullah al-Husain and other Infallibles 109
The Letter *Seen* (s)
Sirah (Behavior) and Manners of His Eminence 110
Sakhaawat (Charity) of His Eminence 110
The Letter *Sheen* (Sh)
Shuja-at (Valor) of His Eminence 112
Shafa-at (Intercession) of him for us – if Allah wills 112
Shahadat (Testimony) of His Eminence for us 113
Sharaafat – Nobility of His Eminence 113
The Letter *S'aad* (S')
S'abr of His Eminence 114
The Letter *Z"aad* (Z")
Z"iyafat (Hospitability) of His Eminence 114
The Letter *T'a* (T')
T'ahaarat (Purification) of the earth from injustice through His Eminence115
T'alab-e-Huqooq (Recovery of the rights) of the Imams and believers and *T'alab-e-Khoon* (Revenging their blood) 115
The Letter *Z'a* (Z')
Z'uhoor (Appearance) of truth at the hands of His Eminence 115
Z'afar– Victory and Success of him over his opponents 115
Z'ulm – Injustice of the Enemies upon His Eminence 116
Appearance of the perfections of the Imams and their manners and morals by the instance of the reappearance of His Eminence 118

The Letter *A'in* (A')

I'lm (knowledge) of His Eminence 119
I'zzat – Respect of the Saints by the Reappearance of His Eminence........ 120
A'dhaab – Punishment of the enemies........ 120
A'dl – Justice of His Eminence........ 121
A't'f – The Turning of Selfish Desires to Guidance 122
A't'aa (Benevolence) and bestowals of His Eminence 122
A'zlat – Seclusion and self imposed isolation of His Eminence from the people........ 124
I'baadat – Worship of His Eminence........ 124

The Letter *Ghain* (Gh)

Ghaibat (Occultation) of His Eminence 125
Remoteness of His Eminence from his Native Place........ 139
Ghalba (Domination) and victory of Muslims by the reappearance of His Eminence........ 140
Ghina (Self-sufficiency) and Needlessness of the believers due to the blessings of His Eminence 141

The Letter *Fa* (F)

Fadl (grace) and generosity of His Eminence with regard to us........ 141
Fasl (distance) and separation of Him between truth and falsehood........ 141
Faraj – Success of believers through His Eminence........ 142
Fath (Conquest) of the cities and countries of the Infidels........ 144
Fath (Opening) of the red scroll for taking revenge for the Imams 145
Farah (Joy) of the believers at his reappearance and advent 145

The Letter *Qaaf* (Q)

Qatl (Elimination) of the Infidels by the Sword of His Eminence........ 145
Qatl (Slaying) of the Satan 148
Quwwat (Strengthening) of the bodies and hearts of the believers during the time of reappearance 148
Qaza-e-Dain-e-Momineen – Repaying the debts of the believers........ 149
Qaza-e-Hawaij – Fulfilling the needs of the Believers........ 150
Qazawat – Judgment of His Eminence with Truth........ 153
Qurbat – Relationship of His Eminence to the Prophet 154
Qist – Equity of His Eminence 154
Qatl – Elimination of Dajjal –the chief of the misguided – at the hands of His Eminence 158

The Letter *Kaaf* (K)

Kamalaat (Perfections) of His Eminence........ 166
Resemblance of His Eminence to the Prophets 168
Resemblance to Adam........ 168
Resemblance to Habeel........ 169
Resemblance to Sheeth 170
Resemblance to Nuh 171

Resemblance to Idrees 172
Resemblance to Hud 174
Resemblance to Salih 175
Resemblance to Ibrahim 176
Resemblance to Ismail 180
Resemblance to Ishaq 183
Resemblance to Lut 184
Resemblance to Yaqoob 184
Resemblance to Yusuf 185
Resemblance to Khizr 186
Resemblance to Ilyas 191
Resemblance to Dhulqarnain 194
Resemblance to Prophet Shuaib 196
Resemblance to Moosa 197
Reminder 202
Resemblance to Haroon 206
Resemblance to Yusha 207
Resemblance to Hizqil 208
Resemblance to Dawood 210
Resemblance to Sulaiman 212
Resemblance to Asif 213
Resemblance to Daniyal 214
Resemblance to Uzair 214
Resemblance to Jirjees 214
Resemblance to Ayyub 214
Resemblance to Yunus 215
Resemblance to Zakariya 216
Resemblance to Yahya 216
Resemblance to Isa 216
Resemblance to the Seal of the Prophets 222
Resemblance to the Infallible Imams, Allah's blessings be on them 222
Resemblance to Imam Husain 225

The Letter *Kaaf* (K)

Karam (Munificence) of His Eminence 228
Expounding the Sciences for the people 229
Clearing and Removing hardships from the believers 231

The Letter *Laam* (L)

Liwa (Flag) of His Eminence 233

The Letter *Meem* (M)

Marabata (Vigil) of His Eminence in the path of God 235
Miracles of His Eminence 237
Mehnat (Hardships) of His Eminence 237
Masaib (Calamities) of His Eminence 238

Mohabbat Mutaqaabil (Reciprocal Love) of him and the believers......... 238

The Letter *Noon* (N)

Naf' (Benefit) of His Eminence 238
Noor (Effulgence) of His Eminence... 242
Meaning of *Noor* (Effulgence)... 243
Luminosity is the sign of nobility 244
Regarding the Concept that the Being of His Eminence is *Noor* 246
The illuminations of his *Noor* at the beginning of the reappearance, during occultation and presence 250
Brilliance of the effulgence of His Eminence in the world 252
Bounties of His Eminence...261
Help of Islam, Forbidding Evil and Enjoining Good by His Eminence 266
Nida (Call) of His Eminence.. 268
Advice of His Eminence about Allah, the Messenger and the Believers 277

The Letter *Waw* (W)

Wilayat (Mastership) of His Eminence...277
Joining His Eminence 282

The Letter Ha (H)

Hamm (Sorrow) of His Eminence.. 283
Hadam (Destroying) the lairs of infidelity, evil and hypocrisy 283
Hidayat (Guiding) the People 285
Hijran (Migrants) of His Eminence 286

The Letter *Yaa* (Y)

Yad (Bounty) of His Eminence upon us 286
Yumn (Auspiciousness) of His Eminence.. 287

Part Five

Good Consequences of Praying for Deliverance 289
Tawqee of His Eminence 296
Increase in Bounties 298
The being of His Eminence is a bounty.. 298
Thankfulness of bounty is obligatory 300
Thankfulness of bounty is source of its increase 300
Meaning of thankfulness..300
Types of thankfulness – praying is a type of thankfulness 301
Expression of inner love 304
A sign of anticipation (awaiting) 306
Revival of the command of the Purified Imams 306
Distress and fear of the Satan 307
Deliverance from the mischiefs of the last age and remaining safe from Satanic traps 311
Part-fulfillment of the rights of His Eminence upon us 312
Honoring Allah, His religion and His Messenger 315
Prayer of the Master of the Time for those who supplicate for his early

reappearance 317
Becoming eligible for the intercession of His Eminence on Judgment Day 318
Meaning of intercession 319
Proofs of intercession 319
Intercessors on Judgment Day 321
Who is eligible for intercession? 323
Some benefits 330
Praying for an early reappearance is a cause of eligibility 332
Eligibility for intercession of the Holy Prophet and attaining the great intercession 334
A means to Allah, the Mighty and the High 335
Acceptance of prayers 338
Recompensing favor of prophethood of the Holy Prophet 344
Warding off calamities and increase in sustenance 351
Forgiveness of sins 352
Becoming eligible to meet His Eminence in person or in sleep 353
Reminder and encouragement 353
Return (*Raja't*) to the world during the time of reappearance 354
Brotherhood of the Holy Prophet 355
Hastening of the matter of the reappearance of the Master of the Time ..361
Children recompensed for the deeds of parents 361
Bada 363
Reappearance can be advanced or delayed 370
Following the Prophet and the Holy Imam 370
Explanation 371
Fulfillment of Divine Covenant 372
Those who pray would gain the rewards of doing goodness to the parents 374
Safe keeping trust and returning it honestly 374
Regarding the meaning of protected trust 375
Conclusion 384
Regarding the obligatory nature of protecting the trusts 384
How the divine trust is cared for 385
Praying for an early reappearance is among the forms of caring 385
Spread of the effulgence of His Eminence in the supplicant's heart 385
Increase in lifespan 387
Goodness to Relatives causes increase in lifespan 389
Being good to the Holy Prophet and his family is most emphasized. 390
Praying is a form of doing good and a sort of favor 393
Cooperation in good deeds 394
Help of Allah, the Mighty and the High 394
Guidance by the effulgence of the Holy Quran 396
Recognized by the people of the heights (*Araaf*) 397
Reward of seeking knowledge 398

Security from Punishment of the Hereafter 398
Glad tidings and moderateness at time of death 402
Response to the call of Allah and His Messenger 405
In the same level as that of Amirul Momineen 406
Best people in the view of Almighty Allah 407
Most respected persons in view of the Holy Prophet 408
He will enter Paradise at the recommendation of the Messenger 408
The prayer of the Holy Prophet would be there in his favor 409
Forgiveness of sins and replacement of sins with good deeds 409
Almighty Allah helps in worship 410
Removal of Divine Chastisement from the people 410
Rewards of helping and supporting the oppressed 411
Reward of honoring and respecting one who is higher in status 413
Rewards and benefits of paying respect 413
Glorifying Allah, the Mighty and the High 413
Security from fear on the Judgment Day 414
Proximity to the court of Allah 415
Fulfillment of a part of the rights 415
Earning Love 415
Elevated status in the court of the Almighty Allah 415
Meaning of Humility 417
Types of Humility 419
Reward of avenging the blood of Imam Husain 426
Brightness of his light on Judgment Day 444
His intercession for seventy thousand sinners 446
Prayer of Amirul Momineen 446
Enter Paradise without accounting 446
Safe from the thirst of Judgment Day 447
Forever in Paradise 447
Scratching the face of Satan 447
A special gift on the Judgment Day 448
Servants of Paradise 448
Vast shade of the Almighty Allah 448
Reward of a believer's Well-wisher 449
In the presence of the Angels 451
Allah prides 453
Angels seek forgiveness 453
The best people after the Imams 453
Obedience of the *Ulil Amr* (those in authority) 454
Ulil Amr are the Holy Imams 454
Obligatory to obey the *Ulil Amr* 455
The best thing through which people can seek proximity to Allah 455
Praying for an early reappearance is also implied in their obedience 456

Pleasure of the Almighty Allah 456
Source of happiness of the Holy Prophet 456
The Favorite Deed 457
Rulership of Paradise 457
His accounting will be easy. 457
A Kind Companion in *Barzakh* and *Qiyamat* 457
The best deeds 458
Cause of removal of sorrow 458
Praying in the period of occultation better than in reappearance 459
Angels pray for him 460
Dua of His Eminence Sajjad for the Supplicants 461
Attachment to the Two Weighty Things (*Thaqlayn*) 464
Clinging to the Divine Rope 465
Perfection of Faith 465
Reward of worshippers 466
Respecting the Divine Signs 467
Reward of one who is martyred in the company of the Messenger 467
Reward of being martyred under the flag of His Eminence, Qaim 467
Reward of doing a favor to our master, the Master of the Time (aj) 468
Reward of honoring and fulfillment of rights 468
Reward of honoring a great personality 469
Inclusion in the party of the Imams 469
Elevation of ranks in Paradise 469
Security from a bad accounting 470
Getting the highest stations of martyrs 472
Getting the intercession of Lady Fatima 473
Twelve conclusions 473
Reward of performing Hajj of the House of Allah 473
Reward of Umrah 474
Reward of *Etekaf* of two months in Masjidul Haraam. 474
Reward of fasting for two months 474
Acceptance of his intercession in *Qiyamat* 474
Fulfillment of a hundred thousand wishes in *Qiyamat* 474
Reward of seventy circumambulations of Kaaba 474
Reward of emancipating a slave 475
Reward of sending a thousand saddled and bridled horses for God's sake 475
Support of 75000 angels 475
Reward of Serving the Lord for a thousand years 476
Reward of 9000 years of fasting and praying 476
Some Reminders 476

Part Six

Times and conditions emphasized for supplicating 477
After every Obligatory Prayer 477

After Zuhr Prayer 483
After Asr Prayer 486
After Morning Prayer 488
After every two units of the Night Prayer 488
In Qunoot of Prayers 489
In Prostration (Sajdah) 505
In thanksgiving Prostration (Sajdah Shukr) 506
Every morning and evening 506
In the last part of every day 508
Thursday 510
Friday Eve 510
Friday 511
Navroz Day 515
Day of Arafah 515
Eid-ul-Fitr 515
Eid-ul-Azha 516
Dahwul Arz Day - Day of Earth's Expansion 517
Ashura Day 518
Eve of 15th Shaban 518
Day of 15th Shaban 519
Whole month of Ramadan 519
Eve of the 6th of the month of Ramadan 522
8th day of the month of Ramadan 523
Eve of the 12th of the month of Ramadan 524
Day of the 13th of the month of Ramadan 524
Day of 18th and eve of the 19th of the month of Ramadan 525
21st of the month of Ramadan 526
After remembering the tragedy of Imam Husain 528
After reciting the ziyaarat of Imam Zamana (aj) 528
While weeping due to the Fear of Allah 529
After renewing of every blessing and passing away of every calamity 529
At the time of sorrow and grief 529
In hardships and difficulties 530
After the Prayer of Tasbih 530
Before praying for oneself and ones family 530
Day of Ghadeer 530
All possible times of the day and night 532
In the gathering of opponents and usurpers of the rights of the Imams .. 532
To pray for forty consecutive days for the reappearance of the Imam 533
Month of Muharram 533
Places Emphasized for Supplicating for Imam Zamana (aj) 534
Masjidul Haraam 534
Arafat 534

The Cellar (Sardaab).. 534
Places associated with the Twelfth Imam.. 535
Mausoleum of Imam Husain 535
Mausoleum of Imam Reza 536
Mausoleum of Imam Ali Naqi and Imam Hasan Askari 536
Mausoleum of every Imam 536
Part Seven
Value of praying for the hastening of the reappearance of the Imam 537
Some points discussed 537
Value of praying for the reappearance of the Imam openly or secretly.... 548
Some supplications related from the Holy Imams about this 550
Dua Salawat.. 550
Dua Imam Reza 555
Dua in the period of Occultation 564
Dua Qunoot 570
Dua Nudbah..581
Another Dua 593
Part Eight
Duties of people towards the Imam.. 596
To obtain knowledge about the special characteristics of Imam.............. 596
To be respectful while mentioning him 600
Loving Him 620
Making him Popular among the People.. 623
Awaiting his Reappearance... 624
Excellence of awaiting and the reward of the awaiter.............................. 624
Awaiting for the reappearance of Imam Mahdi is obligatory for all 631
The Real Meaning of Intezar 633
Intention of seeking Allah's nearness... 633
Intezar is the opposite of despair or hopelessness. 636
Expressing an eagerness to see him 640
Relating the Praiseworthy Qualities of Imam 642
Grief of a Believer due to Imam's Separation 643
Being Present in Assemblies where merits of Imam are Discussed 644
To organize gatherings where Fadail of Imam shall be discussed........... 646
Composing and Reciting poems in Imam's Praise 647
To Stand up with Respect at the Mention of Imam's name 647
Weeping for Imam's separation... 648
Weeping in separation of the Imam of the Age 650
Praying Allah for Recognition of Imam.. 655
To Pray for Imam Regularly.. 657
Steadfastness in Praying for Imam 658
Reciting Supplications During the Period of Ghaibat 659
Knowledge of the Signs of Reappearance.. 659

Testimony of some signs 665
We must be Submissive as well as Impatient 665
Some traditions narrated from the Holy Imams 665
Types of hastes that are denounced, that lead to corruption, apostasy and infidelity 671
Giving Sadaqah on Behalf of Imam 676
Giving Sadaqah for the Safety of Imam Zamana 681
Performing Hajj on behalf of Imam or sending a proxy for him 682
To perform Tawaf on behalf of Imam or to send someone for performing Tawaf on his behalf 685
Ziarat of the Holy Prophet and Imams on behalf of Imam 686
To Send a Pilgrim for Ziarat on Behalf of Imam 687
Striving for Imam 687
Organizing help of Imam Zamana 692
Having a firm Intention of Helping Imam in event of his reappearance 694
Renewal of Oath at the hands of Imam Every day - Every Friday 695
Meaning of Bayat 695
Regarding the command of Bayyat 697
Renewal of Bayyat Everyday 698
Dua Ahd 699
Renewal of oath every Friday 702
Command for Bayyat in the second meaning 702
Another aspect of Bayyat 709
Helping Imam with one's property 712
Monetary Assistance to the Pious Shias and Friends of Imam 717
Pleasing the Believers 718
Being a well-wisher of Imam Zamana 718
Ziarat of Imam 723
Meeting the righteous believers and socializing with them 723
Reciting Salawat and Salutations upon Imam 723
Gifting the Thawab of prayers to Imam 725
Gift of a Special Prayer 725
Prayer for Hadiya to Amirul Momineen Ali 726
Prayer for Hadiya to Janabe Fatima Zahra 727
Prayer for Hadiya to Imam Hasan 727
Prayer for Hadiya to Imam Husain 727
Prayer for Hadiya to Imam Sajjad 728
Prayer for Hadiya to Imam Baqir 728
Prayer for Hadiya to Imam Ja'far as-Sadiq 728
Prayer for Hadiya to Imam Musa Ibne Ja'far 729
Prayer for Hadiya to Imam Ali Reza 729
Prayer for Hadiya to Imam Muhammad Taqi, Imam Ali Naqi and Imam Hasan Askari 729

A Special Prayer in a particular time for Hadiya of Imam Zamana 731
Reward of Reciting Quran for Imam 731
Tawassul and seeking intercession through Imam Zamana 732
To ask from Imam and address him in supplications 733
Inviting people towards Imam 735
To take care of the rights and duties towards Imam 741
Humility and soft-heartedness while remembering Imam 742
The Scholars should make their Knowledge Evident.......... 742
To practice Taqayyah with mischief-makers and to maintain secrecy from people of other faiths 742
To bear hardships, denials and other testing circumstances for the sake of Imam 747
Pray to Allah for Patience in Imam's Separation 754
Enjoining Patience During Ghaibat..........755
We should not sit in the Assembly where disrespect is caused to Imam . 756
To Feign support to tyrant rulers 758
Avoiding Fame 759
Self Improvement (Development)..........761
Unity and Co-operation in Imam's help 762
Sincere Repentance and fulfillment of Rights 762
To Remember Imam and act upon his Teachings 762
Praying to Allah that we do not lose the remembrance of Imam 765
Humbling our body for Imam 766
Giving precedence to the wish of Imam Zamana to our wishes..........767
Respecting all those near to Imam or associated with him 767
Venerating the Places visited by Imam 768
Justification and analysis regarding the saying of Amirul Momineen 770
Regarding the value of honoring those places and tombs..........777
Not to fix the time of reappearance and to falsify those who fix the time. 780
Conclusion of discussion 800
Falsifying those claiming Deputyship during the Greater Occultation..... 801
To pray for seeing the Imam with forgiveness and faith 809
Following Imam in Moral behavior and deeds 819
Restraining our tongue except for Allah's Remembrance 824
Prayer of Imam Zamana 837
Weeping for Imam Husain 842
Visiting the tomb of Imam Husain 843
Excessively Cursing the Umayyads, openly and secretly.......... 845
Active involvement in the fulfillment of rights of brothers-in-faith 847
Awaiting for the Reappearance and making Preparations for it..........850
Bibliography 855

TRANSLATORS FOREWORD

In the Name of Allah the Beneficent the Merciful. Praise to Allah, the High and the Mighty and Salawaat on His Chosen Messenger, Muhammad al-Mustafa (s) and his Progeny, the Ahle Bayt – who were created from the same effulgence (*Noor*) as that of the Messenger of Allah (s).

By the Grace of Allah and blessings of Imam Mahdi (a), we present herewith the English translation of *Mikyal al Makarim Fee Fawaaid ad-Duaa Lil Qaaim,* by the great scholar, Ayatullah Sayyid Muhammad Taqi Musawi Isfahani (r).

This book was written on the recommendation of the Imam of the Age (a) himself as the readers will learn in the Author's Preface.

The main subject matter of the book is 'Benefits of Praying for the Imam of our time'. But it has introductory chapters dealing with the importance of recognizing the Imam, his specialties and the proofs of his Imamate etc. The later chapters are concerned with the best times and methods of praying for Imam (a) and lastly the author has provided a comprehensive section on the duties of the Shias towards the Imam of their time.

The book in your hand is the translation of first volume. Readers are requested to pray that it may be followed by the translation of the second volume as well, since it also contains many important topics, which would bring to the readers a complete book of a very significant subject for English readers.

I am dedicating the *sawaab* of translating this volume, to my venerable Uncle, *Syed Kazim Husain Nisar Husain Rizvi,* who departed for his heavenly abode recently on 26th June 2008, because it was he that developed my interest in books and the literary field; and it was he that taught me the basics of writing.

Wassalaam

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Dated: Rajab al-Murajjab 1429 A.H./6th July 2008

ABOUT THE AUTHOR

In the name of Allah the Beneficent the Merciful

Praise be to Allah the Lord of the worlds and may Allah bless our chief and our prophet, Muhammad and his pure and chaste progeny till the day of *Qiyamat*.

The author was born in the 1301 year of the Hijra in Isfahan and he passed away in the same town in 1348 A.H. at the age of 47 years. In spite of such a brief life he has left behind a valuable treasure of knowledge which is having such perfection and excellence that it could only be as a result of his sincerity and devotion. He was in fact extremely devoted to the family of the Prophet, especially the Awaited Imam, al-Hujjat Ibnil Hasan al-Askari (aj). He has penned many treatises and books on the subject of the duties of believers during the period of occultation, and the book in your hand is considered to be the most important work on this subject.

In the year 1330 A.H. the author traveled to the Holy Mecca to perform the Hajj. At that time there was a terrible epidemic of plague in Mecca and innumerable Hajis and pilgrims succumbed to it. The author made a vow that if he reached his hometown safely he would write this book. Upon returning home he fulfilled his vow.

The late author has stated in his preface about his deep longing to see the Imam of the time which was fulfilled when he saw Imam Mahdi (a) in his dream who directed him to write this books and even suggested the title.

The present book is divided into eight parts like the eight gates of Paradise. It was first published by the efforts of his sons in 1369 A.H. in Isfahan. It was published in two volumes in 1398 A.H.

AUTHOR'S PREFACE

In the name of Allah the Beneficent the Merciful

O One whose greatness is such that the height of intellectual courage cannot appreciate, and the divings of understanding cannot reach. O One in whose awe the heads humble. And the necks humble themselves for His greatness. And in His fear all the hearts are worried. O Lord You are my hope in the two abodes. Your sacredness is more exalted that Your praise. Glory be to You. Your praise cannot be sufficient and Your glorification cannot encompass. You are like You have praised Yourself and above than what the sayers say. Praise be to You for one bounty after another and tremendous blessings. Send Your blessings and peace on the seal of Your prophets and the most superior of Your chosen ones, Muhammad and his infallible progeny, Your proofs and trustees. Especially the one who is retained for taking revenge from Your enemies. Through whose reappearance is the deliverance of all Your Awliya. And permanent and multiple curses on his enemies who are also Your enemies.

The most important and the most obligatory matter from the point of view of intellect and law is that: You must fulfill the rights of one who has them upon you. And also that you must recompense one who has done a favor to you. And the one who is having the most rights upon us[1] and the one who has done the best and the most favors on us is the same who according to Almighty Allah is the one whose recognition is the completion of our faith, belief in whom is the perfection of our faith, awaiting whose reappearance is our best worship act, to see whom is the heartfelt desire of us all. That is the Master of the Age, the Standard bearer of justice and goodness, the eliminator of the signs of disbelief and rebellion; following whom is made incumbent upon us, whose name we are not supposed to pronounce[2]; the twelfth Infallible Imam and the last of the favorite successors and legatees of the Holy Prophet (s): the *Imam al-Qaim* (one who will rise) *al-Muntazar* (the awaited one) ar-Radi bin az-Zaki al-Hasan al-Askari, may Allah hasten his reappearance and may He ease his program of reappearance and uprising and let us not be separated from him in the world and the hereafter:

From the author:

May I be sacrificed on the one in whose separation I am distressed.
He was the sun and I am a moth in his love.
In his hand would be the God-given standard of victory and help.

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[1] It is narrated from His Eminence, Abi Abdullah Sadiq (a) in *Kafi* that he said, "The Messenger of Allah (s) did not depart from the world until he made this Ummah obliged with regard to our rights..." (Author)

[2] According to some scholars it is prohibited to pronounce the name of the Twelfth Imam (a). One should just mention the Arabic Letters M-H-M-D. Some think it is detestable (Makruh) and some consider it to be permissible. Other opinions are mentioned in the second volume of this book.

That unique gem of ours is unseen to the eyes of the people.
He shall revive the religion of his grandfather and destroy falsehood.
That ruler of our time will judge like Prophet Dawood.
He shall completely eliminate the branches and roots of oppressors.
My soul be sacrificed on him, I am obsessive about him.
May Allah hasten the reappearance of His representative.
May He destroy the arrogance, rebellion and mischief of the oppressors.

Since we are incapable of fulfilling the rights of His Eminence, or to thank him as it befits, we should at least make efforts to fulfill them as much as is possible to do:

"If it is not possible to carry out the required obligation one must at least do as much as one can."

The best worship act during the period of occultation of His Eminence is waiting for the reappearance and praying for his early reappearance; and to prepare for that which will earn his pleasure and make us close to him.

I have written about 80 odd secular and spiritual benefits of praying for the reappearance of His Eminence (a) in the book, *Abwaab al-Jannaat Fee Adaab al-Jama-aa.*

Reason for Writing this book

Then I began to think about writing a unique book which would contain those benefits, arranged in a distinctive manner. However the events of the time, the unfavorable circumstances and one calamity after another prevented me from this pursuit. Till the time I saw in my dream one whom I can neither describe in my writing nor by speech, that is, my Master and my beloved; the Imam for whom I am waiting. I saw him telling me:

> "Do write this book, and also write its Arabic version; and give it the title: Mikyal al Makarim Fee Fawaaid ad-Duaa Lil Qaaim."

In this way I awoke from the dream eagerly and began to fulfill his command but I did not get continued *Tawfeeq* till the year 1330 A.H. when I traveled to Mecca. Because there was an epidemic of plague, I made a vow to the Almighty Allah that if He saved me from that peril and conveyed me to my hometown safely I will begin the compilation of this book.

The Almighty Allah answered my prayers and I reached home safely just as He has always showered His blessings and favors on me. Thus I began to work on the book in order to fulfill the vow because the Almighty Allah says:

> "And fulfill the covenant of Allah when you have made a covenant."[1]

He also says:

> "...and fulfill the promise; surely (every) promise shall be questioned about."[2]

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[1] Surah Nahl 16:91
[2] Surah Isra 17:34

Now this book is like 'a lofty garden, the fruits of which are near at hand: Wherein you shall not hear vain talk.' 'Therein flow springs (of knowledge and recognition);' It has eight doors (Baab/chapters) so that it may be a reminder for you. And indeed, the hearing ears will hear it. And I have made a seal for this book in which there is neither intoxication nor drunkenness. The sealing of it is (with) musk; and for that let the aspirers aspire. And it is for this reward that the workers must work.'[1]

[1] Words within quotes are adapted from the translation of Quran from Surahs, Haqqah, Ghashiya, Waqiyah, Mutaffifeen and Saffat.

PART ONE
ESSENTIALITY OF RECOGNIZING THE IMAM OF THE TIME (A)

Religious faith without recognizing the Imam will not attain certainty; this matter is supported by textual as well as rational proofs.

1. Rational Proof

The same arguments and reasons advocated proving the need and necessity of the Prophet are also applicable in proving the necessity of the presence of the successor and legatee of the Prophet. That after the passing away of the Prophet it is necessary that a successor of his should be present, so that people may refer to him in various matters of their life like they used to refer to the Prophet. Thus it is incumbent on the Almighty Allah to appoint him and it is also incumbent on the people to know the Imam because it is not possible to follow him without having his recognition and identification.

If someone objects that: The reason for sending of the prophets is different in this regard, because people are needful of the prophets in matters of earning livelihood, material aspects of life, the matters connected to the hereafter and resurrection so that they may bring from the Almighty Allah a law for them and that they should act according to it. And since the prophet brought for the people what they needed and explained to them the divine laws and principles and the people recognized them and acted upon them, the other need is removed. And there are scholars and authentic books for explanation and teaching of rules and commands of religion, so the presence of the legatee and successor of the Prophet is not necessary!

We reply: This objection is improper from some aspects:

First: The Prophet stated the laws in general and he explained the rules of religion according of the general need of that time. And this matter is clear to anyone who refers to the traditions of the Holy Prophet (s). On the basis of this the need of the people was not fulfilled to that extent. Rather some of the religious problems are even not understood fully by the scholars leave alone the common people. Thus people are in need of the being of the Imam and the infallible leader so that they may refer to him and learn various things from him.

There is no doubt that the Holy Prophet (s) entrusted all the laws and sciences to his successor who was appointed by Allah as the guide of people after him. And every Imam entrusted them in turn to the Imam after him till the matter reached the Imam of our time (aj). In other words the Holy Imams explained to the people the divine laws they had received from the Holy Prophet (s) and they made them aware of the foundations and meanings of the holy religion.

It is said that if the one explaining the laws of religion is not infallible, the people will not be able to rely on him completely and trust his words and the aim of selecting him will not be realized.

Second: Human beings due to their natural makeup and circumstances and as result of their carnality are always involved in a tussle and contradictions. This matter could be perceived through conscience and also is clearly visible. Therefore it is the demand of divine grace that for removal of conflicts and differences, He must appoint someone who is perfectly cognizant of the reality and facts so that people may refer to him in every age and take his help in their conflicts and problems. And as a result everyone will obtain their rights and divine justice shall be established among the people. One whom the Almighty Allah selected for removing differences and conflicts is that same Imam to whom the people are obliged to obey and to whom they must refer in their different matters and they must rely upon him.

If you have a doubt that: The Holy Imams (a) during their times never commanded except on the basis of apparent rules, and in other words they issued orders according to the same set of rules that religious scholars follow in the period of the occultation of the Imam. Then how can it be claimed that it is demand of divine grace to appoint the Imam so that he may act on the reality and facts?

I say: This practice was due to the obstacle from the side of the people themselves. Such that the obstacle of the reappearance of the Imam was also from the people's side. Thus in such circumstances no objection could be made against them and in no way could one imagine such a matter to be opposed to divine grace. That which proves this claim are traditional reports related from themselves and which explain clearly that if they are given absolute rulership and caliphate comes to them with authority over the world they would govern according to the system of Prophet Dawood and they would make the realities known to the people. Among the traditions narrated from Imam Ja'far Sadiq (a) in *Usool Kafi*[1] is the following:

From Abu Ubaydah al-Hadhdha that His Eminence, Abu Abdillah Sadiq (a) said: "O Abu Ubaydah, when the Qaim of the family of Muhammad rises he shall judge according to the law of Dawood and Sulaiman (a) and he will not ask for evidence and testimony."

In the same book it is mentioned[2] from Aban who narrates that His Eminence, Abu Abdillah Sadiq (a) said:

"The world shall not end till a man from our progeny reappears who will judge like the progeny of Dawood and who will not ask for evidence and testimony; he will restore the rights of every person."

Also the same book mentions[3] from an authentic chain of narrators from Ammar Saabiti that he said:

I asked His Eminence, Imam Ja'far Sadiq (a): How will you rule if the kingdom

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[1] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 2/247
[2] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 2/247
[3] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 2/247

reaches you? He replied: "By divine law and the judgment of Dawood. Thus whenever we have a case to solve whose solution we do not have, Ruhul Qudus will inspire it to us."

In the same way it is narrated from Jauid Hamadani from his chain of narrators that when he asked His Eminence, Imam Ali Ibne Husain (a): What shall be the basis of your judgment? He replied: "According to the judgment of the progeny of Dawood and when we are unable to solve a matter the Ruhul Qudus will bring it for us."[1]

I say: This topic shall be further elaborated in the fourth part of this book under the letter H'a, if the Almighty Allah wills.

Third: If we suppose that all the religious scholars and intellectuals acted on all the rules even then it will not make us needless of the existence of the Imam because they are not immune to mistakes and forgetfulness so in every age we are in need of a person who is infallible and immune from mistakes and forgetfulness so that he may be a point of reference for the people and refuge for them. And that he may explain and tell them about the realities and facts of religious laws, and such a person is none but the Holy Imam.

If at this point someone says: What is the difference between 'no Imam' and 'an Imam who is out of the sight of the people'? We would say: first of all, since the obstacle for the reappearance of His Eminence is from the side of the people themselves it is not having contradiction against divine grace and it does not prove that there is no need of His Eminence. Rather it is incumbent on the people that they must remove the obstacles to reappearance so that they may benefit from his holy presence and that they may gain from his various sciences and recognitions.

Secondly: The occultation of His Eminence is not there at all the times and from everyone. Rather a large number of senior believers had the chance to meet the Imam and had access to him. Their incidents are mentioned in books of senior scholars but quoting them right now is beyond the scope of this topic and since the incidents are narrated by a large number of people we can be certain of their authenticity.

Thirdly: The benefits of the blessed being of His Eminence are not restricted to explanation of the sciences, rather all the benefits and divine graces that reach the creatures are through the *Barakat* of his being as will be explained in Part Three of this book, if the Almighty Allah wills.

2. Textual Proof

Numerous traditional reports that reach to the level of *Tawatur* (widely related) are recorded on this subject, but here for the sake of brevity we shall only relate a few selected ones from the book, *Kafi* of Thiqatul Islam Muhammad Kulaini:

In an authentic report from Muawiyah Ibne Ammar it is related that:

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[1] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 2/249

When His Eminence, Imam Ja'far Sadiq (a) was asked regarding the verse:

"And Allah's are the beautiful names, therefore call on Him thereby."[1]

He said: "By Allah! We are those beautiful names as the Almighty Allah does not accept any deed of the people except through our identification and recognition."[2]

We say: Perhaps the Imams are compared to the 'beautiful names' because they are the proof and guidance of the people towards Allah and they are the signs of divine power and might just as the name is a means of identifying the person to whom it belongs; Allah knows best.

In a reliable report from Abdus Salih, His Eminence, Imam Moosa bin Ja'far (a) is reported to have said:

"Verily, the Proof is not established by Allah on His creatures except through an Imam who is recognized."[3]

I say: His Eminence intends to highlight the necessity of establishment of proof by Allah and the recognition of Allah is not possible except through the existence of the Imam (a). Therefore it is incumbent on the people to recognize the Imam and his appointment is necessary for Allah.

In an authentic report is mentioned a sermon of His Eminence, Abu Abdillah Sadiq (a) wherein he is describing the qualities of the Imams (a). In that sermon it is mentioned:

"Verily, Allah to Whom belong Might and Majesty, has unveiled His religion through the Imams of right guidance of the Ahlul Bayt of our Prophet (s), and has made clear through them the direction of His path. He has opened through them the innermost part of the springs of His knowledge. Thus, whoever among the community of Muhammad (s) has recognized the rights of his Imam which are obligatory, has found the taste of sweetness of his faith and has known the superiority of the goodliness of his Islam, since Allah, the Blessed, the Sublime, has set up the Imam as a sign for His creatures and has made him a Proof for those who receive his provisions and those of his time. Allah has crowned him with dignity and has enveloped him with the Light of His Might. He makes a rope to stretch up to heaven, whose provisions are not cut off from him. Nothing can be obtained from what is with Allah except by means of him, nor does Allah accepts the good deeds of His creatures except through their recognition of him. Thus, he knows (with certainty) what reaches him of the ambiguities of darkness, the obscurities of the paths and the complications of the disturbances. Allah, the Blessed, the Sublime, has not ceased to select them for His creatures from the sons of al-Husain (a) after each Imam. He prefers them for this and chooses them, He approves them for His creatures and is well pleased with them. Whenever one Imam from them passes away, He sets up an Imam after him for His creatures, as an evident sign, a brilliant light, a custodian leader (Imam) and

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[1] Surah Araaf 7:180
[2] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 2/249
[3] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 1/143

a knowledgeable Proof. They are Imams from Allah, who guide to the truth and by it act with justice (al-*Araaf*, 7:159,181). They are the Proofs of Allah, the callers to Him and His shepherds for His creatures through whose guidance the people practice the religion. Places of habitation are lit up by their light, what they (people) have from old is revived through their blessing (increase, *Barakah*). Allah has made them life for the created beings, lamps for the darkness, keys for speech and pillars for Islam. Allah's determining for them occurred in this way with certainty.

Thus, the Imam is the one who is selected and approved; the guide, the one entrusted (by Him); the upholder, the one in whom there is hope. Allah has preferred him in this way and has formed him in His sight, in the (world of) scattering when He scattered him, and in the (world of) fashioned things when He fashioned him. He was a Zill before the creation of any living thing, on the right side of His throne, being gifted with wisdom because of the hidden knowledge which was with Him. Allah has selected him (through) His knowledge, and has chosen him for His purity. The Imam is what remains of Adam, the best of the seed of Nuh, the preferred one from the progeny of Ibrahim, the descendant of Ismail and the elite of the relatives of Muhammad (s). He does not cease to be watched over in the sight of Allah; He protects him and guards him with His covering, being kept far from the net of Iblees and his hordes; the gathering darkness and the blowings of every evil-doer is repelled from him, and he is free from any physical defect. He is veiled from misfortunes, immune from slips and well-protected from indecencies, well-known for forbearance and virtue from his youth. He is qualified by modesty, knowledge and excellence in his last days. The affairs of his father have been passed to him. He remains silent during the life-time of his father, then when the extent of his father's life comes to an end, the decree of Allah concerning him (his father) becomes fulfilled by His Will; the Will of Allah comes to him by His Love, and the extent of his father's life reaches its end, then he passes away, and the command of Allah reaches him after him (his father), and He entrusts His religion to him, and appoints him the proof over His creatures and His custodian over His inhabited lands, and confirms him with His Spirit, and gives him His knowledge, and makes him to know his decisive speech, and commits His secret to him, and appoints him to His great affairs, and makes him to know the excellence of the expression of His knowledge, and establishes him as a sign for His creatures, and appoints him as the Proof over the people of his time, the Light for the people of His religion, and the custodian over His creatures.

Allah approves him as an Imam for them, commits His secrets to him, makes him the safeguard for His knowledge, confines His Wisdom to him, makes him a shepherd of His religion, appoints him to His great affairs, and to light through him the tracks of His way, His ordinances, and His restrictions. When the ignorant are confused and the disputers (in matters of religion) confused, he sets up in justice the brilliant light and the beneficial healing through the clear truth and a lucid explanation of everything which requires it by the trodden path along

which his truthful fathers (a) passed. There is no-one who ignores the right of this man of knowledge except a wicked person, no-one denies him but the misled and the misleader, and no-one bars from him except the insolent towards Allah, to Whom belong Majesty and Supremacy."[1]

Some commentators have stated that 'those of his time': in the sentence:

> And has made him a Proof for those who receive his provisions and those of his time.

Denotes the people or the provisions. And perhaps it implies the intellects because the provision of *Marefat* is that same intellect and these two additions that is the provision and 'those of his time' by the use of pronoun of the Almighty Allah by attaching it to Laam (L) in 'Le Khalqihi' has restricted its connotation. That is the Almighty Allah appointed the Imam as a proof and everything must refer to the Imam in its praise, glorification, worship and humility.

There is another possibility also that 'those of his time' implies the ages and physicalities and the word 'those' denotes the individualities and spiritualities. As for the possibility that 'those who receive his provisions' denotes the people who love him, it is a very remote possibility because it would mean that we have relied on the words preceding that.

I say: The correct thing is that there is no individuality except for the Almighty Allah and the above statement is not a solid proof in its favor, rather it a proof against it which was proved in its place and there is no need to explain the matter further. And as for that the retroactive be taken as the interpretation and explanation of that which is mentioned before, it is not remote even though there is a rule for it that the retroactive can be taken on some other meaning.

In a traditional report just like authentic, it is related from His Eminence, Imam Muhammad Baqir (a) or Imam Ja'far Sadiq (a) that he said:

"No one can be a believer until he knows Allah, His Messenger (s) and all the Imams (including) the Imam of his time, and refers (everything) to him and submits to him." Then he said: "How can someone know the last one when he is ignorant of the first?"[2]

In an authentic tradition it is narrated from Zurarah that he asked His Eminence, Imam Muhammad Baqir (a):

"Let me know whether knowledge about the Imam from among you (Ahlul Bayt) is obligatory on all people." He said: "Verily, Allah, to Whom belong Might and Majesty, has sent Muhammad (s) to all mankind as His Messenger, and to all His creatures on His earth as Allah's Proof. So it is obligatory on one who believes in Allah, in Muhammad (s) the Messenger of Allah, and who follows and affirms him, that he knows the Imam from among us; and how can it be obligatory on one who does not believe in Allah and His Messenger, who has never followed him and affirmed him, and has never known the right of both (i.e., Allah and His

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[1] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 1/203
[2] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 1/180

Messenger) to know the Imam, while he does not believe in Allah and His Messenger, and know the right of both of them?"[1]

I say: It implies that the obligatoriness of *Marefat* and recognition of Allah and the Prophet is more important and the obligatoriness of recognizing the Imam is not that it negates the obligatoriness of the Imam for one who does not recognize Allah and the Prophet. In other words, anyone who in the first stage is obliged to recognize Allah and the Prophet in the second stage he has to create recognition and *Marefat* of the Imam and leader that the Almighty Allah has appointed for him.

In an authentic report from Muhammad bin Muslim it is narrated that he heard His Eminence, Imam Muhammad Baqir (a) saying:

"Everyone who is obedient to Allah, to Whom belong Might and Majesty, by worship in which he exerts effort but who does not have an Imam (appointed) from Allah, his strivings are unacceptable; and he is astray and bewildered. Allah detests his actions. Such a person is like a sheep which has strayed away from its flock and its shepherd, and which runs in this and that direction the whole day. When the night descends on it, it sees some flock of sheep with a shepherd. It goes towards it and is deceived. It passes that night with that flock in their resting-place. And when the shepherd herds the flock, that sheep refuses to recognize the flock and the shepherd. It runs in bewilderment seeking its shepherd and its flock. Then it sees another flock of sheep with its shepherd. Again the sheep turns towards it and is deceived by the second flock. The shepherd shouts: "Join your shepherd and your flock. You are lost from, and bewildered over your shepherd and your flock." So the sheep runs away in fear, bewilderment and loss, having no shepherd to guide it to a pasture or back to its own place. Being like this, a wolf takes advantage of its being lost, and eats it.

Thus is it, by Allah, O' Muhammad! He who wakes up in this community without having an Imam (appointed) from Allah, to Whom belong Might and Majesty, who is manifest (*Zaahir*) and just, wakes up astray and lost.

If such a person dies in this condition, he dies the death of unbelief and hypocrisy. Know, O' Muhammad! Unjust Imams and their followers have been expelled from the religion of Allah. They are misguided and they misguide. So the actions which they perform are as ashes whereon the wind blows strong upon a tempestuous day. They have no power over what they have earned - that is the far error (Ibrahim, 14:18)."[2]

I say: Note the Imam's words:

"O' Muhammad! He who wakes up in this community without having an Imam (appointed) from Allah, to Whom belong Might and Majesty, who is manifest (*Zaahir*) and just..."

If the text of the tradition is supposed to have the word 'Taahir' instead of 'Zaahir'

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[1] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 1/180
[2] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 1/374

it would imply the infallibility of the Imam. That is one who will attach himself to an Imam who is infallible...If it is 'Zahir', that is the existence of the Imam is clear for the people from the manifest proofs and clear signs even though the Imam may be hidden from short-sighted eyes.[1]

According to a chain of narrators that is like authentic or from certain aspects is authentic, it is recorded from Imam Muhammad Baqir (a) that he said:

"Verily, he who knows Allah, to Whom belong Might and Majesty, and worships Him is the person who knows Allah and recognizes His Imam from among us, the Ahlul Bayt: and he who does not know Allah, to Whom belong Might and Majesty, and does not recognize the Imam from among us, the Ahlul Bayt, knows and worships other than Allah. By Allah, all such as this is misguidance."

In an authentic report it is stated that Imam Muhammad Baqir (a) said:

"The apex of the thing, the height of it, the key to it, the gate to everything and the good pleasure of *ar-Rahman,* the Blessed, the Sublime, is obedience to the Imam after knowing him." Then he said: "Allah, the Blessed, the Sublime, says: Whosoever obeys the Messenger, thereby obeys Allah; and whosoever turns his back – We have not sent thee to be a watcher over them."[2]

"And if a person stands for prayer in the nights, fasts during the days, gives away all his property in *Sadaqah* and goes for the Hajj every year of his life but does not have recognition of the *Wali* of Allah so that he may follow him and perform all his deeds under his guidance, he is not eligible to receive any rewards from Allah and he is not from the believers."[3]

Also in an authentic report from Isa bin as-Sirri Abul Yasa it is said that he heard Imam Ja'far Sadiq (a) say:

"No one can reduce the recognition of the pillars of Islam and if one deranges them, his religion will become corrupted and his deeds will not be accepted in the court of Allah. And one who recognizes them and acts according to them, his religion is accepted by Allah and he will not be punished for knowing other matters. They asked: Please enumerate them. The Imam said: The testimony of

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[1] That which supports this matter is a tradition that Thiqatul Islam Kulaini has mentioned in *Kafi* (Vol. 2/336, Tr. 3) narrating from Mufaddal bin Umar that he said: I heard from His Eminence, Abu Abdillah Sadiq (a) that he said: Lest you reveal it, by Allah, your Imam will be in occultation for a period of time and you shall be involved in a difficult test. Till different things will be said about him; (he is) dead, killed, gone to which valley? Indeed the believers will weep at that, and they will be tossed about by the waves of calamities just as a boat is tossed by stormy waves. Then no one will get deliverance except those from whom the Almighty Allah has taken a covenant, whose faith is strong and whom He supports by revelation from Him. And twelve flags of doubts will be raised which must be rejected, as they won't know where to turn. The narrator says: So I began to weep and asked: Then what should he do? His Eminence glanced at the Sun that was illuminating the courtyard and said: O Aba Abdillah, do you see this Sun? "Yes," I replied. He said: By Allah, our affair is more illuminated than the Sun. (Author)

[2] Surah Nisa 4:80

[3] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 1/185

'There is no god except Allah' and to believe that Muhammad (s) is the Prophet and Messenger of Allah and to confess that His Eminence has been sent by Allah, and the share of *Zakat* in wealth and *Wilayat* that the Almighty Allah has commanded is the *Wilayat* of Aale Muhammad (a)."

The narrator asked: Is there in *Wilayat* something less than other that its minimum should be understood? He replied: "Yes, Allah, the Mighty and the High says:

> "O you who believe! obey Allah and obey the Apostle and those in authority from among you..."[1]

The Holy Prophet (s) said:

"One who dies without recognizing the Imam of his time, dies the death of ignorance."

"And this Imam was the Prophet and Ali while others said it was Muawiyah; after that it was Hasan and then, Husain while others said, Yazid bin Muawiyah!! No! No! They were not equal. At that moment he fell silent and after that he said: Shall I say more? Hakam Awaar a person present there said: Why not, may I be sacrificed on you? He replied: After that it was Ali bin al-Husain, then Abu Ja'far Muhammad bin Ali (a). And the Shias before the period of the Imamate of His Eminence, Abu Ja'far Baqir (a) were not knowing the rules of their Hajj till His Eminence opened the door of knowledge and explained to them the rules of Hajj and lawful and unlawful because the people were in need of Ahle Bayt (a) after they had been needful of others and in this way it will pass and the earth shall not be without the Imam and one who dies without recognizing the Imam of his time is like one who dies in the age of ignorance. And it is the most needful matter for you when your soul reaches here – and he pointed to his throat – and the world is cut off from you, he will say: I was in a good condition and I has had a righteous religion."[2]

I say: In narrator's question (is there in *Wilayat* something lesser than something?) there are two possibilities:

1. It is that there is a determined limit for *Wilayat* and the least of it is not the permissible limit that the questioner may take, as the Imam (a) has replied to him mentioning two matters: First is the *Marefat* of Imam and second is his obedience and he proved it by quoting the holy verse of obedience and tradition of the Holy Prophet (s) about the *Marefat* of Imam (a) and this aspect is supported by the authentic tradition mentioned previously.

2. It is that the aim of explaining was the proof from Quran or Sunnah of the Holy Prophet (s) that proves the obligatoriness of *Wilayat* of Aale Muhammad (a) so that it be an evidence for the opponents, because when His Eminence said that the *Wilayat* that the Almighty Allah has commanded is the *Wilayat* of Aale Muhammad (a) the narrator asked: Is there in it something, that is an evidence

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[1] Surah Nisa 4:59
[2] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 2/19

that would be reliable for the opponents and which they cannot reject or deny? After that he mentioned two proofs, one from the Holy Quran and another from the Sunnah which the opponents cannot refute.

Explanation: The point of evidence in the verse and the tradition quoted by the Holy Imam (a) is: One who possesses the least insight if he makes his intellect a judge he will confess that Allah, the Mighty and the High has not ordered His believer servants to follow a person who is a transgressor, a sinner or a tyrant. Rather He has ordered them to follow a person who is pious and infallible. In the same way the Holy Prophet (s) did not say that one who dies without recognizing a person who committed various sins like Muawiyah and Yazid and others like them, would die the death of ignorance. Rather it is obligatory to refer to one without whom it is not possible to understand the religious laws and that which supports this possibility is the last portion of the tradition that he said:

"And others said it is Yazid bin Muawiyah and Husain bin Ali. No! No! They were not equal."

The authentic report of Muhammad Ibne Muslim quoted above (6th tradition) also supports this point.

10. In an authentic tradition from Harith bin al-Mughaira it is mentioned that he said: I asked His Eminence, Abu Abdillah Sadiq (a):

Did the Holy Prophet (s) say:

"One who dies without recognizing the Imam of his time dies the death of ignorance?"

He replied: "Yes."

I asked: "What ignorance is it, absolute ignorance or the ignorance of one who does not recognize his Imam?"

He replied: "Ignorance of disbelief, deviation and hypocrisy."[1]

I say: A large number of traditions are recorded on this subject.

11. It is mentioned in *Kamaluddin* that: The Seventh Imam, Abul Hasan Moosa bin Ja'far Kazim (a) said:

"One who doubts in any of the four things is a disbeliever in all the affairs the Almighty Allah has sent; one of them is the recognition of the Imam in every period of time, with regard to his identity and characteristics."[2]

12. In the same way this book also narrates from Imam Ja'far Sadiq (a) from his respected forefathers that the Holy Prophet (s) said:

"Whoever denies the Qaim from my progeny during his occultation, dies the death of ignorance."[3]

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[1] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 2/377
[2] *Kamaluddin*; Shaykh Sadooq; Vol. 2/413
[3] *Kamaluddin*; Shaykh Sadooq; Vol. 2/412

The same book also contains a tradition related from His Eminence, Imam Ja'far Sadiq (a) who quotes that the Holy Prophet (s) said:

"Whoever denied the Qaim from my progeny has in fact denied me."[1]

13. It is mentioned in *Ghaibat Nomani* from the author's chain of narrators that Imam Ja'far Sadiq (a) said:

"One who passes a night without recognizing the Imam of his time, dies the death of ignorance."[2]

Numerous other traditional reports narrated from the Purified Imams (a) have been recorded stressing the above point. However, what recognition and identification actually means? If Allah wills, in the first of the eight chapters it shall be explained that two things are incumbent in recognition; one is knowing the identity of the Imam by his name and genealogy and secondly knowing his characteristics and special qualities that make him superior to other people.

Note: The latter Mujtahids have stated: An authentic report is one whose narrator at every stage is a just Imam. However, the former scholars maintained that an authentic report is one about which one is satisfied that it has come from the Infallible. In this chapter I have taken 'Sahih' in the former sense and when I have stated that a particular report is 'like authentic' it is on basis of some aspects implied to the second sense.

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[1] *Kamaluddin*; Shaykh Sadooq; Vol. 2/412
[2] *Al-Ghaibah*; Ibne Abi Zainab Nomani; Pg. 62

PART TWO

PROOFS OF THE IMAMATE OF HIS EMINENCE, HUJJAT BIN AL-HASAN AL-ASKARI (AJ)

Dear Readers!

May Allah keep you and me steadfast on the confirmed word and faith in truth in the world and the hereafter, and may He gather us together with the *Khalaf-e-Muntazar* (the awaited successor) of the family of infallibility and purity as there is no way to prove the Imamate except *Nass* (text of appointment) and miracle just as it is proved that infallibility is among the proven conditions of the Imam. Such that if the Imam is not infallible, the aim of his appointment will not be served and in religious terminology it would be 'against purpose'.

Infallibility is a personal condition and a grade hidden from common view and no one is aware of it except the Almighty Allah and one whose knowledge Allah has inspired it with. In this connection it is necessary for the Almighty Allah to introduce the infallible Imam in one of the following two ways:

1. Through the Holy Prophet (s) or the preceding Imam.

2. or through a miracle performed by him. And when the Imam has been appointed for the people it is incumbent on them to refer to him and rest assured that:

> "And it behoves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter; and whoever disobeys Allah and His Apostle, he surely strays off a manifest straying." (Surah Ahzab 33:36)

What we have stated above is supported by a *Mutawatir* (widely related) tradition from the aspect of its meaning.

1. It is a tradition that the great trustworthy Shaykh Ahmad bin Abi Talib Tabarsi has mentioned in *Ihtijaaj*. Though very lengthy, this traditional report is having many benefits and important matters. In this tradition is proved the Imamate of our Master (aj) through *Nass* and miracle so that the Ummah may not appoint an Imam for itself. Thus we quote the full text of the tradition and pray to Allah that He include us among those who accept it. Shaykh Tabarsi (a.r.) has stated: In the debate of His Eminence, Hujjat Qaim Muntazar Sahib az-Zaman, peace be upon him and his ancestors, Saad bin Abdullah Qummi Ashari has said:

"I became involved in a debate with a *Nasibi* (Ahle Bayt hater) who was the strongest among *Nasibi* debaters. One day during the debate he told me: Death be on you and all your co-religionists. You *Rafidis* lay curse on the Emigrants and Helpers and deny their love for the Holy Prophet while the Siddiq was the most exalted persons among the companions and he had precedence in accepting Islam. Don't you know that the Messenger of Allah took him along to the cave on the night of migration due to the risk to his life, just as he was concerned for his

own safety. Because he knew that he would be his caliph and successor. Therefore he wanted to protect his life like he was concerned about his own security. So that the religion may not be destroyed after him. In those very circumstances he made Ali sleep on his bed as he knew that even if he were killed there would be no problem for Islam in the future because there were people among the companions who could have taken his place, therefore he did not accord much importance to his (Ali) getting killed."

Saad says: I replied to it but the replies were not so effective. So he said: "You Rafidis say that the first and the second caliphs were hypocrites and you support it by what happened on the Lailatul Uqbah." Then he said: "Come let us see if they accepted Islam willingly and happily or it was under duress and pressure?"

Here I did not give any reply, because if I said it was under duress it would not be correct as Islam at that time was not dominant and if I said they accepted willingly it would negate their hypocrisy. I returned from this debate with a heavy heart, took a paper and wrote down forty odd questions that were difficult for me and said to myself that I must hand it over to the representative of Maula Abu Muhammad Hasan bin Ali Askari (a) (that is Ahmad bin Ishaq who resided in Qom). But when I went to him I learnt that he had left on a journey. I departed in his pursuit and when I reached him I told him all that had happened. Ahmad bin Ishaq said to me: Come let us go together to Surre man Raa (Samarrah) and ask our master, Hasan bin Ali (a) about this. So I accompanied him to Surre man Raa till we reached the house of our master and asked for permission to enter, which was given and we went inside. Ahmad bin Ishaq had a leather bag that he had concealed inside his Tiberian cloak. The bag contained one hundred and sixty purses containing gold and silver coins. Each purse was sealed with the seal of the sender. When our eyes fell on the elegant face of His Eminence, Abu Muhammad al-Hasan bin Ali (a) we saw that his face was like a full moon and a child was sitting in his lap. He was very beautiful, like a Jupiter star having nice locks of hair. In front of the Imam was placed a golden pomegranate decorated with jewels and precious stones; it was presented by an affluent gentleman from Basra. The Imam was holding a pen and writing something on paper. Whenever the child caught his hand he tossed the pomegranate and the little one chased it and brought it back. In the meanwhile he wrote whatever he wanted. So Ahmad bin Ishaq opened the cloak and the leather bag before Imam Hadi (a) [a title of Imam Hasan Askari (a)]. His Eminence threw a glance at the child and said: Remove the seals from the gifts of your Shias and friends. It was asked: O my master, is it lawful that a pure hand should extend towards impure gifts and filthy monies?"

His Eminence asked Ahmad bin Ishaq to take out the contents of the bag so the lawful and the unlawful can be separated. He did as he was told. The child said: "This is from so-and-so of so-and-so locality of Qom, containing 62 dinars from sale proceeds of a house, and inheritance from his father 45 dinars and from the money of six dresses 40 dinars and the rent of three shops amounting to three dinars." Our master said: "You are right, my son. Now tell us what is unlawful in it?" The child said: "There is a dinar in this purse which was minted in Rayy in so-

and-so year. Half of its inscription is worn out; its three corners are cropped, such that its weight is reduced by 1.5 Daniq. This same amount is unlawful in it because the sender of this purse in so-and-so year, so-and-so month gave to a weaver who was his neighbor a mound and a quarter of old cotton for spinning. That cotton was stolen from the weaver who informed him about it but he didn't accept his version and in its place took a mound and a half of softer cotton. Then he ordered a garment be made for him from this material. Thus that money and the cropped amount is from that money." Ahmad bin Ishaq untied the purse and removed from it the said dinar and the cropped pieces from it. Then he took out another purse. The child said: "This is from so-and-so of so-and-so locality of Qom, containing 50 dinars. It does not befit us to touch it at all." Ahmad bin Ishaq asked: "Why?" He replied: "It is the sale proceed of wheat that the sender had paid to his farmers but while giving he measured some with a correct measure and some with a tampered measure."

Imam Hasan Askari (a) said: "You are right my son." Then he said: "O Ibne Ishaq, take that purse and return it to the sender and tell him to give the money to its actual owner, that is those farmers, as we are not in need of this money." At that moment he said: "Give me the garment sent by the old lady." Ahmad bin Ishaq said: "I have forgotten it." He went out to look for it. At that moment my master, His Eminence, Abu Muhammad Hadi (a) looked at me and asked: "What a surprise that you came here?" I said: "Ahmad bin Ishaq encouraged me to come and meet you." He asked: "What happened to those questions that you wanted to ask?" I said: "They are yet unanswered, my master." He said: "Ask whatever you want from my dearest son." And he gestured to the child. I asked: "O our master and master's son, it is narrated to us that the Holy Prophet (s) had given Amirul Momineen (a) the right to divorce his wives. Therefore on the day of Jamal he sent message to Ayesha that she had wreaked havoc with Islam and Muslims (and taken wrong advantage of her position). That she has in an ignorant way condemned her children to perdition. 'Thus if you do not refrain from your act I will divorce you.' Tell me, my master, that what is the meaning of divorce here? That the Messenger of Allah (s) left it at the discretion of Amirul Momineen (a)?"

He replied: "The Almighty Allah, hallowed be His name, gave an exalted status to the wives of the Prophet and gave them the honor of being the mothers of the faithful. Thus the Messenger of Allah (s) told Amirul Momineen (a): O Abal Hasan, this status is valid for them till they remain in the obedience of the Almighty Allah. So whoever of them disobeys Allah and after that me, comes out in armed confrontation against you, remove her from my wifehood and take away her status of motherhood of faithful."

Then I asked: "What is open obscenity? That if the wife commits, the husband is entitled to expel her from his house even during her menses?"

He replied: "It is *Musahiqa* and not fornication. Because if she commits fornication they will apply the penalty on her and if one wants to marry her there is no problem in it. And the penalty that is given is no obstacle for it. But if she commits *Musahiqa*, it is obligatory that she must be stoned and being stoned is a

disgrace, as for whomsoever Allah has ordered stoning, He has disgraced that person. Therefore no one is permitted to marry her."

Then I asked: "O son of the Prophet, Tell me about the statement of the Almighty Allah to His Prophet Moosa (a) that:

"Therefore put off your shoes; surely you are in the sacred valley, Tuwa."

Scholars of the two sects are of the view that the shoes of Moosa (a) were made of skin of dead animal?"

He replied: "Whoever says this has made a false allegation against His Eminence, Moosa and considers him ignorant in his prophethood because it implies one of the two possibilities and each of them is a mistake; either prayer was allowed in it or not. If it was allowed it would also be allowed to hide them in that place as it is pure. If his prayer was not allowed, then His Eminence, Moosa (a) failed to discriminate between lawful and unlawful, that wearing what one can pray and with what not, and this is infidelity."

I said: "So, my master, tell me the exegesis of this verse." He replied: "His Eminence, was in the sacred valley when he said: 'O my Lord, I have made my love sincere to You and washed my heart of everything other than You. But Moosa was very much attached to his family. So the Almighty Allah told him:

"Therefore put off your shoes..."

If your love for Me is sincere and your heart is devoid of inclination for anyone except Me, remove the love of your family from your heart."

"Please tell me what is the interpretation of the verse *Kaaf Ha Ya Ain Saad?"*

He replied: "These letters are from the unseen informations that the Almighty Allah conveyed to His servant, Zakariya. Then He related the story to Muhammad (s). It was that when Zakariya implored his Lord to teach him the names of *Panjetan* (the holy five) the Almighty Allah sent Jibraeel to him and he taught him their names. Thus whenever Zakariya mentioned (remembered) the names of Muhammad, Ali, Fatima or Hasan (a) his sorrow and grief used to go away, but whenever he thought of Husain (a) a terrible grief used to beset him and he was very much astonished why it was so. Thus one day he prayed to the Almighty:

O my God, how is it so that when I remember the four names I obtain peace, but when I think of Husain, tears flow from my eyes and I begin to wail?

Allah, the Mighty and the High informed him about the tragedy of Imam Husain (a) and told him that in *Kaaf Ha Ya Ain Saad: Kaaf* is for Kerbala, *Ha* stands for Halakat (getting killed) of 'Itrat' (progeny) the Holy Prophet (s), *Ya* implies Yazid who would oppress Husain (a), *Ain* denotes 'Atash' (thirst) of Husain (a) and *Saad* indicates 'Sabr' (patience).

Thus when Zakariya heard this he did not leave the Masjid for three days and did not allow anyone to meet him and continued to weep and wail. He lamented on Husain (a) and prayed to Allah: My God, will they make the best of Your creature sit in mourning for his son? O Lord, would this tremendous tragedy befall him? My God, would they make Ali and Fatima put on the dress of mourning? Would

they make the shock of this calamity reach their abode? Then he said: Bestow me a son so that I can be pleased in my old age and that his love affects my heart. After that make me sit in his mourning as You would make Muhammad, Your beloved sit. So the Almighty Allah gave him Yahya and later his martyrdom made him aggrieved. And the period of Yahya's pregnancy was six months like in the case of Husain (a)."

Then I asked: "O my master, why is it so that people cannot select the Imam for themselves?"

He replied: "Righteous or a corrupt Imam?"

I said: "Righteous."

He said: "Is there a possibility that they may choose a transgressor while they are not aware what goes on in his mind, whether is righteous or corrupt?"

"Yes," I said.

He said: "That is the reason that I shall explain to you with logical argument."

I said: "Please do."

He said: "Let us consider the prophets that the Almighty Allah has appointed, on whom He revealed heavenly scriptures and supported them with revelation and infallibility. They were the leaders of nations, like Moosa and Isa. Inspite of having knowledge and sharp insight were they not prone to select hypocrites considering them believers?"

"No," said I.

The Imam said: "Then how did it happen that His Eminence, Moosa Kalimullah, inspite of having that same knowledge and receiving revelations he chose seventy persons from the senior ones of the community and those who were in the forefront of his army; about whose sincerity he was sure and about whom he had no doubt, in fact he had selected hypocrites. Allah, the Mighty and the High says:

> "And Moosa chose out of his people seventy men for Our appointment..."[1]

As we have seen that when someone who is appointed by the Almighty Allah (like Moosa and Isa) when he could select the corrupt instead of the righteous we realize that selection is not lawful except for one who is aware of hidden secrets and the concealed thoughts. And we understand that the selection of the Emigrants and Helpers was worthless, after the prophets intending to select good people ended up choosing corrupt men. Then he said: O Saad, your opponents claim that the Holy Prophet (s) took with him the selected one of this Ummah to the cave as he was afraid for his safety in the same way as he was worried about his personal security because he knew that he would be the caliph of the Ummah after him. While the necessity of hiding in the cave only arose because he took him along. As for Ali (a) he made him sleep on his bed as he knew that the vacuum created by the death of Abu Bakr will not be as that due to the death of Ali because there were others who could fill that vacuum. You can reply by asking

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[1] Surah Araaf 7:155

him that are you not having the belief that the Holy Prophet (s) said: After me the caliphate shall be for thirty years. And they apply it to the tenures of the four persons, Abu Bakr, Umar, Uthman and Ali (a). The opponent will have to agree. Tell him if this is correct, why did he take only one caliph, Abu Bakr, to the cave, leaving the other three. This shows that the Prophet considered them unimportant since it was necessary that he acts with them all like he did with Abu Bakr. Since he did not do it, he considered their rights unimportant and he discriminated between them in his kindness to them while it was necessary for him to have the same concern for all of them.

As for your opponent's question that: Did those two accept Islam willingly or unwillingly?

Why don't you say: It was due to greed. Because they used to sit in the company of Jews and they were knowing about the proclamation and victory of Muhammad (s) on the Arabs. The Jews had told them all about the prophecies in the Old Testament and ancient scriptures. They had said that his domination over the Arabs would resemble that of Nebuchadnezzar in Bani Israel except that he would be claiming to be a prophet while in fact he would not be one. Thus when the proclamation of the Messenger of Allah (s) was made they helped him on the testimony of 'There is no god except Allah and Muhammad is the Messenger of Allah' with the greedy intention that when circumstances are good and his affairs are in order, they would also be able to get his deputyship and authority. But when they despaired of getting rulership from His Eminence they joined other people having same view on the night of Uqbah to frighten the camel of Prophet (s) so that it may throw him down, killing him. They covered their faces like others but the Almighty Allah kept His Prophet safe from their plot and they could not harm him in any way. Those two were just like Talha and Zubair who came and pledged allegiance to Ali (a) coveting governorship of a province. But when they despaired, they broke the pledge and rose up in rebellion against His Eminence till they met the fate of those who break the pledge of allegiance."

When the conversation reached this point, our master, Imam Hasan bin Ali (a) arose to pray. Qaim (a) also arose with him and I returned from their company and came out looking for Ahmad bin Ishaq. I saw him coming to me weeping. I asked: "Why were you delayed? And why are you crying?" He replied: "I don't have the garment that my master has asked for." I said: "Don't be upset, go and tell the Imam about it." So he went inside and returned smiling and reciting *Durood* on Muhammad and Aale Muhammad. I asked: "What happened?" He replied: "I saw the garment concealed under the feet of my master." So we praised Allah the Almighty. After that day we visited the house of our master a few times more but did not see that child with His Eminence again. When it was time to say farewell I, Ahmad bin Ishaq and some of our co-religionists came to His Eminence. Ahmad bin Ishaq stood up and said: "O son of Allah's Messenger, departure is soon and our grief is intense. I pray to Allah to convey our *Durood* on your grandfather Muhammad Mustafa, your father, Murtuza, your mother, Sayydatunnisa and the two chiefs of the youths of Paradise, your uncle and your

father and the Purified Imams after them from your forefathers. And also we convey our *Durood* and *Salawaat* on you and your son. And we pray that may your station be exalted and may your enemies be disgraced. And may not Allah make this our last audience with you." When Ahmad bin Ishaq reached this point His Eminence was moved to such an extent that tears flowed from his eyes. Then he said:

"O Ahmad bin Ishaq, in your supplication, do not ask for invalid thing as in this journey you will meet the Lord." When Ahmad bin Ishaq heard this he fell down unconscious. On regaining consciousness he said: "I implore you by the sanctity of your grandfather, grant me a piece of cloth that I can take as my shroud."

Our master, put his hand under his seat and removed thirteen dirhams and said: "Take this and don't spend anything else on yourself and you will not be deprived of what you desire. Indeed Allah does not waste the reward of the doers of good."

Saad continues: "On the return journey when three *farsangs* remained from Halwan, Ahmad bin Ishaq developed fever and became seriously ill and was on the verge of death. When we arrived at Halwan and lodged at one of the caravanserai, Ahmad bin Ishaq summoned one of his townsmen who lived in that place, and after that he said to us: 'Tonight, you all leave me alone.' Each of us retired to our bedrooms, and near dawn a thought came to my mind. When I opened my eyes I saw Kafoor, servant of my master, Abu Muhammad (a) who said to me: 'May Allah increase your reward in this calamity and may He compensate you for this tragedy. We have finished the funeral bath and shrouding of your friend. You may please get up for his burial, because his status in the view of your master is more exalted than that of you all.' After that he went out of my sight and we participated in the funeral of Ahmad bin Ishaq, weeping and wailing. We fulfilled his rights and completed his last rituals, may Allah have mercy on him."[1]

2. There is a traditional report quoted by the Thiqatul Islam Kulaini in *Kafi* that Imam Ja'far Sadiq (a) said:

"I heard Abu Abdillah (a) say: 'Do you think that the appointer among us (Imams) can make anyone he wants his successor? No, by Allah, it is rather a covenant from Allah and His Messenger (s) for one man after another, until it comes down to the one who is entrusted with it."[2]

As you have understood this matter it must be said that the Imamate of our Maula and Sayyid, Hujjat Ibnul Hasan al-Askari, the Master of the Time (aj) is proved in two ways, through *Nass* (Islamic texts) and Miracle by the medium of *Mutawatir* traditions some of which we would mention in the coming section so that this book is not lacking in proof.

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[1] *Al-Ihtijaaj*; Shaykh Tabarsi; Vol. 2/268

[2] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 1/277

SECTION ONE

SOME *MUTAWATIR* TRADITIONS THAT PARTICULARLY PROVE THE IMAMATE OF HIS EMINENCE

1. There is an authentic tradition related by Thiqatul Islam Kulaini in *Kafi* narrated from His Eminence, Imam Jawad (a) that he said:

Amirul Momineen (a) entered Masjidul Haraam accompanied by Imam Hasan (a) and leaning on the hand of Salman; and he sat down (in the Masjid). A man of elegant appearance and nice dress entered and saluted Amirul Momineen (a). His Eminence returned his salutations. He said, "O Amirul Momineen (a) I wish to ask you about three things. If you give me correct replies I would know that those who claimed caliphate before you were false and that their world and the hereafter are not safe. If you do not reply correctly I will know that your path is the same as those who preceded you. Amirul Momineen (a) said: "Ask me whatever you like." He asked, "When a person dies, where does his soul go?"

"How does man remembers one thing and forgets the other?"

"Whom does a child resemble more, the paternal uncles or the maternal."

His Eminence told Imam Hasan (a) to reply the queries. Imam Hasan (a) replied all the questions. The man said, "I bear witness that there is no god except Allah and I have always borne witness thus. And I bear witness that Muhammad is the Messenger of Allah and I have always testified to it. And I bear witness that you are the legatee of the Messenger (s), and one who establishes his proof and evidence (pointing towards Amirul Momineen (a) he said, "I have always testified this." Then indicating towards Imam Hasan (a) he said, "I bear witness that you are the legatee of Amirul Momineen (a) and one who shall establish his proof and evidence. That is you and the one who proves the prophethood of the Messenger of Allah (s).

And I bear witness that Husain bin Ali (a) is the legatee of his brother and he is the one to establish the proof after him. And I bear witness that Ali bin al-Husain (a) after the Imamate of Husain (a) is the proof of Allah. Then Muhammad bin Ali, after him Ja'far bin Muhammad, then Moosa bin Ja'far, then Ali bin Moosa, then Muhammad bin Ali, then Ali bin Muhammad, then Hasan Ibne Ali. After that I bear witness that that person is the Divine Proof who is the son of Hasan bin Ali whose name and patronymic (*Kunniyat*) will not be revealed till the time he fills the earth with justice and equity like it would have been fraught with injustice and oppression. And peace be on you, O Amirul Momineen (a)!"

After that he arose and departed from there. His Eminence told Imam Hasan (a), "O Aba Muhammad, go after him and see where he goes." Imam Hasan (a) went out and returned after a moment and said, "He placed one foot outside the Masjid and after that I don't know where he disappeared." Amirul Momineen (a) said, "O

Aba Muhammad, you know who it was?" Imam Hasan (a) replied "Allah, His Messenger and Amirul Momineen (a) know better." He said, "He was Khizr."[1]

2. There is a tradition quoted by Shaykh Sadooq, the great scholar, Abu Ja'far Mohammad bin Ali bin Husain bin Moosa bin Babawahy Qummi in the book, *Ikmaluddin Wa Itmamin Niama* through a chain that is like authentic due to some reasons. This tradition is narrated by Yunus bin Abdur Rahman that he says, "I was in the presence of the seventh Imam, Moosa bin Ja'far (a) when I asked:

'O son of Allah's Messenger! Are you the Qaim bil Haqq? He replied, "I am Qaim bil Haqq, but the Qaim who shall purify the earth from the enemies of Allah Almighty and who shall fill it with justice in the same way as it would be fraught with injustice and oppression, is my fifth descendent who will have a prolonged occultation because his life shall be in danger. During this period (of occultation) some people will deviate from the truth but some would remain steadfast on it.' Then he said, 'Blessed are those of our Shias who during the occultation of our Qaim remain attached to our *Wilayat* (guardianship) and who are steadfast in devotion for us, who have declared immunity from our enemies. They are from us and we are from them. And indeed they have preferred us for Imamate and we have also selected them as our followers (Shia). Congratulations to them and blessed be they (Shias). By Allah, on the Day of Judgment they shall be in our grades."[2]

3. It is mentioned in *al-Kharaij* that Muhammad bin Muslim said:

"I was honored to be in the assembly of Imam Abu Abdillah Sadiq (a) when Mualla bin Khunais entered weeping and wailing. His Eminence asked, "What has caused you to lament?" He replied, "There are some people outside who imagine that you have no superiority over us and that you and them are equal." His Eminence, Sadiq (a) remained quiet for sometime, then he ordered for a tray of dates. Then he picked up a date and split it into two. He ate the fruit and buried the seed in the ground. It grew up into a tree slowly and bore raw date fruits. His Eminence took them and ate them. At that moment a writing appeared on its skin. The Imam gave it to Mualla and said: Read it. On it was written: In the name of Allah, the Beneficent, the Merciful. There is no god except Allah, Muhammad is the Messenger of Allah. Ali al-Murtuza, al-Hasan, al-Husain, Ali bin al- Husain...one name after the other till that of Imam Hasan Askari (a) and his son (Mahdi)."[3]

4. Shaykh Sadooq has narrated from the companions of Ibne Sult that he said: I asked Imam Ali Reza (a):

"Are you the Sahibul Amr (Master of the Affairs)? He replied: I am also Sahibul Amr but not the Sahibul Amr who will fill the earth with justice as it would have been fraught with tyranny and oppression. And how can I be that person? While

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[1] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 1/525

[2] *Kamaluddin*; Shaykh Sadooq; Vol. 2/361

[3] *Al-Kharaij*; Rawandi; Pg. 98

you can see that I am physically weak. Whereas the Qaim is the one who at the time of his reappearance will be senior in age but have the appearance of the youth. His body shall be so strong that if he catches hold of the biggest tree of the earth he shall be able to uproot it and if he shouts between the mountains, their stones will roll down. The staff of Prophet Moosa and the seal ring of Prophet Sulaiman (a) are with him. He is my fourth descendent. The Almighty Allah will keep him in occultation as long as Divine wisdom dictates. Then He will reveal him so that he may fill the earth with justice and equity just as it would fraught with injustice and oppression."[1]

5. Shaykh Sadooq has also narrated an authentic tradition from Abu Hashim Dawood bin al-Qasim Ja'fari that he said: I heard His Eminence, Abul Hasan of Askar (Imam Hadi) (a) that he said:

"The successor after me is my son, al-Hasan but what will you do with the successor of my successor?" Al-Ja'fari said, "May Allah make me your sacrifice! Why?" The Imam said, "Because you will not see his physical body and it is not permissible for you to reveal his name." Al-Ja'fari said, "How shall we mention him?" Al-Hadi said, "Say 'The proof [al-Hujja] from the family of Muhammad."[2]

6. In the same way Shaykh Sadooq has quoted a correct report from Uthman bin Saeed Amri (q.s.) that he said:

"I was in the presence of Abu Muhammad Hasan bin Ali (Imam Askari) (a). When he was asked about the traditional report that is narrated from his forefathers that: The earth will not remain devoid of Divine Proof over the creatures till the Day of Judgment. And whoever dies without recognizing the Imam of his time dies the death of ignorance. He said, "Yes it is correct and the truth is as clear as the day. He was asked, "O son of Allah's Messenger, who is the Imam and Divine Proof after you?" He replied. "My son Muhammad, who is the Imam and Divine Proof after me. Whoever dies without recognizing him will die the death of Ignorance and know that he shall have such a prolonged occultation that ignorant people will be confused in that time and they shall be involved in destruction and one who fixes a time of his reappearance is a liar. Then he shall reappear. As if I can see the white standards waving over his head in Najaf Kufa."[3]

I say: The noted scholar, Shaykh Ali bin Muhammad bin Ali al-Khazzaz Qummi (r.a.) has narrated 170 traditions from Shia and Sunni sources in his book *Kifayatul Athar fil Nassi Alal Aaimmatil Ithna Ashar,* all of which prove the Imamate of His Eminence, Qaim al-Muntazar (a). We shall also be quoting some of these traditions under various headings in the following pages.

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[1] *Kamaluddin wa Tamaam an-Ni'mah;* Shaykh Sadooq; Vol. 2/376
[2] *Kamaluddin*; Shaykh Sadooq; Vol. 2/381
[3] *Kamaluddin*; Shaykh Sadooq; Vol. 2/409

SECTION TWO

REGARDING SOME MIRACLES AND FAITH HEALINGS OF THE MASTER OF AGE THAT ARE *MUTAWATIR*

1. A tradition is narrated by Shaykh Sadooq from Muhammad bin Uthman al-Amari in which he said:

"When the Mahdi was born a light shone from above his head to the sky. After that he placed his forehead on the ground and began to praise the Almighty in prostration. Then he raised his head saying:

> "Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge..."*(Surah Aale Imran 3:18)*[1]

2. It is mentioned in a traditional report that:

"When His Eminence was born, white birds descended from the sky and touched their wings to his head, face and other parts of his body. After that they flew away to the sky again."

Then His Eminence, Imam Hasan Askari (a) said: "They were angels who had come down to seek blessings from this newborn child. And when this boy reappears, they shall be his companions."

Shaykh Sadooq has quoted this tradition in *Ikmaluddin*.[2]

3. It has come in a correct report from Muhammad bin Shazan bin Naseem that in Nishapur he repeated that:

"An amount of 480 dirhams collected with me from the money that was supposed to be paid to His Eminence, Qaim (aj). So I did not like sending it without rounding off the amount (to 500). Therefore I added 20 dirhams of my own and sent 500 dirhams to Muhammad bin Ja'far but I did not mention that 20 dirhams were from my side. Thus Muhammad bin Ja'far received acknowledgment from the Holy Hidden Imam (a) that he sent to me in turn. It was written on the receipt: "Received 500 dirhams of which 20 were your own."

I say: The same tradition is mentioned with slight variation in *Kafi* from Ali bin Muhammad from Muhammad bin Ali bin Shazan Nishapuri.[3]

4. In the same way it is mentioned in an authentic narration from Muhammad bin Haroon that he said:

> "Five hundred dinars were payable upon me from the Imam's share. One night when I was in Baghdad and the night was also stormy and dark, I was worried

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[1] *Kamaluddin*; Shaykh Sadooq; Vol. 2/433

[2] *Kamaluddin*; Shaykh Sadooq; Vol. 2/431

[3] *Kamaluddin*; Shaykh Sadooq; Vol. 2/485 & *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 1/523

how I should make the payment of Imam's money. I thought that I was having some shops that I had purchased in 530 Dinars. I should give them to the Holy Imam (a) in lieu of 500 Dinars. (so that the Imam's share is paid). I did not mention this to anyone neither did I write to the Imam. But a person arrived from the Imam to take possession of the shops."[1]

5. A tradition is related from Ali bin Muhammad as-Saymoori that he said:

"I wrote a letter to Qaim (aj) requesting him for a burial shroud. The reply came: You do not require the burial shroud at present. It will be needed when you are eighty or eighty-one years of age." Thus he died only at the age predicted by His Eminence and a month prior to his death, the Imam had sent the burial shroud for him."

The above report is mentioned in *Ikmaluddin*.[2]

I say: And among the clear miracles of His Eminence is the fulfillment of the requests of the people when they write it (*Areeza*) and throw it in a well or running water and this phenomenon is witnessed all the time and it is proven effective, which we shall discuss in more detail in the last portion of the book.

Dear readers, if you like you can read about the miracles of His Eminence in books compiled on the topic. Like *Ikmaluddin* of Shaykh Sadooq, *Kharaij* of Shaykh Saeed bin Hibtallah, *Biharul Anwar* of the perfect scholar, the late Muhammad Baqir Majlisi and *An-Najmus Thaqib* of Mirza Husain Noori.

Thanks be to the Almighty Allah for their contribution in this regard and may Allah reward them greatly.

If I say more on this topic I would not be able to achieve the main purpose. Therefore this much is enough for those who can understand.

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[1] *Kamaluddin*; Shaykh Sadooq; Vol. 2/492

[2] *Kamaluddin*; Shaykh Sadooq; Vol. 2/501

PART THREE
SOME RIGHTS AND FAVORS OF HIS EMINENCE (A) ON US

The rights of that great personality upon us are numerous and the blessings and favors are uncountable, Rather, it is like a raging sea in which it is impossible to dive, but we can just taste some of it as per the thirst and aim for proximity.

THE FIRST RIGHT: EXISTENCE AND BEING

The Almighty Allah has created you and others by the *Barakat* of His Eminence and if he had not been there no one else would have been there. Rather if he hadn't been there neither the earth would have come into existence nor the sky. This point is mentioned in traditions, some of which are as follows:

1. Among the epistles (*Tawqee*) of His Eminence mentioned in *Ihtijaaj* is the following:

> "We are the creations of our Lord, and the creatures after that were created by us."[1]

Indeed the meaning of this statement is having two aspects. One of it is the same that is mentioned in another epistle in the same book. A group of Shias had a dispute whether the Almighty Allah had delegated creation of and providing sustenance to the creatures to the Holy Imams (a). Thus some people said that it was impossible because no one other than Allah could create physical bodies. But some people said that the Almighty Allah has delegated the power of creation to the Imams (a) and consequently they are the creators and sustenance givers. A severe dispute arose among the Shia people on this matter. Someone suggested why they should not contact Abu Ja'far Muhammad bin Uthman and ask him about it so that the facts become clear? Because he was the path leading to the Imam of the time. All agreed to this proposal and they wrote a letter to Abu Ja'far explaining the matter. Thus the reply to this inquiry was received from the Imam of the Age (aj) as follows:

"The Almighty Allah has created the bodies Himself and distributed the sustenance because He neither has a body nor does he incarnates into a body. There is nothing like Him and He is all- hearing and all-seeing. As for the Imams, they requested the Almighty Allah and He created and He gave sustenance to fulfill their request and due to the respect of their rights."[2]

The conclusion of this reason is that Imam Zamana (a) and his honorable forefathers are the mediums through whom the divine favors reach the creatures. The same point is mentioned in *Dua* Nudbah:

"Where is the medium through whom heavenly benefits reach the people of the earth?"

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[1] *Al-Ihtijaaj*; Shaykh Tabarsi; Vol. 2/278
[2] *Al-Ihtijaaj*; Shaykh Tabarsi; Vol. 2/284

The second reason is that the aim of the creation of all that Allah, the Mighty and the High has created are His Eminence and his purified forefathers; that is, they are the main aim of creation and all that is present was created for their sake.

That which supports this matter is a traditional report from Amirul Momineen Ali (a) that he said:

"We are the creations of our Lord, and the creatures after that were created by us."

Many traditions prove this point some of which are as follows:

Shaykh Sadooq has quoted an authentic tradition from His Eminence, Ali bin Moosa ar-Reza (a) from his father, Moosa bin Ja'far from his father, Ja'far bin Muhammad from his father Muhammad bin Ali from his father Ali bin al-Husain from his father, Husain bin Ali from his father Ali bin Abi Talib that the Holy Prophet (s) said:

"The Almighty Allah has not created any creature better than me and there is no one more respectable near Him than me."

Ali (a) says that he asked, "O Allah's Messenger, are you better or Jibraeel?" He (the Prophet) replied, "O Ali, the Almighty Allah has given superiority to the Messenger Prophets over His proximate angels and He gave me superiority over all the Messengers and Prophets. And O Ali, after me you and after you the Imams are having superiority over them because the angels of God are our servants and servants of our friends. O Ali, the bearers of the *Arsh* and the angels around it praise and glorify their Lord and they pray for the forgiveness of those who believe in your *Wilayat* (mastership). O Ali, if we hadn't been there, the Almighty Allah would neither have created His Eminence, Adam (a) nor Her Eminence, Hawwa (a) neither Paradise nor Hell, neither the earth and the sky. And why shouldn't we be superior to the angels? We have preceded them in praising and glorifying our Lord. It is so because the first creations of Allah were souls and He made us speaking with His unity and magnification. Then He created the angels. When they saw us with an effulgence (*Noor*), they considered our affair to be of a great importance. I said: 'Glory be to Allah', so that the angels may understand that we are creatures and servants of God. And that the Almighty Allah is more exalted and purified of our qualities. So by our glorification the angels learnt how to glorify Allah and they understood that God is purified and clean of qualities (of the creatures). And when they noticed our greatness and majesty, we said: 'There is no god except Allah', so that the angels may understand that there is no one worthy of deification except Allah and that we are the servants of God, we are not partners in His divinity. Thus they (also) reiterated: 'There is no god except Allah.' When the angels realized our greatness we said: 'Allah is the Greatest', so that they may understand that God is much greater that which can be imagined and all the greatness, power and strength is reserved only for God. After that when they saw that Allah has bestowed us with honor and power, we said: 'There is no power and strength except by Allah, the High and the great', so that the angels may understand that there is no power and

might except for Allah. Thus the angels also repeated: 'There is no power and strength except by Allah.' When they witnessed the bounties that Allah has bestowed on us and that our obedience is made incumbent on all creatures by Him, we said: 'Al Hamdulillaah' (Praise be to Allah) so that the angels may know that it is the right of Allah upon us to thank Him for His bounties. So the angels also said: 'Al Hamdulillaah'. In other words, the angels received guidance through our *Barakat,* and understood the unity, glorification, praise and magnification of God. After that Allah created Adam (a) and entrusted our effulgence to his loins and due to our respect and honor ordered the angels to prostrate before him. Their prostration was due to their servitude of God and their respect and honor to His Eminence, Adam (a) was due to His obedience. Because we were in his lions, then why we shouldn't be superior to the angels, as all of them prostrated before His Eminence, Adam (a).

And when I was taken to the heavens, His Eminence, Jibraeel (a) recited the *Azan* and *Iqamah* twice and told me, 'O Muhammad go ahead and lead the Prayers', I said: 'O Jibraeel, should I take precedence over you?' 'Yes', he replied, 'because God had given superiority to all prophets over the angels and endowed you with a special excellence'. Thus, I stood in the front and prayed with him. But I do not say this due to pride. After that I reached upto the veil of effulgence and His Eminence, Jibraeel (a) said, 'Muhammad (s), now you go ahead,' and he himself remained there. I said, 'You are leaving me at this juncture?' He replied, 'O Muhammad (s) this is the limit that Allah has fixed for me, if I take a step forward my wings will burn down.' Thus I was put into the ocean of effulgence and I began to swim in the seas of divine lights. Till I reached at that place in the cosmos upto which Allah desired. Then a voice came to me, 'O Muhammad.' I said: 'Here I am My Lord, You are the bestower of honor and dignity.' 'Muhammad, you are My servant, My messenger among My creatures, You are My Proof upon My servants. I have created Paradise for everyone who obeys you and prepared the fire of Hell for all those who oppose you. I have made favors and honor incumbent upon Me for your successors, and made divine rewards incumbent for their Shias.' I said, 'My Lord, please introduce my successors to me.' He said, 'Your successors are those whose names are inscribed on the empyrean of My throne.' So I looked and I was before my Lord. I saw twelve lights on the empyrean of the throne. In each light I saw a green line. The names of each of my successors was written in it. The first name was that of Ali Ibne Abi Talib and the last was Mahdi. I asked, 'O my Lord, are they my successors after me?' The reply was, 'Yes, O Muhammad, after you, they are My friends, legatees, the chosen ones and My proof on My servants. They are your successors and Caliphs and the best of Creations after you. By My majesty and glory, I shall reveal My religion through them and I shall exalt My words through them and through the last of them, I shall purify the earth from My enemies. And I shall make him the absolute master of the whole world. I shall make the wind subservient to his command and I shall make the hard cloud proof for him so that he may ride upon it to go wherever he likes in the sky and the earth and I shall assist him with My armies. And I shall strengthen him with My angels. So that My

call is raised and all the creatures gather upon My Oneness. Thus his rulership would endure and continue and from My friends, I shall make one after the other the leaders of My faith till *Qiyamat*. And Praise be to Allah, the Lord of the worlds and blessings be upon our prophet, Muhammad and his purified and chaste progeny.'"[1]

SECOND: RIGHT OF SURVIVAL IN THE WORLD

It is necessary to take note of the fact that if Imam-e-Zamana (a) had not been there you will not remain for even a moment and rather nothing in the earth shall remain. This matter is clearly understood from traditions that Thiqatul Islam Kulaini has mentioned in *Kafi*, through authentic chains of narrators from Hasan bin Ali al-Washsha that it was asked from His Eminence, Abu Hasan Imam Reza (a):

'Can the earth remain without an Imam?' He said: 'No.' I said: It has been narrated to us from Abu Abdillah (a) that the earth cannot remain without an Imam except when Allah, the All-high, becomes angered towards the earth or (His) slaves.' He said: 'No, it (the earth) cannot remain (thus), otherwise, it would become a mire.'[2]

2. In another traditional report it has come from His Eminence, Abu Abdillah Sadiq (a):

"If the earth remains without an Imam, it will become a mire."[3]

3. Shaykh Sadooq has narrated in his book, *Ikmaluddin* through strong chain of narrators like correct or correct upon correct chain from Abu Hamza Thumali from His Eminence, Ja'far bin Muhammad Sadiq from his father from his forefathers (a) that:

The Messenger of Allah (s) said, "Jibraeel (a) has reported to me from the Lord of the Might, may His Majesty be exalted, that He said, 'Whoever knows (believes) that there is no god but Me alone, Muhammad (s) is My servant and My messenger, Ali Ibn Abi Talib (a) is My caliph and that surely the Imams from his progeny are My proofs, I will make him enter Paradise on account of My mercy, save him from My hell due to My forgiveness and allow him to reside in My neighborhood. I will make My honor obligatory on him, complete My bounties on him and make him from My special and pure (servants). If he calls Me, I will answer him, if he invokes Me, I will accept his invocation and if he asks Me, I will grant him. If he is silent, I will initiate the talk with him and if he errs, I will have mercy on him. If he flees from Me, I will call him and if he returns unto Me, I will accept him. If he knocks on My door, I will open it. But one who does not witness that there is no god but Me alone; or bears testimony for the same but does not bear witness that Muhammad is My servant and My messenger; or testifies for the above two but does not acknowledge that Ali Ibn Abi Talib (a) is My caliph; or

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[1] *Kamaluddin*; Shaykh Sadooq; Vol. 1/254
[2] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 1/179
[3] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 1/179

witnesses for all the above but refuses to confess that the Imams (a) from his progeny are My proofs, then indeed He has denied My bounties, belittled My greatness and disbelieved in My signs and My books. If he desires Me, I will veil Myself from him and if he asks Me, I will deprive him. When he calls Me, I will not hear his call and when he invokes Me, I will not accept his invocation. If he expects from Me, I will disappoint him. This is my retribution for him and I am not unjust unto My servants.'" At this juncture, Jabir Ibn Abdullah Ansari stood up and asked, 'O Messenger of Allah (s)! Who are the Imams from the progeny of Ali Ibn Abi Talib (a)?' He (s) informed:

"Hasan and Husain, the two leaders of the youth of Paradise. Then, the chief of the worshippers in his time, Ali Ibn Husain, then Baqir, Muhammad Ibn Ali; soon you will reach unto him, O Jabir, so when you meet him, convey my salutations to him. He will be followed by Sadiq, Ja'far Ibn Muhammad, then Kazim, Moosa Ibn Ja'far, then Reza, Ali Ibn Moosa, then Taqi, Muhammad Ibn Ali, then Naqi, Ali Ibn Muhammad, then Zaki, Hasan Ibn Ali, then his son, the one who will rise with the truth, the Mahdi of this Ummah. He will fill the earth with justice and equity, as it would be fraught with injustice and oppression. These, O Jabir, are my caliphs, my successors, my descendants and my progeny. Whoever obeys them has obeyed me and whoever disobeys them has defied me. Whoever denies them or denies even one of them, then indeed he has denied me. Through them, Allah, Mighty and Glorified be He, will prevent the skies from falling on the earth, of course, with His permission. Due to them, Allah protects the earth from swallowing up its inhabitants."[1]

In *Ghaibat Nomani* it is narrated from Imam Sadiq (a) from Amirul Momineen Ali (a) that he said:

"Then Allah will bring a virtuous congregation, who will fill it with equity and justice, as it will be full of oppression and injustice."[2]

There are numerous traditional reports regarding this point.

THIRD: RIGHT BASED ON RELATIONSHIP TO THE HOLY PROPHET (S).

As mentioned in Surah Shura:

> "Say: I do not ask of you any reward for it but love for my near relatives..."[3]

It is narrated from His Eminence, Abu Ja'far Imam Muhammad Baqir (a) that the word *al-Qurba* in this verse denotes, the Imams.[4]

It is said in traditions that at the time of his reappearance, His Eminence, Qaim (aj) will call out:

> "And I call you by the right of Allah, by the right of the Messenger of Allah and by my right as I have the right of relationship to the Prophet over you."[5]

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[1] *Kamaluddin*; Shaykh Sadooq; Vol. 1/258
[2] *Al-Ghaibah*; Ibne Abi Zainab Nomani; Chap. 10, Pg. 141
[3] Surah Shura 42:23
[4] *Tafseer Al-Burhan*; Sayyid Hashim Bahrani; Vol. 4/121
[5] *Al-Ghaibah*; Ibne Abi Zainab Nomani; Pg. 149

Fourth: The Right of the Bestower of Favor on Whom He Bestows and the Right of Being the Medium of Favor

It has come in the traditions of the Messenger of Allah (s) that he said:

"You must reward the one who does good to you. If you are not able to do that you must at least pray for that person till you are sure you have recompensed that person for the good he has done."

These two rights are there from our master, His Eminence, the Master of the Time (aj) because all the favors and benefits that reach human beings are due to the blessings of the being of the Imam of that time. We read in *Ziarat* Jamia regarding the Imams (a) that: *"And the patron of the favors..."*

Also in *Kafi* it is mentioned that he said: "The Almighty Allah created us and made our creation good. And He shaped us in a goodly shape. And He made us His eyes among His servants (so that we can witness their deeds and behavior) and He made us His speaking tongue and He made us His hand of mercy and beneficence spread over the head of His servants and He made us His face (so that through us attention may be called to Him). And He made us a gate (so that it may be a proof for the people for His knowledge, faith and obedience). And a treasure (of His knowledge, recognition and mercy) in His heavens and the earth.

The trees fructify and fruits grow by our *Barakat* and the streams flow and the rain descends and plants grow from the earth. And through our worship is Allah worshipped. And if we had not been there, the Almighty Allah would not have been worshipped."[1]

In *Kharaij* it is narrated from His Eminence, Sadiq (a) that he said:

"O Dawood, if we had not been there, neither the streams would have issued forth nor the fruits have grown, nor the trees would have become green."[2]

In *Kafi* there is a famous tradition of His Eminence, Abu Ja'far Imam Muhammad Baqir (a) that he said:

The Messenger of Allah (s) said: "The Almighty Allah created Adam (a) and left the earth for him. Thus whatever from it is was for Adam it is for the Messenger of Allah. And whatever is for the Messenger of Allah it is for the Imams of the Progeny of Muhammad."[3]

In another tradition it has come that, "The earth and whatever is in it belongs to Allah, the Almighty, His Messenger and us. Thus whoever gets anything from it, must practice piety and pay the share of Almighty Allah, (Khums, *Zakat* and religious tax) and must do good towards his brothers in faith and if he doesn't do it he has dissociated from Allah, His Messenger and us (family of the Prophet)."[4]

Darus Salam has quoted *Basairud Darajaat* from Abu Hamza that:

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[1] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 1/144
[2] *Al-Kharaij*; Saeed bin Hibtullah Rawandi
[3] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 1/409
[4] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 1/408

The fourth Imam, Ali bin al-Husain (a) said to Abu Hamza:

"O Abu Hamza, do not sleep before the rising of the Sun, as it is not good for you. Indeed, at that time the Almighty Allah distributes the sustenance of the people and He distributes it through our hands."

FIFTH: THE RIGHT OF THE FATHER UPON HIS SON

The Shias were created from the leftover clay that made the family of revelation just as the son is created from his father. A tradition of His Eminence, Reza (a) is mentioned in *Kafi* that he remarked:

"The Imam is a caring friend and a kind father."[1]

It is narrated from the Messenger of Allah (s) that he said:

"I and Ali are the fathers of this nation (Ummah)."

It is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"The Almighty Allah created us from *Illiyeen* and created our souls from its upper layer and He created the souls of our Shias from the *Illiyeen* and their bodies from its lower portion. There is relationship and proximity between us and them in every aspect and their hearts are eager for us."[2]

It is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"Indeed, the Almighty Allah created us from the *Aale Illiyeen* and created the hearts of our Shias from the water of our creation and their bodies from its lower most. Thus their hearts are devoted to us because they are created from the same material with which we are created."[3]

In *Ikmaluddin* it is narrated from Umar bin Salih as-Sabiri that he said:

Muhammad Ibn Ajlaan narrates from Abu Abdillah (a), "When the Qaim rises, he will call people to Islam anew and will guide them to an order that is worn out and the masses have led astray from it. The Qaim has been named the Mahdi because he will lead to an order that is led astray from and he is named al-Qaim for his rise with the Truth."[4]

In *Bihar* it is quoted from *Amali* of Shaykh Tusi from the Holy Prophet (s) that he said:

"I am a tree, Fatima is the branch, Ali is the graft and Hasan and Husain are the fruits and their friends from this nation of mine are the leaves of this tree."[5]

Indeed, there are a large number of traditions regarding this matter and they are mentioned in *Kafi, Burhan* and other books but we have refrained from quoting more of them to avoid undue prolongation of our discussion and to save our readers from undue hardships. As we all know an indication is sufficient for the

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[1] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 1/200
[2] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 1/389
[3] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 1/390
[4] *Kamaluddin*; Shaykh Sadooq; Vol. 2/345
[5] *Amali;* Shaykh at-Taifa Abi Ja'far Muhammad bin Hasan Tusi

wise. And how beautifully the poet says:

"And how tall is that tree that grew in the Paradise.

Such that no other tree is like that in Paradise.

Muhammad Mustafa is its root and Fatima its branch.

Then is its graft, that is the Chief and master of men, Ali.

And those two Hashemites, the grandsons of the Prophet, the fruits of that tree.

And the Shias are its leaves that are attached around the fruits. This is the statement of the Messenger of Allah that the traditionists have related through authentic chains of narrators in the corpus of *hadith*.

Through their (Ahle Bayt's) love I am hopeful of salvation on the Day of Judgment. And success with the group that is the best of groups."

SIXTH: THE RIGHT OF THE MASTER OVER HIS SERVANTS AND PROTÉGÉS

It is mentioned in *Ziarat* Jamia regarding the Holy Imams (a):

"And the chiefs of the guardianship..."

In a tradition from the Messenger of Allah (s) narrated through Sunni channels it is reported that he said:

"We, the sons of Abdul Muttalib are the leaders of the folks of Paradise, I and Ali and Ja'far and Hasan and Husain and Mahdi (a)."

I say: The matter of the leadership and mastership of the Holy Imams (a) with regard to us is proved for us and the meaning of the leadership of those great personalities denotes: They are having more authority on us in all matters than us, just the Almighty Allah says:

"The Prophet has a greater claim on the faithful than they have on themselves."[1]

In *Kifayatul Athar* it is narrated from Imam Husain bin Ali (a) that he said:

The Messenger of Allah (s) said to Ali (a): "I have a greater claim on the faithful than they have on themselves, after that you, O Ali, are having greater claim on the believers than they have on themselves. Then after you it is Hasan. who has a greater claim on the believers than they have on themselves. Then after him Husain has a greater claim on the believers than they have on themselves. Then after him Ali has a greater claim on the believers than they have on themselves. Then after him Muhammad has a greater claim on the believers than they have on themselves. Then after him Ja'far has a greater claim on the believers than they have on themselves. Then after him Moosa has a greater claim on the believers than they have on themselves. Then after him Ali has a greater claim on the believers than they have on themselves. Then after him Muhammad has a greater claim on the believers than they have on themselves. Then after him Ali has a greater claim on the believers than they

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[1] Surah Ahzab 33:6

have on themselves. Then after him Hasan has a greater claim on the believers than they have on themselves. And Hujjat Ibnul Hasan has a greater claim on the believers than they have on themselves. They are the righteous Imams and they are with the truth and the truth is with them."[1]

A somewhat similar thing is said in *Kafi* and *Kamaluddin.*

It is narrated from His Eminence, Abul Hasan ar-Reza (a) that he said:

"People are our slaves in obedience."[2]

SEVENTH: RIGHT OF THE TEACHER ON THE PUPIL

That the Master of the Time (aj) and his purified forefathers are those who are well-versed in knowledge is mentioned in some traditions from Imam Ja'far Sadiq (a). And also Allah, the Mighty and the High has also ordered that people may ask the family of revelation whatever they want, as they are the people of remembrance (Ahle Zikr):

"So ask the people of remembrance if you do not know."[3]

EIGHTH: RIGHT OF THE IMAM ON THE FOLLOWERS

In *Kafi* it is narrated from Abu Hamza through his own chain of narrators that:

I asked His Eminence, Abu Ja'far Baqir (a) what is the right of the Imam on the people? He replied: "It is his right that they must hear what he says and obey him."

In a sermon of Amirul Momineen (a) recorded in *Raudatul Kafi* it is mentioned as follows:

"So to say, Allah, the Mighty and the High has given me a right upon you and made me your *Wali-e-Amr* (person of authority) and the Almighty Allah, may His remembrance be exalted, has given me a position that is higher than yours. So much so that He said: Thus the most important of the rights made obligatory by Allah are those of the ruler and leader on the subjects (followers)."[4]

These were some of the rights of the Master of the Time (aj) on the people and some of them will be explained to you in the coming chapters, *Insha Allah Taala.*

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[1] *Kifayatul Athar*/311, *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 1/187, *Kamaluddin*; Shaykh Sadooq; Vol. 1/270

[2] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 1/187

[3] Surah Anbiya 21:7

[4] *Rauda Kafi;* Muhammad bin Yaqoob Kulaini; Pg. 35

PART FOUR

QUALITIES AND SPECIAL MERITS OF IMAM-E-ZAMANA (A) THAT NECESSITATE PRAYING FOR HIM

Here we have mentioned some points that even if one of them is present in a person it becomes obligatory for us to pray for him, according to the dictates of reason or religious law or human nature or animal instinct.

While it is a fact that all these points are present in the holy being of the Imam of the time (aj), I have arranged some of them in alphabetical order, invoking the Almighty Allah to assist me in this matter and include me among the sincere followers and slaves of the seal of the successors and his repected forefathers, indeed Allah is the hearer of supplications.

The Letter *Alif* (A)

1. *Eimaan* (Faith) in God

It is preferable for us to pray for the believers because they are having the same faith and belief and this matter is proved through logic and religious law. Therefore it is necessary for us to pray for those exalted personalities who are the leaders of believers.

It is mentioned in *Kafi* through His Eminence, Abu Abdillah Sadiq (a) that he said:

> "The Messenger of Allah (s) said: No one prays for the benefit of believing men and women except that Allah Almighty gives him the same thing for which he had prayed from each of the believers that have come into being since the beginning of the world or those who shall come till *Qiyamat*. And on the day of *Qiyamat* a believer shall be condemned to Hell and shall be forcibly taken towards Hell. Then the believing men and women will say: O our Lord, it is the same person who had prayed for us, so please accept our intercession for him. Allah Almighty will accept it and give him salvation."

In the same book a narration is mentioned on the authority of Isa bin Mansoor that he said:

"I, Ibne Ya'fur and Abdullah bin Talha were present in the gathering of Abu Abdillah and His Eminence himself initiated the conversation saying: O Ibne Abi Ya'fur the Messenger of Allah (s) has said: There are six qualities such that if they are present in a person, he shall have the best position with Allah Almighty. Ibne Abi Ya'fur asked: May I be sacrificed on you, what are those traits? The Imam said: A believer should like for his believer brother only that which he likes for the nearest of his kin and he should dislike for the believers the same which he dislikes for his closest relatives and he should express pure love. Hearing this Ibne Abi Ya'fur began to weep and asked: How is that? He replied: If these three traits are present in you he shall reveal his secret and shall be pleased and shall

be pleased with the happiness of one that is happy. And he shall be sorrowful with the grief of one who is sorrowful. If he does not have anything to make him happy with, he shall pray to God for him. Then His Eminence said: These three traits are for you people and another three are for us. The first is that you must recognize our excellence, secondly you must follow our footsteps, thirdly you must await for our rule (kingdom) which shall be at the end of the world. The one in whom these three traits are present shall be proximate to the realm of the Almighty. Those who belong to ranks lower than him shall obtain light from effulgence of those who are in the position of proximity with the Almighty. When those in the lower ranks see him they shall not like their present comfort and pleasure in comparison to those who are above them in ranks. Ibne Abi Ya'fur asked: Why would it not be possible to see the group of people who are having divine proximity? Imam replied: They shall be covered with divine effulgence. Have you not heard that tradition of the Messenger of Allah (s) that there is a creation of Almighty Allah to the right of the *Arsh* whose faces shall be whiter than snow and more brilliant than the sun. An inquirer will ask: Who are they? He will be told: Having regard for the majesty of Allah they used to have regard for each other."

2. *Amr bil Ma'roof* (Enjoining Good)

We shall discuss this under the topic of forbidding evil, *Insha Allah*.

3. *Ijaabat* (Fulfillment) of our prayers through the blessings of His Eminence

You must know that among all the great bounties of Allah Almighty upon us is that He has permitted us to call Him and pray to Him. And that we may express our needs to Him. And the Almighty Allah by His kindness and Mercy, fulfills our prayers. And since it is proved that all the divine bounties reach us through the *Barakat* of the existence of Imam Zamana (a) it is also very much clear that the fulfillment of prayers is among the best of bounties; rather it is the most important bounty. Since through this bounty we receive other bounties. The importance of the rights of our Master, Imam-e-Zamana upon us, become clear because the existence of His Eminence is the medium of the realization of this bounty and great bestowals from the Almighty Allah. It is incumbent on us to compensate this favor by praying or by other deeds.

Among the evidences that especially prove the fact that the existence of Imam (a) is the medium and cause of the prayers of the people is a traditional report that Saffar has quoted in his book, *Basairud Darajaat* through his chains of reporters from Imam Abu Ja'far Baqir (a) that he said:

The Messenger of Allah (s) said to Amirul Momineen (a): "Write down whatever I dictate." Ali (a) asked, "O Allah's Messenger, do you fear that I will forget?" He replied, "I don't worry about your forgetfulness. I have prayed to Allah to protect you and not to forget you. But write it down for your partners." Ali (a) asked: "Who are my partners?" He replied, "Imams from your progeny due to whom the Almighty Allah sends down rain on my Ummah, for the sake of whom He fulfills

their prayers, and due to whom He removes calamities from them and due to whom mercy descends from the heavens. He is the first of them – indicating towards Imam Hasan – then he pointed towards Imam Husain (a) and said: The Imam's shall be from your progeny."

I say: This tradition, with attention to all its points clearly proves what we have stated.

4. *Ihsaan* (Favor) upon us

The favor of Imam-e-Zamana (aj) upon us is having various aspects some of which we will mention in the following pages, if Allah wills...among them are the praying of His Eminence in our favor, the repulsion of the evil of the enemies and removal of hardships...etc. The Almighty Allah says:

"Is the reward of goodness aught but goodness?"[1]

Certainly, favor, according to the dictates of reason, religious law and human nature is the stimulant for praying. Such that: "Do favor to the people and you will enslave their hearts. And it is often that favors enslave the people."

5. Making lawful the rights that have come to us from His Eminence

There is a lengthy tradition in *Kafi* narrated through Masma from Imam Sadiq (a) in which he is reported to have said:

"O Abu Yasar, indeed, the whole earth is for us and whatever that the Almighty Allah has brought out from it, is for us." – Abu Yasar says that he asked His Eminence, "So, shall I bring all the property for you?" The Imam said, "O Abu Yasar, indeed we have made it lawful for you and made it permissible so keep your property with you. And whatever from the world is in the possession of our Shias, is lawful for them till the time our Qaim will arise and take the possession of its wealth from them and leave the earth in their possession. However whatever is in the possession of non-Shias, every benefit that accrues from it, is unlawful for them and when our Qaim arises, he will take away the earth from them and he shall expel them from it in a humiliating way."[2]

6. Seeking the Help of His Eminence

Relevant discussion regarding the above shall come under the letters (ظ) z' and (ك) Kaaf in the topic of the similarity of His Eminence with his great grandfather Abu Abdillah al-Husain (a) and the letter (ن) Noon, in the topic of the call of His Eminence, if Allah wills.

7. Helping the oppressed ones of us, Shias

In the Epistle that His Eminence has written to Shaykh Mufeed it is mentioned:

"We are not neglectful of your affairs and we do not forsake your remembrance,

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[1] Surah Rahman 55:60

[2] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 1/407

otherwise your enemies would have destroyed you."[1]

We have now reached the point in our discussion where I would like to narrate to you a story that the great scholar, Mirza Husain Noori has mentioned in *Jannatul Maawa*, may Allah exalt his ranks and increase his effulgence. The anecdotes mentioned in this book concern those who have had the honor of meeting His Eminence, the Hujjat or those who had the good fortune of witnessing his miracles. Mirza Husain Noori says:

Shaykh Ali Rashti was a great intellectual and honorable scholar, possessing all the goodly attributes and the best of excellences. He was a righteous scholar, a pious man and a deeply religious person. He was among the students of the true Sayyid, the great teacher, Hujjatul Islam Mirza Buzurg Shirazi. Since the people of the Fars province had continuously complained that they did not have any scholar or spiritual personality among them, Mirza Shirazi sent him towards them. He lived with them continuously with perfect honor till the time he passed away. I had remained in his company during journey as well as at home. I have seen very few people who could equal him in morals, manners and excellence of character.

He relates: "In one of the journeys I was returning to Najaf Ashraf from the *Ziarat* of His Eminence, Abi Abdullah (a) through the route of River Euphrates. I had boarded a small boat that ran between Kerbala and Tuwairij. At Tuwairij the route diverged to Hilla and Najaf. The passengers, all of whom were the people of Hilla were busy in games, joking and shameful behavior, except for one person who though he also belonged to their group but they occasionally ridiculed his religion and criticized him. I was very astonished at this till we reached a place where the water was too less and the boatman was compelled to make us disembark. As we walked along the banks, by chance I happened to be walking with the same person. I asked him why he remained aloof from his fellow travelers and what was the reason they criticized his religion. He said that they were from Ahle Sunnat and relatives of his. "My father was also from them but my mother was from the people of faith (Shia). I was also initially in their faith, but through the favor of Hazrat Hujjat (aj) became a Shia."

I asked him the motive of converting to Shiaism and how that had occurred. He said:

"My name is Yaqut and my profession is selling oil besides the Hilla bridge. One year I went out of Hilla to purchase oil from the dwellers of the desert (Bedouins) in the surrounding areas. I traveled some distance and purchased the oil and on the return journey got the company of some people of Hilla. We halted at one place at night and I went to sleep. But when I awoke in the morning I saw that they had all gone away leaving me alone without any water or any other rations in a desert that was infested with wild animals. The nearest habitation was at least a few *farsakhs* (one farsakh = 6.24 kms). I got up and began my lonely journey, but after sometime I lost the way and was completely confused. In addition to this, I

[1] *Al-Ihtijaaj*; Shaykh Tabarsi; Vol. 2/323

was extremely thirsty and the fear of wild beasts overwhelmed me. I remained there and in that condition prayed to the caliphs and *Mashayakhs,* imploring them to help me and through their intercession begged Allah to save me. But there was no response. Then I remembered my mother saying that we have a living Imam whose patronymic (*Kunniyat*) is Aba Salih who responds to the call of those who have lost their way and who helps those who help the oppressed and the weak. I made a vow to Allah that if he saved me I shall adopt the faith of my mother. Then I called out to him and sought his refuge. I saw a man wearing a green turban like grass by the riverside, and he began to walk with me. He ordered me to adopt the religion of my mother and then he said the words (that the writer of the book forgot). And he said: Very soon you will reach a habitation where all the inhabitants are Shias. I said: My master, will you not come to that place with me? He said: No, as a thousand people around the country are calling me for help, I want to go and help them. After that he disappeared from the view. After traveling for sometime I reached that village. Such was a distance to that place that my previous fellow travelers reached that station only the next day. I returned to Hilla from there and went to meet the chief jurisprudent, Sayyid Mahdi Qazwini (May Allah illuminate his resting place). I narrated my story to him, learnt the rules and regulations of religion from him and asked what I should do in order to see His Eminence again. He said: Go for the *Ziarat* of Imam Husain (a) for forty Friday eves. I began to go for the *Ziarat* of the Chief of the martyrs every Friday eve. Once it so happened that only one Friday eve remained from forty. I set out from Hilla on Thursday for Kerbala, but when I reached the gates of the city I saw that the tyrannical officials were asking for the permit, and they were very strict about it. Neither did I have the permit not the money to purchase it. A few times I tried to smuggle myself by mingling in a group of people, but I did not succeed. At that time I saw His Eminence, the Master of the Affair (aj) that he entered wearing a dress of Iranian students and white turban on the head. Outside the city I sought his refuge and pleaded for his help. He came out and took me with himself into the city. But I did not see him again and remained regretful and sad at his separation."[1]

8. Security of the Roads and Cities by the Reappearance of His Eminence

It is mentioned in *Bihar* quoting from *Irshad al-Qulub* of Dailami that Abu Abdillah Sadiq (a) is reported to have said:

> "When the Qaim (aj) will reappear, he will rule with justice. And during his time tyranny and oppression will be destroyed and through His Eminence, security will be maintained at the roads and the earth will be full of his blessings."[2]

In another tradition it has come from His Eminence regarding the reappearance of His Eminence, Qaim (aj) that he said:

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[1] *Jannatul Maawa;* Muhaddith Noori; Pg. 292

[2] *Biharul Anwar;* Allamah Muhammad Taqi Majlisi; Vol. 52/338

"An old weak lady will travel (alone) from the east to the west but she will not face any problem."

And in another report regarding the verse:

"Travel through them nights and days, secure."[1]

It is mentioned "...with the Qaim of us (Ahle Bayt)."

9. Enlivening the Religion of God and Exalting the word of Allah

We read in *Dua* Nudbah:

"Where is the reviver of the teachings and proofs of religion and its people?"

In the *Hadith Qudsi* quoted in the previous section, it is mentioned:

"And I shall enforce My religion through him and I shall make all the programs successful."

Also in the Tafseer of the Ayat:

"...that He may make it prevail over all the religions..."[2]

It is mentioned that this shall be fulfilled after the reappearance of Hazrat Qaim (a). And in *Bihar* in a lengthy tradition it is narrated from the Holy Prophet (s) that he said:

"The ninth of them is the Qaim of my family and the Mahdi of this nation. And in looks and speech most resembling me among all the people. Indeed, he shall reappear after a prolonged occultation and reveal the religion of God. And he shall get the support of Allah and His help, and he will be backed with divine angels. Then he would fill up the earth with equity and justice as it would have been fraught with injustice and tyranny."[3]

Also in the same book of *Bihar* it has come in a detailed saying of His Eminence, Abu Ja'far Baqir (a) that he stated:

"After that he shall return to Kufa. At that time he will send three hundred of his companions to various areas of the world and he will pass his hand over their shoulders and chests. So they shall never have any difficulty in deciding any matter. Then in every nook and corner of the world will be this testimonial statement: *There is no god except Allah. The One without partner and Muhammad is the Messenger of Allah (s)."*[4]

There are many traditions regarding this but we have just provided a few examples.

10. Revenge of His Eminence from the Enemies of God

Among the titles of Imam-e-Zamana (a) is *Al-Muntaqim* (the Revenger).

In the book, *Ikmaluddin* there is a tradition of Imam Sadiq (a) and he has quoted

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[1] Surah Saba 34:18

[2] Surah Fath 48:28

[3] *Biharul Anwar;* Allamah Muhammad Taqi Majlisi; Vol. 52/379

[4] *Biharul Anwar;* Allamah Muhammad Taqi Majlisi; Vol. 52/345

his respected great grandfather, Amirul Momineen (a) to have said:

The Messenger of Allah (s) said: "When I was taken to the heavens during the ascension (*Me'raaj*) my Lord revealed to me: O Muhammad, I glanced at the earth and selected you from it, and made you the prophet and named you after My name as I am Mahmood and you are Muhammad. Again I glanced at the earth and chose Ali from it and made him your successor and caliph and the husband of your daughter. I named him also after My name. Thus I am the *Ali Aala* and he is Ali. And I created Fatima, Hasan and Husain from your *Noor* (light/effulgence). At that time I presented their *Wilayat* (Mastership) to the angels so that whoever may accept it, will gain proximity to My court. O Muhammad, if a servant of Mine worships so much that he becomes tired and his body becomes as brittle as musk but he is a denier in their *Wilayat*, and he comes to Me, I will not accommodate him in My Paradise and not shade him under My *Arsh*. O Muhammad, would you like to see them? I said: 'Yes, my Lord!' The Almighty Allah said: 'Raise your head.' So I raised my head and saw the lights of Ali, Fatima, Hasan, Husain, Ali bin al-Husain, Muhammad bin Ali, Ja'far bin Muhammad, Moosa bin Ja'far, Ali bin Moosa, Muhammad bin Ali, Ali bin Muhammad, Hasan bin Ali and Muhammad bin al-Hasan al-Qaim. And among them one shone like a brilliant star. I asked: 'O Lord, who is that?' He replied, 'They are the Imams, and he is the Qaim, who will make My lawful, lawful and My unlawful, unlawful. And through him I shall take revenge from My enemies. And he is the source of comfort for My friends. He is the one who will bestow your Shias and followers, respite from the infidels. And he will bring out Lat and Uzza fresh and burn them up. Indeed the trial and test of the people by him will be much more difficult than the mischief of the Calf and Samari.'"[1]

In the same way it is narrated in *Bihar* quoting from *Ilalush Sharai* through his own chain of reporters, from Abdur Rahim Qaisari from His Eminence, Abu Ja'far Imam Baqir (a) that he said:

"When the Qaim rises, Humaira will be brought to him (after being raised from the dead), so that he may punish her with lashes to avenge for Fatima, the daughter of Muhammad (s)." I asked why he would punish her with lashes?

He replied, "Due to the false allegation she made against Ibrahim's mother." I asked: How is it that the Almighty Allah postponed this matter of (punishment by lashing) till the time of Hazrat Qaim? He said: The Almighty Allah, blessed be He, sent Muhammad (s) as a mercy, but He has created Qaim (a) for punishing and taking revenge."[2]

In the same book of *Biharul Anwar* it is quoted from *Mazaar Kabeer* from the author's own chain of reporters from His Eminence, Abu Abdillah (a) that he said:

"When our Qaim arises, he will take revenge for Allah, His Messenger and all

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[1] *Kamaluddin*; Shaykh Sadooq; Vol. 1/252

[2] *Biharul Anwar;* Allamah Muhammad Taqi Majlisi; Vol. 52/314, *Ilalush Sharai;* Shaykh Sadooq; Vol. 2/267

of us, the family of the Prophet."[1]

Again in the same book it is copied from the *Irshad al-Qulub* of Dailami that Imam Sadiq (a) said:

"He will cut off the hand of Bani Shaiba and hang it on the Kaaba and he will write on it: They are the thieves of the Kaaba."[2]

And in *Ihtijaaj* it is mentioned that the Holy Prophet (s) said in his sermon of Ghadeer as follows:

"Know that: The seal of the Imams from us will be Mahdi (may Allah bless him). Know that, he is the one who will be victorious over all religions, he is the one to take revenge from the tyrants, he is the victor and the destroyer of castles, he is the one who will exterminate all the tribes of the polytheists, he is the one that will avenge the blood of all the saints of truth, he is the one who will drink from the deep sea, he is the one who will designate everyone on the basis of merit and superiority he is the selected one and the chosen one of God, he is the inheritor and encompasser over all sciences, he is the one who will give news of the Lord, the Mighty and the Sublime, and the realities of the faith are for him. He will inform, he is the one who will be the owner of guidance and prevention in theory and practice. The affairs of religion are delegated to him and left to his discretion, the prophets preceding him and the Imams prior to him have been given the glad tidings about him. He is the remaining proof and after him there is no Divine Proof. There is no truth except with him and there is no light except near him. None shall be victorious and helped over him. He is the *Wali* of God on the earth and the Divine ruler upon the creatures and the trustee of the Lord over the apparent and hidden."

In another part of the same sermon it says:

"O people! The special effulgence of Allah, the Mighty and the Sublime, is present in my being. After that it shone in the being of Ali and after that in his progeny till Qaim-e-Mahdi who will take over the right of Almighty Allah and all the rights that are for us."[3]

In *Tafseer Qummi* regarding the verse:

"So grant the unbelievers a respite: let them alone for a while."[4]

It is mentioned that: It is regarding the time of the uprising of the Qaim. Thus he will take revenge for us from the tyrants and oppressors from Quraish and Bani Umayyah and all the other people."[5]

11. Establishment and Application of Divine Penalties

In a *Dua* related from Amari from His Eminence himself it is related as follows:

"And through him will be established the Divine penalties and religious laws that

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[1] *Biharul Anwar;* Allamah Muhammad Taqi Majlisi; Vol. 52/376
[2] *Biharul Anwar;* Allamah Muhammad Taqi Majlisi; Vol. 52/338
[3] *Al-Ihtijaaj*; Shaykh Tabarsi; Vol. 1/80
[4] Surah Tariq 86:17
[5] *Tafseer al-Qummi*, Pg. 721

have been neglected."

In the book, *Ikmaluddin* it is narrated from Imam Sadiq (a) under the explanation about the period of reappearance of His Eminence that he said:

"During that time the penalties promulgated by Divine Law shall be established."

Another tradition on the same topic says:

> "Indeed the establishment of one penalty from the divine penalties is purer that rain falling for forty days and nights."[1]

As narrated from His Eminence, Abu Ja'far Baqir (a) and in the discussion 'Enlivening of Earth' (Revival of the earth through his blessings) we shall present matter appropriate to the topic, if Allah, the Almighty wills.

In *Bihar* it is narrated from Imam Sadiq (a) that he said:

> "Two capital punishments are lawful in Islam. But so far no one has issued a verdict according to this rule. However when our Qaim reappears, he will establish the Divine Law and will not ask for evidence from anyone in these two matters. One is regarding the married adulterer and the Imam will order him to be stoned to death. Secondly he will order the beheading of the one who refuses to pay *Zakat*."[2]

I say: The penalty for adultery (by married man or woman), subject to conditions mentioned in Islamic law, is stoning. This penalty is especially associated to the Imam of the time due to the factual knowledge of His Eminence. And unlike in the case of the tenure of other Imams no one would be able to escape punishment under doubt.

12. Distress and Helplessness of His Eminence

It is mentioned in *Dua* Nudbah that:

"Where is that distressed one, that when he supplicates, his supplication is answered?"

In *Tafseer* of Ali bin Ibrahim Qummi regarding the holy verse:

> "Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth."[3]

It is mentioned from Husain bin Ali bin Fuzzal from Salih bin Uqbah from Imam Sadiq (a) that he said:

"This verse is revealed for Qaim of the Progeny of Muhammad (a). He is that distressed one who whenever he performs two units of prayer at the place (of Ibrahim) and calls Allah and supplicates to Him, the Almighty Allah answers his supplication and appoints him the caliph on the earth."[4]

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[1] *Furu Kafi*, Vol. 7/174

[2] *Biharul Anwar;* Allamah Muhammad Taqi Majlisi; Vol. 52/325

[3] Surah Naml 27:62

[4] *Tafseer al-Qummi*, Pg. 497

THE LETTER *BA* (B)

1. *BAKHSHISH* (GENEROSITY) OF HIS EMINENCE

In *Biharul Anwar* it is narrated from His Eminence, Abu Ja'far Baqir (a) regarding the qualities of Hazrat Qaim (aj) that:

> "All wealth from the exterior and the interior of the earth shall be gathered for him and he will tell the people: Come here, it was because of this that you severed relations, shed unlawful blood and indulged in unlawful deeds. Then he will bestow to them in such a measure as none before him has ever done."[1]

Under the topic of the generosity of His Eminence we shall again mention some more traditions.

2. ESTABLISHING THE PROOF AND GUIDANCE

Among the blessings of the holy existence of His Eminence is the establishment of proof for them so that they may be guided aright and that their conditions may be reformed. In an epistle (*Tawqee*) quoted in *Ihtijaaj* it is mentioned:

> "As for the future events refer to the narrators of our traditions, indeed they are my proof on you and I am the proof of Allah."[2]

3. TRIBULATIONS OF HIS EMINENCE (TRIALS AND AFFLICTIONS)

Shaykh Sadooq from his own chain of reporters from His Eminence the chief of those who prostrate, Ali bin al-Husain (a) has stated:

> "Seven traits of the prophets are present in Hazrat Qaim...(till be said), ...as from Ayyub, success and prosperity after tribulation."[3]

4. BLESSINGS OF HIS EMINENCE

We said in Part Three that all the apparent and hidden bounties that reach the people during the time of His Eminence are due to his blessings, salutation and blessings of Allah be upon him. There are such a large number of traditions regarding this, that they exceed the level of *Tawatur* (narrated widely). From the same aspect is the Epistle (*Tawqee*) related in the book of *Ihtijaaj* which says:

> "As for receiving benefits from me during the occultation, it is like receiving benefit from the Sun which is hidden behind the cloud (and thus cannot be seen)."[4]

THE LETTER *TA* (T)

1. UNITING PEOPLE

It is not a simple matter to unite and bring together the hearts (of different people). Most of the people have one of the two conditions, either they do not discern what is really good for them, therefore they resort to what is harmful for them. Or that they adopt what is really good for them but for the sake of worldly

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[1] *Biharul Anwar;* Vol. 52/351
[2] *Al-Ihtijaaj*; Vol. 2/283
[3] *Kamaluddin*; Vol. 1/332
[4] *Al-Ihtijaaj*; Pg. 284

benefits they are satisfied with it. The only one who has reconciled both these conditions is the purified being of the Imam of the Age (aj). Therefore we read in *Dua* Nudbah:

"Where is the one who amidst disunity brings together reconciliation and agreement?"

In a supplication of Amirul Momineen Ali (a) it is mentioned regarding His Eminence:

"The disunity of the Ummah will be transformed into unity by him."

A tradition states:

"Through him will be united the disunited and scattered hearts (of people) into an integrated entity."

In *Kafi* it is narrated from Imam Sadiq (a) that he said:

"Through the medium of His Eminence, the Almighty Allah will unite the hearts (of people) that are divided and scattered."[1]

In *Biharul Anwar* there is a tradition from Amirul Momineen Ali (a) that he said:

"I asked, "O, Messenger of Allah (s), is the Mahdi from us the Household of Muhammad or from the others?" He said, "Rather, he is ours. Allah will complete the religion through him, as He opened it through us. Through us they are rescued from mischief, as they were rescued from polytheism. Through us Allah will bring their hearts together as brothers after the hostility of mischief, as He brought them together as brothers in their religion after the hostility of polytheism."[2]

The above tradition has been narrated through Ahle Sunnat channels and by the grace of Allah we believe in its authenticity.

2. The Mercy and Favors of His Eminence with regard to us

Testifying to the graces and favors of His Eminence with regard to us is the epistle (*Tawqee*) quoted in *Ihtijaaj:*

"It has come to our notice that a group among you is in doubt regarding the religion and their minds are in doubt and confusion regarding the master of your affair. This has caused us sadness.

Indeed, for your own sake and not for us, and the cause of our distress is from your side not ours. Because the Almighty Allah is with us, so we are not in need of anyone else. And the truth is with us, therefore if for any reason one deserts us, he does not leave us in loneliness. We are the creations of our God and the creatures are made by us."[3]

Another tradition quoted in *Basairud Darajaat* also emphasizes this point. It is narrated through his own chain of narrators from Zaid Shahhani that:

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[1] *Al Kafi*, Vol. 1, Pg. 334
[2] *Biharul Anwar;* Vol. 51/84
[3] *Al-Ihtijaaj*; Vol. 2, Pg. 278

I went to His Eminence, Abu Abdillah Imam Sadiq (a) who said to me: "O Zaid, renew your worship and ask for forgiveness." I asked, "May I be sacrificed on you, are you informing me about my death?" He replied: "O Zaid, Whatever information we have about you is good and you are from our Shias." He said: I asked, "What does it imply for me?" He replied, "You are from our Shias and the *Siraat, Mizan* and accounting of our Shias is upon us and indeed we are more kind you than you yourselves are."[1]

3. Bearing Pain at Our Hands

In a *Tawqee* of His Eminence it is mentioned:

"The ignorant and foolish of the Shias, and those for whom their religion is like the wing of a mosquito, they have caused pain to me."[2]

4. Abandoning His Own Right for Us

His Eminence, Qaim (aj) has given up his right in the world and the hereafter for our benefit and he will do so in the future also. As for the world we have previously brought evidence for this matter that whatever we possess from the property of Imam (a) it has been made lawful for us by him. And as for the hereafter it is narrated in the third volume of *Biharul Anwar* from Imam Sadiq (a) that he said:

"When the Day of Judgment arrives, the Almighty Allah will entrust the accounting of our Shias to us. Then as for their sins between them and Allah, Muhammad (s) will invoke the Divine court for their forgiveness and as for that which had been between them and other people He would compensate them from the oppressions suffered by Muhammad (s). And as for that which is between the Shias and us, we shall forgive them about it so that they may enter Paradise, without giving any account."[3]

I say: some traditions on this subject are also recorded in *Tafseer Burhan* especially under the exegesis of the verse:

"Then surely upon Us is the taking of their account."[4]

5. Attending the Funeral of Our Dead

Testifying to this matter is a tradition recorded in *Biharul Anwar* quoting the *Manaqib* of Ibne Shahr Aashob that:

The Shias of Nishapur [during the Imamate of His Eminence, Moosa bin Ja'far (a)] gathered and selected a man named Muhammad bin Ali Nishapuri so that he may go to Medina to take presents, religious taxes and gifts to their Imam. They gave 30000 Dinars and 50000 Dirhams in cash and 12000 garments to Muhammad bin Ali. During this a believing lady, named Shatita brought an original dirham and a piece of woolen cloth she had knitted by hand which cost 4

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[1] *Basairud Darajaat*, Pg. 256
[2] *Al-Ihtijaaj*; Vol. 2, Pg. 289
[3] *Biharul Anwar;* Vol. 7/274
[4] Surah Ghashiya 88:26

dirhams and gave these things saying: The Almighty Allah is not ashamed of the truth (that is even if the share of the Imam is less, it must be conveyed to him). At that moment that gathering brought a sheaf of paper containing 70 pages and a question was written on each sheet and the rest of it left blank so that the reply may be written below it. Both the pages were placed face to face and tied at three places with a string and a seal was put at the knots. They said: Take the folder and give it to the Imam in the evening and collect it from him the next morning. Then break the seals and see if the questions mentioned therein are replied or not. If the replies have been included without breaking the seals he is that same Imam and eligible for these monies. If not, bring us back the cash and goods. Muhammad bin Ali reached the holy city of Medina and first happened to go to Abdullah Aftah and tested him and found that he did not have the capability for the position of Imamate. He came out of his house uttering: "O Lord, guide me to the right path."

He was standing in that confused state when a child came and said: Come to the one you are looking for. And he took him to the house of His Eminence, Moosa bin Ja'far (a). His Eminence glanced at him and said: O Abu Ja'far, why did you lose hope and why did you wander like Jews and Christians in bewilderment? Did not Abu Hamza at the masjid of my great grandfather guide you to me, the Divine Proof and His *Wali*? I gave the replies to the questions in the file yesterday. Bring it to me and also get me the dirham of Shatita that is in the purse. And the weight of her dirham would be one dirham and four *Daniq*. Bring it to me. There will be 400 dirhams in that purse that is from Aan-e-Waazoori and the piece of her cloth is tied together with the garments of two Balkhi brothers. He (the narrator) says: The words spoken by His Eminence left me astounded. I went out and brought back whatever he had commanded and presented it to him respectfully. He picked up the dirham and cloth piece of Shatita and addressed me:

"And Allah does not forbear from the truth."

O Abu Ja'far convey my *Salaam* to Shatita and give this purse to her. That purse contained 40 dirhams. Then he said: "I am also gifting her a piece of my burial shroud. The cotton of this shroud is from our village Saida in the area of Fatima (a) and my sister, Halima, the daughter of His Eminence, Abu Abdillah Ja'far bin Muhammad Sadiq (a) has spun it. Tell Shatita that after receiving from Abu Ja'far the money and the piece of shroud she will not remain alive for more than nineteen days. "So spend 16 dirhams on yourself and keep 24 dirhams for your funeral expenses and *Sadaqah*. And I shall recite the funeral prayer on your bier." O Abu Ja'far, when you see me (at that time) keep this matter secret as it is better for the safety of your life. Then he said: Take these things back to their owners and break the seal on the file and see if the replies were given before you brought the sheaf?"

He says: "I looked at the seals and saw that they were intact. I broke one of the seals from the middle and saw the writing of the Aalim (a) and noted what he had said regarding a man who said that he had made a vow to Almighty Allah that he will free each slave who is in his charge since old, and he has many slaves; does

he have to free all of them? The reply in his blessed handwriting was as follows: He must free every slave who has been under his authority for at least six months. The following verse proves the correctness of this matter:

"And (as for) the moon, We have ordained for it stages till it becomes again as an old dry palm branch."[1]

And the new is one who has not been with him for more than six months."

I removed the second seal and saw the following writing: What does the Imam say about one who said: I will give a huge amount in *Sadaqah*. How much *Sadaqah* does he have to pay? The reply to this in the Imam's writing was: One who has made such a vow, if he is having sheep, he must give eighty four sheep in *Sadaqah* and if he has camels he must give eighty four camels and if he has money he must give eighty four dirhams. The evidence of this is the following verse:

"Certainly Allah helped you in many battlefields."[2]

Since the number of battles fought till the time of the revelation of this verse were 84. Then I broke the third seal and read the question and reply: The Imam (a) had answered the query about the penalty for a person who digs up a grave, beheads the corpse and steals the shroud cloth. The reply in the handwriting of His Eminence was as follows: The hands of the thief shall be cut off due to the theft he had committed. And he must be fined 100 dinars for beheading the corpse because we consider a corpse equal to the fetus that has not yet received the soul and the *Diyah* of *'Nutfa'* is 20 dinars...till the end of the verdict. When Abu Ja'far Muhammad bin Ali Nishapuri returned to Khorasan he saw that those, whose monies His Eminence had rejected, had started following the Fathiya religion. However, Shatita still followed the true faith. He conveyed the *Salaam* of His Eminence, Kazim (a) to her and gave her the purse and piece of shroud cloth. Then as the Imam had forecasted she remained alive for 19 days and when she passed away, Imam (a) arrived on a camel. At the conclusion of the rituals he mounted his camel and headed towards the desert saying: "Relate the matter to your companions and convey my salaams to them. And tell them that I and the Imams like me inevitably come to attend their funerals wherever they may go in the earth. So (always) keep the fear of Allah (piety) in yourselves."[3]

6. Rebuilding the Foundations of Islam after its Ruin and Destruction

In a *Dua* narrated from Amari (r.a.) His Eminence says:

"O Lord! Through him renew whatever has been obliterated from Your religion."

In another *Dua* that is narrated from His Eminence, Abul Hasan ar-Reza (a) it is said:

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[1] Surah Yasin 36:39

[2] Surah Taubah 9:25

[3] *Biharul Anwar;* Vol. 47/73

"Through him renovate whatever that has been ruined from the fort of Your religion and the rules of religion that have been changed and distorted. And make a foundation anew till the religious law is renewed at his hands and a new beginning and freshness is restored to the people."[1]

And in *Biharul Anwar* it is quoted from *Irshad al-Qulub* of Dailami from Abu Abdillah Sadiq (a) that he said:

"When the Qaim arises, he will call the people towards Islam again and he will guide them by the commands that have become extinct and the majority of the people have abandoned them and become deviated. Due to this aspect, His Eminence is named as *Mahdi* as he will guide by the rules that they have been abandoned. And he is named *Qaim* because he will arise with the truth."[2]

In the book, *Ghaibat Nomani* it is narrated from His Eminence, Abu Ja'far Imam Baqir (a) that he said:

"His Eminence, Qaim (aj) will arise with a new code of religion, a new book and fresh verdicts that shall be severe upon the Arabs."[3]

And in reply to a query regarding the method and style of His Eminence, Mahdi (aj), His Eminence, Abu Abdillah Imam Sadiq (a) said:

"His Eminence, Qaim will complete the same program that the Holy Prophet (s) had adopted. He will destroy the previous foundations just as the Holy Messenger (s) destroyed the system of *Jahiliya* (age of ignorance) and began Islam anew."[4]

In another report similar to this narrated from His Eminence, Abu Ja'far Baqir (a) it has come and from the same Hazrat [Imam Baqir (a)] that he said:

"Indeed when our Qaim arises, he will call the people to a new religious concept just as the Holy Prophet (s) had done and initiated Islam in a strange way. And it will return in a strange way just as it had begun. Blessed are the strangers."[5]

It is related from His Eminence, Abu Abdillah Sadiq (a) that he said:

"Islam began in a queer way and again just like that it will return to its original condition, thus blessed be the strange ones." Abu Baseer asked, "Please explain this to me, that will the Almighty Allah reform your condition?" The Imam replied, "The caller from us will call anew, just as the Messenger of Allah (s) had begun his call."[6]

The same Holy Imam (a) is reported to have said:

"As if I can see Qaim (a) upon the pulpit wearing his cloak. He takes out from his cloak a sealed proclamation. Then he breaks the seal and reads out the

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[1] *Jamaal al-Usboo,* Pg. 509
[2] *Biharul Anwar;* Vol. 51/30
[3] *Ghaibat Nomani,* Pg. 122
[4] *Ghaibat Nomani,* Pg. 121
[5] *Ghaibat Nomani,* Pg. 173
[6] *Ghaibat Nomani,* Pg. 173

proclamation. The people become horrified and scatter away from him like goats and sheep and except for his close confidants none remains with him. Then he says something, hearing which those who had run away from him are compelled to return. And I know what he would say."[1]

7. Completion of the matter by His Eminence

In *Tawheed* of Shaykh Sadooq through his own chain of narrators it is related from His Eminence, Reza (a) under the exegesis of alphabets that he said:

"And 'Ta': Completion (Tamam) of the matter by the Qaim of the Progeny of Muhammad."[2]

8. Quranic Teachings collected by Amirul Momineen (a)

In *Biharul Anwar* it is quoted from Nomani from Amirul Momineen Ali (a) that he said:

"As if I can see our Shias in the Kufa Masjid, in tents pitched over there, teaching the people Quran in the same sequence as it was revealed."[3]

It is also related from His Eminence that he said:

"As if I can see non-Arabs in their tents in the Kufa Masjid teaching people the Quran in the same sequence as it was revealed."

Asbagh bin Nubatah says: I asked: Was it not revealed like this?

The Imam replied, "No, names and father's names of seventy people are erased from the Quran. And they left the name of Abu Lahab only that it may be a rebuke to the Messenger of Allah (s) since he was the Prophet's uncle."[4]

And it is narrated from His Eminence, Abi Abdullah Sadiq (a) that he said:

"As if I can see the Shias holding the *Mathani* (Quran) and teaching the people."[5]

Irshad al-Qulub of Dailami says that His Eminence, Abu Ja'far Baqir (a) is reported to have stated:

"When our Qaim rises up, tents will be pitched for those who would like to learn the Quran just as it had been revealed by Allah, the Mighty, the Sublime. Thus the most difficult matter will be for those who have learnt it by heart. Because this compilation is different."

In *Kafi* it is reported from Salim bin Abi Salma that he said:

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[1] *Biharul Anwar;* Vol. 52, Pg. 352

[2] *At-Tawheed,* 233

[3] Muhammad bin Ja'far Nomani, as mentioned in *Amalul Aamil* is a senior Shaykh and great narrator of traditions. He moved to Baghdad and from there to Syria where he passed away. As mentioned by Allamah Hilli and Najjashi in his biography. After the above statement Najjashi says: He was a student of Kulaini and among his writings are: Tafseer of Quran, a part of which I have seen, *Book of Ghaibah,* which also I have seen that it is a very fine and comprehensive piece of work.

[4] *Ghaibat Nomani,* Pg. 125

[5] *Ghaibat Nomani,* Chapter on the condition of the Shias during the time of His Eminence

"I heard a man read out a portion of Quran to His Eminence, Abi Abdullah Sadiq (a) in way that was absolutely different from the manner it is recited. So His Eminence, Abu Abdullah (a) told him not to recite it like that. He urged him to read it in the usual way that people generally read till the reappearance of the Qaim (aj). Thus when His Eminence, Qaim reappears he will recite the Book of Allah according to its rules and he will bring out a copy of Quran inscribed by Ali (a). Then he said: "When Ali (a) completed writing it and became free after its compilation he took it out to the people saying: "This is the Book of Allah, the Mighty and Sublime as Allah revealed it upon His Eminence, Muhammad. Indeed, I have compiled it from two tablets." The people said: "We have a compiled copy with us and we do not need this (your) copy." He said: "By Allah, after this day, you will not see it ever. It was only incumbent on me to inform you after I have compiled it, so that you may read it."[1]

It is mentioned in *Ihtijaaj* that:

"When the Messenger of Allah (s) passed away, Ali (a) collected the Quran and took it to the *Muhajireen* and *Ansar* (Emigrants and Helpers), because the Holy Prophet (s) had willed him about it: Thus when Abu Bakr opened it; on the first page he had opened, the disgrace of the community was obvious. Umar was shocked and he said: 'O Ali, take it back as we have no need of it.' So His Eminence, Ali (a) took it and went away. Then they summoned Zaid bin Thabit who was a *Qari* (reciter) of Quran and Umar said to him: 'Ali brought the Quran he has written but it contained disgrace of the Muhajireen and Ansar. In our opinion we should compile the Quran omitting the criticism of the Muhajireen and Ansar.' Zaid agreed to it but said: 'If I were to compile the Quran as per your directions and later on Ali publicizes his version, would your labors not be wasted?'

Umar said: 'There is no other option except to kill him and rid ourselves.' So they hatched a plot to kill His Eminence at the hands of Khalid bin Walid but the plot failed. And when Umar became the caliph, he ordered Ali (a) to bring his Quran so that they may alter it between them. He told His Eminence: 'O Abal Hasan! The Quran that you brought to Abu Bakr was very good. Now bring it again to us so that we may have a consensus upon it.'

Ali (a) said: 'Alas, that is not possible! At that time I had brought it to you to exhaust the argument on you. So that on the Day of Judgment you cannot complain that you were ignorant of it. And you cannot blame me for not showing it to you. Indeed, the Quran that is with me cannot reach the possession of anyone except the pure ones and the successors from my descendants.'

Umar said: 'Is there a fixed time of the publication of this Quran?' Imam replied, 'Rather it is at the time of the reappearance of the Qaim from our Progeny. He will bring it out. And he will make the people follow it, thus he will apply Sunnah on it.'"[2]

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[1] *Kafi*, Vol. 2, Pg. 633

[2] *Al-Ihtijaaj*; Vol. 1 Pg. 225

I say: It is possible that the secret of naming His Eminence, Qaim (aj) as *Quran-e-Azeem* (The Great Quran) is the same that he will command by the Quran and urge people to read it and act according to it, and that he is the expression of the Quran and the one who will make it popular. In *Tafseer al-Burhan* it is narrated from Hissan Amiri that he said:

I asked His Eminence, Abu Ja'far Baqir (a) regarding the verse:

"And certainly We have given you seven of the oft-repeated (verses) and the grand Quran."[1]

He replied: It was not revealed like this. It is as follows:

And certainly We have given you the seven oft-repeated (verses) and the grand Quran.[2]

We are those and the *Quran-e-Azeem* is the son of the son."

It is related by Qasim bin Al-Urwah that His Eminence said regarding the verse:

And certainly We have given you seven from the oft-repeated (verses) and the grand Quran.

That is: "Seven Imams and Qaim (a)."[3]

I say: Perhaps the meaning of seven Imams is according to their seven names and the tradition of Fatima (a) is also to be kept in mind and the *Quran-e-Azeem* is the son of son who would be His Eminence, Qaim (a). Because it is related in *Biharul Anwar* that Ali (a) said:

"There are two names for him; one of it is secret and the other publicized. The name that shall remain confidential is Ahmad and the name that shall be publicized is Muhammad."[4]

Supporting this matter is a tradition that the writer of *Biharul Anwar* has quoted from Yunus bin Abdur Rahman on the authority of someone who had heard him narrate:

I asked His Eminence, Abu Abdillah Sadiq (a) regarding the verse:

"And certainly We have given you seven of the oft-repeated (verses) and the grand Quran."

He replied: "The apparent allusion is the Surah Hamd and the hidden denotes the son of son and the seventh of them is Qaim (a)."[5]

On the basis of this – the second possibility – the turning of "Quran-e-Azeem" upon "Saba is from the aspect that it be especially remembered by His Eminence, Qaim (a), due to an important matter that is remembered from that honored personality. And for the meaning of 'Mathani' it is possible that it may be denoting all the verses of the Quran. This possibility is further supported by the

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[1] Surah Hijr 15:87
[2] *Tafseer Al-Burhan*; Vol. 2/354
[3] *Al-Burhan*, Vol. 2, Pg. 354
[4] *Biharul Anwar;* Vol. 51, Pg. 35
[5] *Al-Burhan*, Vol. 1, Pg. 354

following verse:

"Allah has revealed the best announcement, a book conformable in its various parts..."[1]

Also the first possibility that he said:

"As-Sab-a'l Mathaani."

In a tradition of Imam Sadiq (a) that previously we narrated from *Ghaibat Nomani* in which he said:

"As if I can see the Shias of Ali holding in their hands the 'Mathaani'..."

It supports this meaning and the interpretation from Quran to *Mathani* is due to the repetition of its revelation that once it was revealed as a whole on the Shab-e-Qadr on the Baitul Ma'moor and after that from there it was revealed on the Holy Prophet (s) gradually in stages in a period of twenty-three years.[2] Perhaps with this view it would specifically denote Suratul Fatihatul Kitab (Hamd) – as narrated from Amirul Momineen (a) – and the interpretation of that as Mathaani is due to its repetition in every prayer compulsorily or due to the repetition of its revelation. And that they have compared Imam-e-Zamana (a) to 'Mathaani' or due to the fact that they, in relation to the Prophet are sons of sons in the second degree of sonship due to his relationship with the Prophet according to the human world and the aspect of creation of human beings. And that Her Eminence, Fatima (a) is in the first category or from the aspect of the fact that they are of second category with respect to the Quran. Just as the *Hadith Thaqlayn* proves this meaning. This *hadith* is *Mutawatir* through the Shia and Sunni sources. However from the Sunni sources it is narrated from Abu Saeed Khudri that he said: The Messenger of Allah (s) said:

"O people, I leave behind among you two weighty things, one of them is greater than the other. The Book of Allah, the Mighty and the Sublime; and it is the rope stretched from the heavens to the earth and my progeny, my family and these two will not separate from each other till they return to me at the side of the Hauz (Pool of Kauthar)."[3]

The third possibility is that since with relation to the Holy Prophet (s) in the rank they are after him, the word 'Mathaani' denotes them. From the aspects of divine sciences and intellectual levels they are of the second rank as the Messenger of Allah (s) has said:

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[1] Surah Zumar 39:23

[2] Thus it is narrated in *Kafi* from his chains of reporters that His Eminence Abi Abdullah as-Sadiq (a) and Tabarsi has said in *Majma al-Bayan*: It is named Mathani because many of its stories, reports, laws and teachings are repeated and narrated in different ways and also because its recitation is repeated and it is not tiring. (The Author)

[3] The great Sayyid Hashim al-Bahrani in *Ghayat al-Maraam* Pg. 223, has quoted from Amirul Momineen Ali (a) when he was asked regarding the above tradition that who constitute the Itrah, he said: I, Hasan, Husain and nine Imams from progeny of Husain (a) the ninth of whom is Mahdi, the Qaim...(Author).

"I am the city of knowledge and Ali is its gateway."[1]

Amirul Momineen Ali (a) has also said: "The Messenger of Allah (s) opened a thousand doors of knowledge to me and each door opened a thousand doors."[2]

These are the matters that came in my view in solving the doubts and in researching this topic and the Almighty Allah is cognizant of the real facts. Though there are some other aspects also that are remote possibilities and have not been discussed here as it would unnecessarily prolong the discussion. Those who wish to study in more detail may refer to *Miraatul Anwaar wa Mishkaatul Asraar* of Shaykh Abul Hasan Shareef.

The Letter *Tha* (Th)

1. *Thawaab* (reward) of good deeds and their acceptance is subject to the *Wilayat* of His Eminence

In the Part One of the book have already proved this matter and in the Part Eight again we shall discuss further points to prove this assertion.

In *Ikmaluddin* it is narrated from His Eminence, Sadiq (a) that he said:

"One who agrees (believes) in the Imamate of the Imams from my forefathers and descendants but denies Mahdi from my descendants is like one who accepts the prophethood of all the prophets but denies the prophethood of His Eminence, Muhammad (s)."

Abdullah bin Abi Ya'fur says:

I asked: "Who is the Mahdi from your descendants?" He replied: "The fifth descendant of the seventh Imam, whose person will remain hidden from your view and uttering his name is unlawful for you."[3]

There are a large number of traditions on this topic, some of which we shall narrate in the eighth part, if Allah, the Almighty wills.

2. Revenger of the blood of Husain (a) and the martyrs of Kerbala

It is mentioned in *Majmaul Bahrayn* that:

"Revenger is one who under no circumstance rests till he does not avenge the blood shed from his side."

We read in *Ziarat* Aashura:

"I beg Allah, Who honored you above others, to be generous towards me on account of you, and give me the opportunity to be with the victorious Imam, the descendant of Muhammad (s) at the time of the final and decisive war to take revenge for you."

In *Bihar* quoting from *Ghaibat Nomani* from Abu Ja'far Baqir (a) under the description of the qualities of Imam Qaim (aj) he said:

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[1] Ibid, Pg. 524

[2] Ibid, Pg. 517

[3] *Kamaluddin*; Vol. 1, Pg. 338

"His mission is nothing but the complete extermination (of those who will oppose him). He will not leave anyone (from the enemies of truth."[1]

Ayyashi has mentioned in the exegesis of the verse:

"And whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying; surely he is aided."[2]

The report of Salaam bin al-Mustanir from His Eminence, Baqir (a) that he said:

"It was Husain bin Ali (a) that was martyred unjustly and we are his successors. When the Qaim from us rises he will set out to revenge the blood of Husain (a). Then he will unleash such killings that it will be alleged that he is doing *Israaf* (excess) in killing."[3]

His Eminence also said:

"The one killed is Husain (a) and his *Wali* is Qaim (a). And the *Israaf* in that killing is: He would kill other than his killer. (that is Mansoor) because he will not leave the world till by the medium of a man from the progeny of the Messenger of Allah (s) he gets help and victory such that he would fill the earth with justice and equity just as it would have been fraught with injustice and oppression."

In another traditional report in *Kafi* from His Eminence, Abu Abdillah Sadiq (a) with reference to the same verse it is mentioned:

"It was revealed about Husain (a). If people are killed due to him it is not *Israaf* (excess)."[4]

In the book *Ilalush Sharai* it is narrated from His Eminence, Baqir (a) that he said:

"When my grandfather, Husain (a) was martyred, the angels raised up their lamentations of protest in the court of Allah, the Mighty and the Sublime, and they said: "O God, owner of discretion! Will you ignore the one who has killed Your chosen one, son of Your chosen one and the best of creations?"

The Almighty Allah revealed to them: "O My angels, rest assured. By My Mighty and Glory, I will indeed take revenge from them – even if it be after sometime." After that Allah, the Mighty and Sublime, removed the veil from the faces of the Imams from the progeny of Husain (a). The angels became glad and noticed that one of them was standing up in prayers. Allah said: "I will take revenge from them from this Qaim (the standing one)."[5]

In *Kafi* it is narrated from His Eminence, Abi Abdullah Sadiq (a) that he said:

"When Husain (a) was martyred, the heavens and the earth and all that is in it lamented and said: "Lord, permit us to destroy all the creatures and to renew the earth again as they have considered Your sanctity lawful (to defile) and have slain

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[1] *Biharul Anwar;* Vol. 52, Pg. 231

[2] Surah Isra 17:33

[3] *Tafseer al-Ayyashi,* Vol. 2, Pg. 290

[4] *Rauda Kafi;* Vol. 8, 255

[5] *Ilalush Sharai;* Shaykh Sadooq; Pg. 160

Your chosen one." So the Almighty Allah revealed to them, "O angels, O My heavens and O My earth! Rest assured!" Then He removed a curtain behind which were visible, Muhammad and the twelve successors. He held the hand of the Qaim from among them and said: O My angels and O My heavens and O My earth, I will help them. He repeated it thrice."[1]

In *Ghayat al-Maraam* the great traditionist, Sayyid Hashim Bahrani has quoted a tradition from the Ahle Sunnat channels in the narration of *Me'raaj* (ascension) as follows:

"The Almighty Allah said: O Muhammad! would you like to see them? I said: Yes! The Lord said: Turn towards the right of the *Arsh*. When I turned in that direction, I immediately saw Ali, Fatima, Hasan, Husain, Ali bin al-Husain, Muhammad bin Ali, Ja'far bin Muhammad, Moosa bin Ja'far, Ali bin Moosa, Muhammad bin Ali, Ali bin Muhammad, Hasan bin Ali and Mahdi (a) surrounded by effulgence, reciting the prayers in standing position. And he, that is Mahdi (a) was among them like a brilliant star. The Almighty Allah said: These are the Divine Proofs and he is the revenger of your progeny. By My honor, he is the necessary proof for My friends and the revenger from My enemies."[2]

In *Biharul Anwar* the qualities of His Eminence, Qaim (a) are described by His Eminence, Abu Abdillah Sadiq (a) in the following tradition:

"There will be some men whose hearts will be as strong as iron and who will not have an iota of doubt and regarding their faith in Allah they shall be as solid as rocks. They shall be so valiant that if they were to attack mountains, they could move them from their place. And to whichever area they turn they shall destroy it and for seeking blessings and to create courage in the hearts they will keep kissing the saddle of Imam Qaim (a). They shall be right upto the expectations of the Imam.

They shall be men that do not sleep at night. They shall be busy all night in prayers. The sound of them reciting the Quran will seem like humming of the bees. They shall spend the night standing and in the morning mount their horses. In the night they will be like monks and ascetics and in the day they shall be like ferocious lions. They shall be more obedient to their Imam than a slave girl is to her master. Their heart (from the aspect of faith) will be like lanterns in which the flame is lighted. They shall be fearful of Allah. They shall invite towards martyrdom. They shall be eager to be killed in the way of God. Their slogan shall be: *Yaa Tharatal Husain!* That is: "Revenge of the blood of Husain!" When they march, their awe shall precede them for a distance of one months travel (far away). It is through them that Allah will help the true Imam."[3]

It is narrated from His Eminence that he said:

"When the Qaim (a) rises up, he will slay the grandsons (descendants) of the

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[1] *Kafi*, Vol. 1, Pg. 534

[2] *Ghayat al-Maraam* Pg.194

[3] *Biharul Anwar;* Vol. 52, Pg. 308

killers of Husain (a)."[1]

A tradition of His Eminence, Reza (a) has explained the logic behind this and it says that they would be killed due to their satisfaction at the deeds of their ancestors and because they used to boast and feel proud of it. And it is well-known that one who is satisfied at something, it is just as if he has committed it.

In the book, *Al Muhajja Feema Nazala Lil Qaaimil Hujjah* it is mentioned that Imam Sadiq (a) said regarding the verse:

> "And one who is killed unjustly...[2]

This verse is revealed about Husain (a). If his *Wali* (successor) kills the people of the earth it will not be *Israaf* (extravagance). And his *Wali* is Qaim (a)."[3]

THE LETTER *JEEM* (J)

1. *JAMAAL* (ELEGANCE) AND BEAUTY OF HIS EMINENCE

Know that our master, the master of the time, may Allah bless him, is the most elegant and handsome person in the world because he is most closely resembling the Holy Prophet (s). As mentioned in the *Kitabul Hujja* of Sayyid Bahrani and others also quoting from Ammar that he said:

"The Holy Prophet (s) said: O Ammar, Allah, the High and the Mighty made a covenant to me that nine Imams will emerge from the loins of Husain and the ninth of them will disappear from the public and he it is about whom Allah, the Mighty and the Sublime says:

> "Say: Have you considered if your water should go down, who is it then that will bring you flowing water?"[4]

There will be a prolonged occultation for him, such that a group will give up faith in him and others will remain steadfast. Thus when it is the last age of time, he will reappear and fill up the earth with equity and justice just as it would be fraught with injustice and oppression. And he will make war for the interpretation of Quran just as I fought for its revelation and he will have the same name as mine and he will be most closely resembling me."[5]

In *Kamaluddin* it is narrated from the Messenger of Allah (s) that he said:

"Mahdi is from my progeny, his name is same as mine and his patronymic is (also) same as mine. He most closely resembles me by way of manners and appearance. He will have occultation and astonishment; such that people will go astray in it. Then he will appear like a shooting star. He will fill the earth with justice and equity as it would have been teeming with tyranny and oppression."[6]

Also in the same book there is a tradition of Imam Sadiq (a) from his forefathers

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[1] *Biharul Anwar;* Vol. 52, Pg. 313
[2] Surah Isra 17:33
[3] *Al-Muhajja,* Pg. 740
[4] Surah Mulk 67:30
[5] *Al-Muhajja,* Pg. 753
[6] *Kamaluddin*; Vol. 1/287

from the Messenger of Allah (s) that he said:

"Mahdi is from my descendants. His name is my name and his patronymic *(Kunniyat)* is my patronymic. He most closely resembles me in appearance and behavior than all the people. There will be occultation and confusion for him. So much so that people will deviate from their religion. Then a time will come when he would appear like a shooting star and he would fill up the earth with equity and justice just as it would be brimming with injustice and oppression."[1]

Also in the same book through the chains of narrators going upto the Messenger of Allah (s) it is narrated in a tradition of Ibne Abbas that:

"From the offspring of Husain (a), He has designated Imams who will stand by my affair and will protect my will. The ninth of them will be the Qaim (a) of my Ahle Bait (a). He will be the Mahdi (aj) of this nation and the most similar to me in traits, words and deeds."[2]

Now since you are aware that His Eminence is most closely resembling the Messenger of Allah (s), you must know that indeed, it has been proved from textual proofs of the traditions that the Messenger of Allah (s) was the most elegant and handsome person of all humanity. Note the following traditional report from Thiqatul Islam Kulaini in *Kafi* quoting from His Eminence, Abu Ja'far Imam Baqir (a) that he said:

"The complexion of the Holy Prophet (s) was fair with a reddish hue. His eyes were big and black. His brows were joined. His fingers were heavy, as if gilded with molten gold. The bones of his shoulders were broad and strong. When he used to turn towards anyone at the right or the left, he used to turn his whole body (due to his firm physique). Hairs covered his chest from the top until the navel. He had a body like clean silver and above his shoulders his neck used to appear like an oriental silver flask. He had a long nose, such that when he drank water, it touched the surface. And when he walked he walked with the head bowed down as if descending a slope. None was seen like him in appearance before or after him."[3]

In *Biharul Anwar* it is quoted from Shaykh Tusi's *Ghaibah* that Amirul Momineen (a) said from the pulpit:

"A man shall come from my progeny in the latter days; he will be fair complexioned with a touch of red, of a broad abdomen, with legs of ample width, and high shoulders. On his back are two signs, one of the color of his skin and another like the sign of the Messenger (a)."[4]

Through Ahle Sunnat sources it is narrated that the Holy Prophet (s) said:

"Mahdi is the Peacock of the folks of Paradise."[5]

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[1] *Kamaluddin*; Vol. 1/286

[2] *Kamaluddin*; Vol. 1/257

[3] *Kafi*, Vol.1, Pg. 443

[4] *Biharul Anwar;* Vol. 51, Pg. 35

[5] *Biharul Anwar;* Vol. 51, Pg. 91

And it is also quoted from His Eminence, the Messenger of Allah (s) that he said: "The Mahdi is a man from my progeny, his complexion is Arabic and his physique is Israeli. On his right cheek is a mole, like a glittering star.'"[1]

Also from His Eminence, the Holy Prophet (s) it is related that he said:

"The Mahdi from us will have a broad forehead and a thin (pointed?) nose."[2]

In the book of *Tabsiratul Wali Feeman Raa-al Qaim al-Mahdi (a)* of Abu Naeem Muhammad bin Ahmad al-Ansari it is narrated that:

"Some of the *Mufawwiza* and *Muqassira* (followers of predestination) sent Kamil bin Ibrahim Madani to His Eminence, Abu Muhammad Imam Hasan Askari (a) in Samarrah in order to debate with His Eminence. Kamil says: I was doubtful about myself entering Paradise except by following his faith. When I came to my leader, His Eminence, Abu Muhammad, I saw that he was wearing soft white clothes. I said to myself: The *Wali* and proof of Allah is wearing soft (expensive) clothes while he commands us to be equitable with our brothers-in-faith and to be helpful to them. He had prohibited us to wear such clothes. The Imam suddenly smiled and pulled up his sleeve. I saw that he was wearing coarse black woolen garment inside. And he said: It is for Allah and this is for you (the people). I became ashamed and sat down besides a door on which hung a curtain. Then a breeze blew a corner of the curtain and I saw behind it a young boy of such a handsome countenance as if he were a piece of the moon. He was around four years of age. He called me: "O Kamil bin Ibrahim." My body began to tremble and was inspired to reply at once: "*Labbaik* (Here I am) O my chief." He said: "You came to confirm from the *Wali* and *Hujjat* of God that one cannot enter Paradise except having his *Marefat* like you and who says your statements? I said: Yes, by Allah! He said: On the basis of this every few will enter Paradise. By Allah, the group that enters Paradise is the one that says *"Haqiyah."* I asked: O my chief, who are they?

He said, "A community that apparently claims to be attached and devoted to Amirul Momineen (a) and swears by his right but they do not recognize his rights and excellence."

Then after remaining quiet for a few moments he said: "As if you had come to ask regarding the letters (beliefs) of *Mufawweza*. They have lied. Rather our hearts are the abodes of Allah's hidden wisdom. Thus we desire whatever He desires: *And we don't desire except what Allah desires.*

At that time the curtain returned to its previous condition and I was not able to raise it again. After that His Eminence, Abu Muhammad (a) glanced at me and smiling said: O Kamil bin Ibrahim, where are you sitting? While the Mahdi and the Divine Proof after me has informed about that which was in your mind and about which you had come to ask. Then I got up and went out and after that I

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[1] *Biharul Anwar;* Vol. 51, Pg. 95

[2] *Biharul Anwar;* Vol. 54, Pg. 80

never saw him again."[1]

In the incident of Muhammad bin Ubaidullah Qummi recorded in *Bihar* from *Ghaibat Shaykh Tusi* it says:

"I have not seen anyone as handsome and of such proportionate built."[2]

Traditional reports about this matter are very numerous and perhaps we may be quoting them in other portions of this book. And how beautifully it is said:

> A moon that has reached perfection in its beauty
> Like an elegantly shaped reed
> His face shines like a brilliant moon on a full moon night
> And the sun has gone down in the redness of its cheeks
> He became the owner of all elegance and beauty as if
> All the beauty and elegance of the people is from him only.

And as for the comparison of His Eminence with a shooting star: Probably it is so because he will reappear all of a sudden as mentioned in some traditions on this topic or may be the simile is due to the fact that His Eminence is said to be like a brilliant star (comet). Supporting this possibility is a tradition that shall appear in the chapter of the '*Noor*' of His Eminence. Thirdly it is possible that the comparison may be due to the fact that he will repel and drive away satans in the same way as the shooting star drives them away. The Almighty Allah says:

> "Except him who snatches off but once, then there follows him a brightly shining flame."[3]

2. The Flow of Our Sustenance at the Hands of His Eminence

The above point has already been discussed in the Part Three of this book.

3. *Jihad* of His Eminence

In the supplication related from His Eminence, Abul Hasan Imam Reza (a) regarding Hazrat Hujjat it is mentioned as follows:

"The great warrior, a struggler."[4]

And in *Biharul Anwar* it is reported from His Eminence, Abu Ja'far Baqir (a) that he said:

"That revenger will come out aggrieved and furious due to the anger of the Almighty for these people. He shall be wearing the dress that the Messenger of Allah (s) had worn on the day of (the battle of) Uhud and the Prophet's turban '*Sahhaab*', his coat of armor, '*Sabigha*' and his sword, '*Zulfiqar*' would be with him."[5]

From the same Imam (a) it is narrated that he said regarding the verse:

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[1] *Tabsiratul Wali*, Pg. 765
[2] *Biharul Anwar;* Vol. 52, Pg. 3
[3] Surah Saffat 37:10
[4] *Biharul Anwar;* Vol. 95, Pg. 333
[5] *Biharul Anwar;* Vol. 52, Pg. 361

"And fight with them until there is no more persecution and religion should be only for Allah."[1]

"The interpretation of this verse has not actualized yet. Thus the peace that the Messenger of Allah (s) made was due to his needs and that of the Muslims, if this verse has been fulfilled he would not have accepted truce. He would have fought them till monotheism was established and no polytheism remained."[2]

It is reported from Bashir Nubbal that he said:

"I asked His Eminence, Baqir (a): They say: When Mahdi (a) arises, the affairs would automatically be reformed for him and that he will not shed even a drop of blood? He (the Imam) replied: No, by the One in whose hands is my life, if the affairs had automatically resolved for anyone they would have done so for the Holy Prophet (s). This will have to happen, his teeth will be smeared in blood and his forehead will be injured. No, by the One in whose hands is my life, the matter will reach such a stage that we and you would wipe blood and sweat from our faces, and so saying he passed his hand over his forehead."[3]

I say: The word *'Alaq'* that appears in the text of the *hadith*, meaning 'blood' and their wiping off sweat and blood is a metaphor for toils and laborious efforts or it could be denoting the wounds that people would have to suffer in the course of the mission – as mentioned by Majlisi (r.a.) – and in *Kamaluddin* it is narrated from Isa bin al-Khashshaab that he said:

I asked from Husain bin Ali (a): "Are you the master of this affair? He replied: 'No, the master of the affair is that same *'Tareed'* and *'Shareed'*[4] who is the motor and revenger for his father, who is having the patronymic of his uncle and who would carry his sword on his shoulders for eight months."

I say: As for the statement that he will be having the patronymic of his uncle, it points out the fact that one of the *Kunniyat* of His Eminence is Abu Ja'far, as mentioned in another traditional report from Hasan bin al-Mundhir:

"One day Hamza bin Abil Fath came to me and said: Greetings, last night a child was born to His Eminence, Abu Muhammad. And he ordered that we should keep it confidential. He instructed that 300 goats be slaughtered for his *Aqiqa* ceremony." I asked: What is his name? He replied: He is named M-H-M-D and his *Kunniyat* is Abu Ja'far."[5]

Also it is reported from Muhammad bin Muslim that he said:

"I came to His Eminence, Abu Ja'far Muhammad bin Ali Baqir (a) in order to ask him about the Qaim of Aale Muhammad. His Eminence himself initiated the

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[1] Surah Anfaal 8:39

[2] *Kafi,* Vol.8, Pg. 201

[3] *Biharul Anwar;* Vol. 52, Pg. 57

[4] *Tareed* and *Shareed* are titles of our Master, His Eminence Hujjat (a). In the same way is *Mautoor*, and the father in this tradition implies – Husain bin Ali (a) or all the forefathers of the Imam of the time (a.t.f.s.).

[5] *Kamaluddin*; Vol. 2, Pg. 432

matter and said: O Muhammad bin Muslim, in the Qaim of Ahle Bayt of Muhammad (s) are present similarities to five prophets: Yunus bin Mata, Yusuf bin Yaqoob, Moosa, Isa and Muhammad – peace be on them all.

Similarity to Yunus bin Mata: Return from occultation as a young man though being advanced in age. Similarity to Yusuf bin Yaqoob: Occultation from the special people and general public and remaining concealed from the brothers and the becoming difficult of the matter on his father, Yaqoob inspite of less distance between him and his father, his family and his followers.

Similarity to Moosa: Always being in fear and the prolongation of occultation. Hidden birth and the exhaustion of his followers after him from the excessive torments and tribulations that they suffered till the Almighty Allah permitted him to appear and helped and assisted him against his enemies.

Similarity to Isa: Controversy regarding him; such that a group says: He is not yet born. And a group says: He is dead. And some people allege: He is killed and is no more.

As for his similarity with his grandfather, Muhammad Mustafa (s): Taking up armed struggle and exterminating enemies of Allah and the Prophet; the tyrants and the oppressors. He shall be helped with the sword and awe and no flag shall be hoisted over him. Of the signs of his reappearance are: The advent of the Sufyani from Shaam (Syria), the advent of Yamani, the call from the sky in the month of Ramadan and a caller who will announce from the sky his name and his father's name."[1]

4. Uniting the word on Monotheism and Islam

It is mentioned in *Dua* Nudbah that:

"Where is the one who gathers the word on piety."

In the book, *Al-Muhajja* and other books it is narrated from Amirul Momineen Ali (a) that he said regarding the verse:

"So that it will be dominant over all religions."[2]

"Till the time that no habitation will remain but that morning and evening the call of the testimony: 'There is no god except Allah and Muhammad is the Messenger of Allah' will be raised over it."[3]

It is narrated from Ibne Abbas who has learnt most interpretation of Quran from Amirul Momineen (a):

"This verse will not be actualized till the time that there shall not remain a Jew or a Christian or follower of a religion except that he would have brought faith in truth (that is Islam). So much so that the sheep and the wolf, the cow and the lion and man and snake will live together in peace. So much so that the rats will not eat the things stored in shops. Till the *Jizyah* will be revoked and the cross shall

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[1] *Kamaluddin*; Vol. 1, Pg. 327

[2] Surah Fath, 48:28

[3] *Al-Muhajja*, Pg. 732

be broken and the swine shall be killed and it is this point that is highlighted in the saying of the Almighty:

> "...that He might cause it to prevail over all religions, though the polytheists may be averse."[1][2]

Ali bin Ibrahim has written in the exegesis of this verse in his *Tafseer* that:

"This verse is revealed concerning the Qaim of the Progeny of Muhammad."

In the book of *al-Muhajja* it is quoted from Ayyashi's *Tafseer* that His Eminence, Abu Abdillah Sadiq (a) said regarding the verse:

> "...and to Him submits whoever is in the heavens and the earth, willingly or unwillingly..."[3]

"When Qaim (aj) reappears, no part of the earth shall remain but upon it will be announced the testimony: There is no god except Allah. And Muhammad is the Messenger of Allah."[4]

There are very many traditional reports that emphasize this point, some of them we quoted in the foregone pages and some we shall present in the coming discussions, if Allah wills.

5. Coming together of helpers of religion from the angels, Jinns and all the believers

In the exegesis of the verse:

> "...wherever you are, Allah will bring you all together..."[5]

It is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"It means the companions of Qaim (a) who shall be 300 odd persons. Then he said: They are the promised community by Allah. By Allah they shall come together in a moment like clouds of Autumn."[6]

It is reported that His Eminence, Ali bin Al-Husain and his son have remarked:

"*Foqda* is a group that would be missing from their beds and brought to Mecca at dawn. This is the meaning of the verse:

> "Wherever you are, Allah will bring you all together."[7]

And they are companions of Qaim (a)."

It is narrated that His Eminence, Abu Abdillah Sadiq (a) said:

"This verse was revealed about the companions of Qaim (a) who would go missing."

> "Wherever you are, Allah will bring you all together."

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[1] Surah Taubah 9:33
[2] Ibid.
[3] Surah Aale Imran 3:83
[4] *Al-Muhajja*, Pg. 727
[5] Surah Baqarah 2:148
[6] *Al-Burhan*, Vol.1, 163
[7] *Al-Burhan*, Vol.1, 162

"They shall disappear from their beds and arrive in Mecca in the morning. And some of them will ride on a cloud, while they would be recognized with their names, the names of their fathers and their lineage."

Mufaddal asked: "May I be sacrificed on you, which of them has greater faith?" He replied: "Those who sit on the cloud that day."[1]

It is quoted from His Eminence, Abul Hasan Moosa bin Ja'far (a) that he said:

"By Allah, when our Qaim arises, the Almighty Allah will gather all our Shias from all cities and countries towards him."[2]

And how beautifully it is versified:

> Indeed, O son of the best of the people, you have given a generous gift. Such that you gathered all your devotees at your covering. Thus always through your favors grant refuge and shelter, because you are beyond the praise that is sung for you.

In *Biharul Anwar* it is reported from His Eminence, Abu Abdillah Sadiq (a) that he said:

"Then 30000 angels and 313 angels will descend on him." Aban bin Taghlib asked, "Would all of them be angels?" He (the Imam) replied, "Yes, they would be the same who accompanied Prophet Nuh (a) in the Ark, who were with Prophet Ibrahim (a) when he was thrown into the fire, who were with Prophet Moosa (a) when he split the sea for Bani Israel, who were with Prophet Isa (a) when he was raised upto the heavens. And there shall be another four thousand angels who were with the Holy Prophet (s) and 313 angels would be the same ones who participated in the Battle of Badr. 4000 would be those who had come down to fight on the side of His Eminence, Imam Husain (a) against his enemies, whom Imam Husain (a) did not allow to fight, so they still remain on his grave and weep and lament for his martyrdom; and they shall continue to do so till *Qiyamat*. The name of their leader is Mansoor. They welcome whoever comes to visit the tomb of Imam (a) and when the visitors return, these angels accompany them for some distance. When one of them falls ill they go to visit him, if one of them dies, they recite his funeral prayer and after his death they pray for his forgiveness also. And all of them are waiting in the same land for the time of the reappearance of Imam Qaim (a)."[3]

In the *Hadith* of Mufaddal from Imam Sadiq (a) it is reported that he said:

"O Mufaddal, he will reappear alone and come upto the Holy Kaaba alone. He will enter the Kaaba alone. He will remain alone there for the night. When it is late into the night and all the people go to sleep, His Eminence, Jibraeel and Mikaeel will descend with rows of angels and Jibraeel will step forward and say: O chief and leader! Your prayer has been accepted, now the kingdom shall be yours. The Imam will pass his hand over his face and say:

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[1] *Al-Burhan*, Vol.1, 162

[2] *Al-Burhan*, Vol.1, 164

[3] *Biharul Anwar;* Vol. 52, Pg. 328

O Chief, your word is accepted and your command is lawful.

Then he will stand between the *Rukn* and *Maqaam* and call out loudly: O my deputies! My special helpers, whom the Almighty Allah had kept alive on the earth, since before my reappearance to help me. Come to me at once! Thus these people will hear him from the east and the west wherever they might be, whether busy in worship or sleeping on their beds. His voice will reach to everyone of them and in an instant they would all reach Mecca and join him between *Rukn* and *Maqaam*. Then the Almighty Allah will command the '*Noor*' and a pillar of light will be established from the earth to the heavens through which all the believers of the earth receive light. The light of this effulgence will even enter their homes by which the believers shall be extremely happy."

(after some text, Mufaddal continues):

I said: O my master! Would the Qaim stay in Mecca itself?

He replied: "No, O Mufaddal, he would appoint a representative from his Ahle Bayt and leave. And as soon as he leaves, the people of Mecca will rush upon his appointee and slay him. Upon getting this news he will come back to find the people of Mecca standing before him repentive and saying: O Mahdi of the Progeny of Muhammad! We repent, we repent. The Imam will give them good counsel, warn them of divine punishment and again appoint a representative among them. Then he will depart from there. Again as soon as he departs again these people will attack his deputy and slay him. Now the Imam, from his helpers, will send Jinns and deputies over there and order them to go there saying, 'Leave those who bring faith; and apart from this do not leave a single man alive. If the mercy of your Lord hadn't encompassed everything, and I am that mercy, I would have also accompanied you there. Those people have not left any excuse between Allah and me and between them.' Thus, I swear by Allah, those jinn helpers would come to Mecca and not leave even one in a hundred, rather one in a thousand persons alive."

Mufaddal asked, "My master, please tell us where would be the blessed residence *(Baitush Sharaf)* and the headquarters of the believers?"

Imam Sadiq (a) said, "Their capital would be Kufa. Their policies will be issued from the Jame Mosque. Their treasury would be at Masjid Sahla and from there the booties shall be distributed.

Mufaddal asked, "O Master, would all the believers at that time reside in Kufa only?"

The Imam replied, "Yes, by Allah, every believer would be living there or in the surrounding areas. There the price of a horse will reach upto 2000 dirhams and most people would desire that even if a span of Saba land is available for a span of gold they would purchase it. And Saba is a province of Hamadan."[1]

I say: Perhaps, the statement that no believer shall remain except that he would be residing there or in the surrounding areas may imply that they all would be

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[1] *Biharul Anwar;* Vol. 53, Pg. 7

present there as visitors or would be converging there to meet or see the Holy Imam and they won't be shifting there permanently. And supporting this possibility is the sentence after this that says: "Most people will desire..." as it is also possible that the words denote:

"They shall be inclined or attracted to it." The same is narrated from His Eminence, Abu Abdillah Sadiq (a) in *Biharul Anwar* and other books. And the tradition that supports the first interpretation is quoted in *Biharul Anwar* from *Ghaibah* of Shaykh Tusi that His Eminence, Abu Ja'far Baqir (a) said:

"When the Qaim (a) arrives in Kufa, not a believer would remain but that he would be present there or would travel to that place."[1]

And of all the evidences that the believers will gather around our master, the master of the time, may Allah bless him and hasten his blessed reappearance, is a tradition that Shaykh Sadooq has included in *Kamaluddin* quoting from His Eminence, Abul Hasan, Imam Ali bin Muhammad Hadi Askari (a) that he was asked regarding the statement of the Holy Prophet (s): 'Do not make enemies of the days as they will be (in retaliation) inimical to you.' The Imam said: "It implies 'our' days. Due to us, as we have raised up the skies and the earth; thus *Sabt* (Saturday) is the name of the Messenger of Allah (s); *Ahada* (Sunday) is the name of Amirul Momineen, *Ithnain* (Monday) are Imams Hasan and Husain, *Thalatha* (Tuesday) is Ali bin Husain, Muhammad bin Ali, al-Baqir and Ja'far bin Muhammad Sadiq; *Arba-a* (Wednesday) is Moosa bin Ja'far, Ali bin Moosa and Muhammad bin Ali; *Khamees* (Thursday) is my son, Hasan and Friday, is the son of my son. And it is through him that the party of truth will gather and it is him that would fill the earth with justice and truth just as it would have been fraught with injustice and oppression. Thus this is the meaning of 'days' and that you must not be inimical to the days in this world or they would be inimical to you in the Hereafter."[2]

6. The Coming Together of the Intellects[3]

In *Kamaluddin* it is narrated from His Eminence, Imam Abu Ja'far Baqir (a) that he said:

"When our Qaim rises up, the Almighty Allah would place his hands over the heads of the people, so their intellects will come together and their forbearance and patience will become perfect."[4]

In *Kharaij*, in place of the last sentence are the words, "And their morals will

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[1] *Biharul Anwar;* Vol. 52, Pg. 330

[2] *Kamaluddin*; Vol. 2, Pg. 383

[3] The Almighty Allah has given this specialty only to His Eminence (a) that if he puts his hand over the head of the believer his intellect and forbearance will become perfect. Some contemporary scholars have stated that gathering of intellect implies its strengthening, that is the intellects of the holy fighters will be so enhanced that they will know the unseen matters also and the perfection of wisdom implies the perfection of self control in the material and worldly matters. (The Author)

[4] *Kamaluddin*; Vol. 2, Pg. 67

become perfect."

In *Kafi* from his chains of narrators from His Eminence, Abu Ja'far Baqir (a) it is narrated: "When our Qaim rises up, the Almighty Allah will place his hands over the heads of the people. Thus their intellects will come together and their patience will become perfect."[1]

Allamah Majlisi says in *Miratul Uqool*:

The pronoun 'his hands' either refers to Allah or to the Qaim (a) and on the basis of this, both of them denote the metaphor of mercy, affection and power or victory and on the basis of the latter the possibility is about literal implication and not of a metaphor and thus the sentence: Thus their intellects are gathered...is having two aspects:

First: That His Eminence will gather their intellects on the confession of truth and they will not have any other difference.

Second: The intellects of all of them shall be brought together. That is their mental prowess and the animal desires will he reined by the power of reason. And they shall accompany him in such a way that after that there will be no disunity due to scattering of intellects. Some have explained in this way; but in my view the first probability is stronger and the pronouns 'by it' refers to *'yad'* (hand) and the pronoun of *'behi'* is related to *'waza-a'* (he placed) or it refers to Qaim (a) *'ahlaam'* the plural of *'hilm'* (forbearance) is in the meaning of intellect.

I say: It is absolutely clear that the pronoun in 'his hand' refers to Qaim (a) and the proof for this meaning is the saying of Imam Sadiq (a) in another *hadith* quoted in *Kafi* that:

"This affair (Imamate) shall reach to one who will be talked of. So when providence and the leave of Allah is accorded for him, he would reappear. Then people would ask, "What has happened?' Then the Almighty Allah will place his hands on his followers."

The Letter *H'a* (H')

1. His Eminence's help (*H'imayat*) to Islam

The help of that great personality to protect the sanctity of Islam is the matter that refers to *Jihad* and battle of His Eminence. In *Bihar* it is related from His Eminence, Abu Ja'far Baqir (a) quoted by Shaykh Nomani that the fifth Imam said:

"As if I can see your religion continuously facing weakness and destruction. It would be struggling in its own blood and no one would be able to restore it to you except a man from us, Ahle Bayt."[2]

The complete tradition shall come in the topic of the generosity of His Eminence and the expounding of the sciences, if Allah the Almighty wills.

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[1] *Kafi*, Vol. 1, Pg. 25

[2] *Biharul Anwar;* Vol. 52, Pg. 352, *Ghaibat Nomani*, Pg. 125

2. *H'ARB* (WAR) WITH OPPONENTS

The difference between battle and *Jihad* is that *Jihad* is against disbelievers, however 'battle' is general for those who recite the testimony of Islam just as the verse with regard to fighting:

"The punishment of those who wage war against Allah..."[1]

And others prove this point.

In any case that which supports this statement is a tradition in *Bihar* taken from Nomani from his chains from Fuzail that he said:

I heard from His Eminence, Abu Abdillah Imam Sadiq (a) that he said: "Indeed, when our Qaim rises up he would face more problems from the people than the Holy Prophet (s) had faced from the people of Ignorance. I asked: How? He replied: "The Holy Prophet (s) was sent to the people while they worshipped stone, wood and logs carved into idols. However our Qaim will arise and come to the people while they all would be interpreting the Book of Allah and arguing with him."[2]

In another tradition it is narrated from the same Imam that he said:

"They would interpret the Book of Allah against His Eminence and on the basis of its sources make war upon His Eminence."[3]

The same Imam has also stated:

"There are thirteen cities and tribes against whom the Qaim (a) will make war and they would also fight against His Eminence. The people of Mecca, the people of Medina, the Syrians, the Umayyads, the Basrans, the Damascenes, the Kurds, the Bedouins, the Zubba, the Ghina, the Bahili, the Azds and the people of Rayy."[4]

In *Kamaluddin* it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"The master of this affair has a similarity to Moosa, to Isa, to Yusuf and Muhammad (s)."

As for the similarity to Moosa: It is being fearful and watchful.

And as for Isa, it is that it would be said about him what was said about Isa.

And as for Yusuf it is the prison and the occultation.

And as for Muhammad (s) it is rising with the sword and he will follow the style of His Eminence and expound his traditions. At that time he would carry his sword in his right hand for eight months and continuously go on eliminating his enemies till the Almighty Allah is satisfied."

Abu Baseer says that he asked, "How do we know that the Almighty Allah is satisfied?"

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[1] Surah Maidah 5:33
[2] *Biharul Anwar;* Vol. 52, Pg. 362
[3] *Biharul Anwar;* Vol. 52, Pg. 363
[4] *Biharul Anwar;* Vol. 52, Pg. 363

He replied, "The Almighty Allah will instill mercy into his heart."[1]

In the tradition of Mufaddal from His Eminence, Sadiq (a) it is narrated that he said:

"Hasani is that elegant youth who will emerge from Dailam and with an eloquent power of speech that he has, he shall plead: 'O Progeny of Muhammad! Please harken to call of the distressed ones.' And this call will be issued from the *Zari* (perhaps the reference is to the Kaaba). Then divine treasures hidden in Taliqaan will harken to his call. These will not be treasures of gold and silver, but they will be strong men mounted on crimson horses and carrying weapons and slaying the oppressors they will reach Kufa, by this time most of the areas will be cleaned up and it will be a place of refuge for them.

Then the news of the reappearance of Mahdi (a) will reach Sayyid Hasani and his companions. His companions shall ask: O son of the Prophet, who is this gentleman that has entered our boundaries? He will reply: "Come on, lets go and see who it is", while by Allah, Sayyid Hasani would know that it is Mahdi, and he shall say that, only so that they may recognize the companions of His Eminence. Then Hasani shall come out till he would reach to the Mahdi (a). Then he shall say: If you are the Mahdi of Aale Muhammad, where is the staff of your grandfather, the Prophet, his finger ring, his dress and coat of armor *(Fazil)?* Where is *(Sahaab)* his turban, *Yarbu* (his horse), *Ghazba* (his camel), *Duldul* his horse, *Yafoor* his donkey and the original horse of the Messenger of Allah (s), *Buraq* and the *Mushaf* (scroll) of Amirul Momineen (a)?

Then His Eminence will show him all these things. He would take up the staff of the Prophet and hit it upon a hard stone, it would instantly produce sparks. His aim by this is to show the greatness and excellence of Mahdi (a) to his companions so that they pledge allegiance to him.

Then Sayyid Hasani would remark, "God is the Greatest (Allaahu Akbar), O son of the Prophet, give me your hand so that I may pledge allegiance to you. Mahdi (a) will stretch out his hand. Sayyid Hasani and his companions will pay allegiance to him. But 40000 persons having the scroll, who will be known as Zaidiyyah, will not pay allegiance, saying: This is great magic.

The armies shall confront each other. Mahdi (a) will come out towards the deviated group and dispense good counsel to them, inviting them towards himself, but they would persist in their infidelity and rebellion. His Eminence will order that they all be killed and they shall be put to the sword.

Then Mahdi (a) will say to his companions: Do not take their Qurans, leave it as it will cause them despair just as they have changed and tampered it and they have not acted according to it."[2]

There are numerous reports concerning this matter, some of which shall be quoted in the topic of the elimination of the infidels, if Allah, the Almighty wills.

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[1] *Kamaluddin*; Vol. 1, Pg. 329

[2] *Biharul Anwar;* Vol. 53, Pg. 15

3. Hajj of His Eminence

Shaykh Sadooq has reported in *Kamaluddin* through a correct chain of narrators from Muhammad bin Uthman al-Amari that he said:

"The master of this affair shall perform the Hajj rituals every year. Thus he shall see the people and recognize them and they shall (also) see him but will not recognize him."[1]

I say: Among the traditions that prove the recommended nature of praying for Hajj pilgrims is a tradition quoted from His Eminence, Sadiq (a) in *Faqih* that he said:

"When it is the time for the overnight halt at Arafat the Almighty Allah sends two angels to search the faces of the people. So when they do not find anyone having habituated himself to Hajj, one of them tells the other: In what condition is such and such person? The other angel replies: Allah knows better. Then he says: O God! If poverty prevents him from coming, make him self sufficient. And if he is having debts, please liquidate them for him. If some illness has prevented this person from attending, give him cure. And if he has departed from the world, forgive and have mercy on him."[2]

This *hadith* proves that it is recommended to pray for one who has habituated himself to perform the Hajj regularly every year as is very much clear. And this matter shall be further elaborated in the topic of the similarity of His Eminence to His Eminence, Khizr, if Allah, the Almighty wills.

4. Survival and Life of the Earth due to the presence of His Eminence

Shaykh Sadooq has mentioned in *Kamaluddin* under the explanation of the following verse:

"Know that Allah gives life to the earth after its death…"[3]

that His Eminence, Abu Ja'far Baqir (a) said:

It means that the Almighty Allah will reform the earth for the Qaim of Aale Muhammad (s), that is after the injustice and oppression of the inhabitants of the earth.

"And truly We showed him Our signs"

For the Qaim of Aale Muhammad.

"…they may understand…"[4]

His Eminence, Abu Ibrahim, Moosa bin Ja'far (a) is reported to have said regarding the verse:

"…gives life to the earth after its death…"

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[1] *Kamaluddin*; Vol. 2, Pg. 440

[2] *Man Laa Yahzarul Faqih*, Vol. 2, Pg. 12

[3] Surah Hadid 57:17

[4] *Kamaluddin*; Vol. 2, Pg. 668

"Not through rain, rather the Almighty Allah will raise a man, then the earth shall be revived due to the establishment and revival of justice and the application of a single penal law in it will be more beneficial than forty days of rain."[1]

In *Jawahir* it is reported from Sudair that he said:

His Eminence, Abu Ja'far Baqir (a) said:

"The enforcement of one act of the penal law on the earth is more purifying than forty days of rain."[2]

In *Al-Muhajja* it is narrated from Halabi that His Eminence, Abu Abdillah Sadiq was asked about the explanation of the verse:

> "Know that Allah gives life to the earth after its death..."

He replied: "It means through justice after injustice and oppression."[3]

5. Forbearance of His Eminence

We shall discuss this under the topic of the manners and good behavior of His Eminence, if Allah wills.

6. Revival (from dead) of some divine saints for the reappearance of His Eminence

This will be discussed, if Allah the Almighty wills, under the topic of the benefits of the reappearance of His Eminence.

7. Love and Regard of His Eminence for us

From the discussion that has passed regarding the kindness of His Eminence towards us, the love and regard of His Eminence is also clear, because kindness is the fruit of love. Just as it has been mentioned in the third part about the right of the father over the son and the attending of funeral of our dead. Anyway, all the favors of His Eminence towards us are as a result of his love for us, if Allah the Almighty wills. However we must not overlook one point and it is that his love for us is not except from the aspect of our faith and obedience to the Almighty Allah. So if you wish to obtain the love of that honorable personality, it is necessary for you to obey the Almighty Allah. And it should not be that by disobeying Allah you cause pain to him and display enmity towards him. And thus you may be of those about whom the Almighty Allah says:

> "Surely (as for) those who speak evil things of Allah and His Apostle, Allah has cursed them in this world and the hereafter, and He has prepared for them a chastisement bringing disgrace."[4]

In *Darus Salaam* it is narrated from Imam Baqir (a) that he told Jabir Jofi:

"A person does not achieve proximity to God except through His obedience. There is no distancing from the fire (of Hell) by us. Indeed one who is obedient to

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[1] *Al-Muhajja*, Pg. 752

[2] The original tradition is mentioned in *Kafi*, Vol. 7, Pg. 174

[3] *Al-Muhajja*, Pg. 753

[4] Surah Ahzab 33:57

Allah will be our friend and follower. And whoever disobeys Allah, is our enemy. Our *Wilayat* cannot be achieved except by good deeds and keeping away from sins."

There are numerous traditions on this topic. Indeed, just as the obedience of God becomes a cause of love in the same way His disobedience is the factor for its decline, as explained by His Eminence, Abu Abdillah Sadiq (a) in *Kafi*:

Amirul Momineen (a) said: "There is no person except that there are forty shields over him till he commits 40 deadly sins. Thus when he commits forty major sins the shields are removed from over him. Then the Almighty Allah reveals to the angels to shade that person by their wings. So the angels begin to cover him with their wings. Then he does not leave a single sinful act but that he commits it. So much so that he even begins to boast about his sins to people and talks openly about them. So the angels say: O our Lord, this servant of Yours has not omitted a single act of sin and we are very much ashamed of what he has done. So the Almighty Allah reveals upon the angels to remove their wings from him. When this happens this person begins to have enmity towards us, Ahle Bayt."[1]

8. His Eminence will Judge with Truth

In *Kamaluddin* it is narrated through the author's chain of narrators from Aban bin Taghlib that he said:

His Eminence, Abu Abdillah Sadiq (a) said: "Three hundred and thirteen persons will come to your Masjid – that is the Masjid of Mecca. The people of Mecca will recognize that they are not the natives of Mecca. All of them shall be carrying swords engraved with a *Kalima* (word) from which will issue a thousand Kalimas (words). Then the Almighty Allah shall send a breeze that calls out in every valley, "This is Mahdi, who shall judge like Prophet Dawood and Sulaiman and he shall not need any testimony."[2]

The same book has quoted the saying of Abu Abdillah Ja'far as-Sadiq (a) that he said:

"When the Qaim (a) reappears, there will be a sign for every person by which he would recognize whether he is righteous or evil-doer. And in it is the sign for those who possess reason and it is the right path."[3]

In *Bihar* it is quoted from the *Ghaibat* of Sayyid Ali bin Abdul Hamid from his chain of authorities from Abu Baseer from Imam Abu Ja'far Baqir (a) that he said:

"Imam Qaim (a) will judge a case according to the verdict of His Eminence, Adam (a) and some of his companions will oppose him. So he would summon them and strike off their necks. Then he would judge the second case according to Prophet Dawood (a). Some people will oppose it and they shall also be put to death. Then he will judge the third case according to the judgment of Prophet Ibrahim (a) and

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[1] *Kafi*, Vol. 2, Pg. 279
[2] *Kamaluddin*; Vol. 2, Pg. 671
[3] *Kamaluddin*; Vol. 2, Pg. 671

again some will oppose and they shall also be eliminated. After that he will decide the fourth case according to the law of Prophet Muhammad (s) and now there will not be anyone who opposes him."[1]

9. The Judgment of His Eminence from Unseen

That His Eminence (a) will issue verdicts and pass judgment on the basis of his hidden knowledge is a fact stated in traditions. As mentioned in *Biharul Anwar* from the book of Nomani quoting His Eminence, Abu Abdillah Sadiq (a) that he said:

"In the same way that the person will be standing before His Eminence, Qaim (a) and His Eminence, will be enjoining good and forbidding evil. Suddenly he would order that he should be brought back to him. They will bring him back to His Eminence. His Eminence will order his execution. Then there would be no one in the whole world but that he would be afraid of His Eminence."[2]

In *Irshad al-Qulub* of Dailami it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"When the Qaim of Aale Muhammad arises, he will judge between the people according to the judgment of His Eminence, Dawood. He will not need testimonies or evidence. The Almighty Allah will inspire him and then he will judge according to his knowledge. He will inform the peoples about what they conceal in themselves and he will distinguish his friends from the enemies. The Almighty Allah says:

> "Surely in this are signs for those who examine. And surely it is on a road that still abides."[3]

It is related from Abdullah bin Mughaira that he said:

"When the Qaim reappears, he will pick up 500 persons from the Quraish and have them executed. Then he will in the same way pick 500 people of non-Quraishite origin and also have them executed. He will repeat this procedure six times. The narrator says: I asked: Will their number be such at that time?"

He replied: Yes, by himself and his followers.[4]

It is quoted from His Eminence, Imam Sadiq (a) that he said:

"When the Qaim (a) rises up he will demolish the Masjidul Haraam upto its original construction and restore the *Maqaam-e-Ibrahim* to its prior location. And he will cut off the hand of Bani Shaybah and hang it upon the Kaaba and on it write: These are the thieves of the Kaaba."[5]

I say: We have already discussed this matter in the forgone pages and if Allah, the High wills, we shall again elaborate upon it in the topic of the elimination of the infidels and the destruction of the foundations of infidelity and polytheism.

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[1] *Biharul Anwar;* Vol. 52, Pg. 389
[2] *Biharul Anwar;* Vol. 52, Pg. 355
[3] *Biharul Anwar;* Vol. 52, Pg. 339
[4] *Biharul Anwar;* Vol. 52, Pg. 338
[5] *Biharul Anwar;* Vol. 52, Pg. 338

The Letter *Kha* (Kh)

1. *Khulq* (Manners) of His Eminence

It is mentioned in *Bihar*, quoting from Nomani through his own chain of authorities from Abu Waail that he said: Amirul Momineen (a) glanced at Husain (a) and said:

"This son of mine is a liege, just as the Messenger of Allah (s) named him a liege. Allah will bring from his progeny a man by the name of your Apostle, who will be similar to him in his creation and in his character. He will rise in a time of oblivion of the people, when the truth will have died and perversion will be manifest.[1] By Allah, if he does not rise, his neck will be severed. The dwellers of the heavens and its inhabitants will rejoice his rise. He is a man of broad forehead and a high nose."[2]

It is narrated through Sunni authorities that the Messenger of Allah (s) is reported to have said:

"Even if a single day remains from the tenure of the world, the Almighty Allah shall raise a person whose name is same as mine and whose manners and appearance are like mine."

We can also refer to those traditions that have been mentioned by us in the topic of elegance of His Eminence.

Khulq (Manners): According to the dictionary meaning it refers to habits and disposition. On the basis of this it could be said that His Eminence would resemble the Holy Prophet (s) in general behavior and good qualities and habits, especially in interpersonal relationships. This is further supported by the quotation of the author of *Kashful Ghumma*, Muhammad bin Yusuf Shami in *Kifayatut Talib* in which, after this tradition, he says:

"The statement of the Messenger of Allah (s) that his manners and habits are like mine, is the best metaphor of the revenge of Mahdi (a) from the disbelievers just as the Holy Prophet (s) had been such that the Almighty Allah has said:

> "And most surely you conform (yourself) to sublime morality."[3]

He further adds: The humble and worthless servant of Allah, Ali bin Isa (may Allah have mercy on him) says:

That the statement is the best metaphor, is an occasion of surprise. It is not known how the word *'Khulq'* is construed to be only concerned with taking revenge from the infidels while it is well known that the manners of the Holy Prophet (s) included all the general aspects of behavior, that is kindness,

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[1] Since reappearance is general, from rising up with the sword etc., His Eminence has mentioned an aspect of the rising of Qaim (a) that in order not to be killed and to protect his self he will be impelled to rise up with the sword and if not the enemies of His Eminence will put him to death, Allah, the Mighty and the High is all-knowing. (The Author)

[2] *Biharul Anwar;* Vol. 51, Pg. 39

[3] Surah Qalam 68:4

knowledge, forbearance and courage...from the mannerisms that are mentioned at the beginning of this book, it is more surprising that he has brought the evidence of the verse for his own opinion.[1]

2. *KHAUF* (FEAR) OF HIS EMINENCE

In *Kafi* it is narrated from the compiler's own chain of authorities that:

I heard Imam Abu Abdillah Sadiq (a) saying: "There is an occultation for the Qaim before his reappearance." I asked: "Why is it so?" He replied: "He is fearful." And he pointed towards his belly, implying that the Qaim fears for his life.[2]

In another *hadith* it is narrated from Zurarah that he said:

I heard His Eminence, Abu Abdillah Sadiq (a) say: "For that young man before his uprising there will be an occultation." I asked: "Why?" He replied: "He is fearful." And he gestured towards his belly. Then he said: "O Zurarah; and he is that awaited one and he is the one in whose birth they shall doubt. Thus some will say: His father died heirless and some will say: He was in the womb of his mother when his father died. Some others will allege that he was born two years before the passing away of his father. And he is the Awaited one; but the Almighty Allah likes to test the Shias. Thus it is the time when the doubts and suspicions of the people of falsehood will begin."

Zurarah says: I asked: "If I am able to live till that period, what action I should perform?"

He replied: "O Zurarah if you live till that time you must recite the following supplication:

'O Allah introduce Yourself to me. For if You don't introduce Yourself to me I will not recognize Your Prophet. O Allah introduce Your Messenger to me for if You don't introduce Your Messenger to me I will not recognize Your Proof. O Allah introduce Your proof to me for if You don't introduce Your proof to me I will deviate in my religion.'"[3]

I say: In another tradition this supplication is as follows:

"O Allah, introduce Yourself to me; for if You do not introduce Yourself to me I shall not recognize You. O Allah, introduce Your Prophet to me; for if You do not introduce Your Prophet to me I will not recognize him. O Allah, introduce Your Proof to me; for if You do not introduce Your Proof to me I shall deviate in my religion."[4]

In *Kafi,* in a sermon, Amirul Momineen (a) is reported to have said:

"And You O Lord, do not leave Your earth without Proof over the creatures whether he be apparent and not obeyed or fearful and unknown, so that Your

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[1] *Kifayatut Talib,* Pg. 520
[2] *Kafi*, Vol. 1, Pg. 337
[3] *Kafi*, Vol. 1, Pg. 337
[4] *Biharul Anwar;* Vol. 53, Pg. 187

Proof is not invalidated and Your friends are not led astray from guidance."[1]

In Part Two it has already passed that Imam Moosa bin Ja'far (a) said:

"He is my fifth descendant. He shall have an occultation which shall be prolonged due the risk to his life."

In *Kamaluddin* it is narrated from the author's own chain of authorities from His Eminence, the Chief of those who prostrate, the fourth Imam (a) that he said:

"In His Eminence, Qaim (a) are present similarities to seven prophets. The practice of our father, Adam, the practice of Ibrahim, the practice of Moosa, the practice of Isa, the practice of Ayyub and the practice of Muhammad (s). As for the practice of Adam and Nuh (a) it is a long life. As for the similarity with Prophet Ibrahim (a) it is a concealed birth and being away from the people. And from Moosa it is the fear and occultation. And from Isa is that he will have discord regarding him. With Ayyub (a) he shares the occurrence of triumph after difficulties. And from Muhammad (s) he will share the aspect of advent and armed uprising."[2]

In the same book it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"In the Master of this affair are present, practices *(Sunnah)* of four prophets: Moosa, Isa, Yusuf and Muhammad (s). From Moosa is being fearful for his life and his occultation, from Yusuf is the imprisonment, from Isa it is that it would be said: He is dead, while it would not be so. And as for the similarity with Muhammad (s) it will be his advent and rising up with the sword."[3]

Again the same book, *Kamaluddin* quotes a statement of His Eminence, Sadiq (a) from his father (a) that he said:

"When Qaim (a) rises up he would say:

> "So I fled from you when I feared you, then my Lord granted me wisdom and made me of the apostles..."[4][5]

And also in this book we have the author's own chain of narrators reporting from Zurarah that he heard: His Eminence, Sadiq, Ja'far bin Muhammad (a) say:

"For Qaim (a) before his uprising there will be an occultation." I asked: "May I be your ransom, why is it so?" He replied: "He shall fear (for his life)," so saying the Imam gestured towards his belly and neck.[6]

In *al-Muhajja* it is narrated from Imam Ja'far Sadiq (a) that he said under the exegesis of the verse:

> "Allah has promised to those of you who believe and do good that He will most

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[1] *Kafi*, Vol. 1, Pg. 339
[2] *Kamaluddin*; Vol. 1, Pg. 322
[3] *Kamaluddin*; Vol. 1, Pg. 326
[4] Surah Shuara 26:21
[5] *Kamaluddin*; Vol. 1, Pg. 328
[6] *Kamaluddin*; Vol. 2, Pg. 346

certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me."[1]

"That is the Qaim and his companions."[2]

3. *KHILAFAT* (CALIPHATE) OF HIS EMINENCE OVER THE MUSLIMS

We have already mentioned some points in Part Three that prove this matter and now let us see the following tradition of the Messenger of Allah (s) narrated through Sunni authorities quoted in *Kifayatul Athar:*

"After me there would be twelve caliphs, nine of whom shall be from the descendants of Husain, the ninth of whom shall be their Qaim and Mahdi. So blessed be his friends and woe be upon his enemies."[3]

In the same book it is mentioned that His Eminence said:

"The Hour shall not be established till the one who will rise up with the truth from among us does not appear. And that is the time when Allah, the Mighty and Sublime will give the permission. Thus whosoever follows him will get salvation and whosoever denies him will be destroyed. Thus for the sake of Allah, for the sake of Allah, O people, go to him even if on ice and snow. Because he is the Caliph of Allah."[4]

Another traditional report supporting this, is quoted in *Biharul Anwar* on the authority of *Kashful Ghumma* quoting Sunni narrators from the Messenger of Allah (s) that he said:

"Mahdi will reappear having a cloud that shall be shading him; upon which a caller would be calling: This Mahdi is the Caliph of Allah. Follow him."[5]

Another tradition of the Holy Prophet (s) is also narrated from Sunni chain of narrators that says:

"My Ummah will enjoy a leisure in the time of the Mahdi (a) the like of which they have never enjoyed. The heavens will shower over them bountifully and the earth will not leave any vegetation but to bring it forth."[6]

4. PERFECTION OF THE SCIENCES FOR HIM

In the tradition of Kumayl in *Darus Salaam* it is mentioned that Amirul Momineen (a) said:

"O Kumayl, there is no knowledge but that I am its initiator and there is nothing but that the Qaim will take it to its end."[7]

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[1] Surah *Noor* 24:55
[2] *Al-Muhajja,* Pg. 742
[3] *Kifayatul Athar,* Pg. 292
[4] *Ibid.* Pg. 301
[5] *Biharul Anwar;* Vol. 51, Pg. 81
[6] *Biharul Anwar;* Vol. 51, Pg. 83
[7] *Darus Salaam*

I say: It could either imply knowledge according to the first method of the tradition or it could imply all the perfections and good manners, and sciences and recognition of truth that all the Imams (a) have displayed; some of them during their own times for reform. However His Eminence, Qaim (a) will display all of them, thus all the excellences...will become apparent by his reappearance.

O Allah, hasten the reappearance of Your *Wali* and ease his advent and make us from his companions and Shias

Supporting this matter is a tradition that Shaykh Sadooq has narrated from his respected father (a):

Imam al-Sadiq (a) narrates from his forefathers that the Messenger of Allah (s) said, "Surely Allah, Mighty and Glorified be He, chose Friday from the days, the month of Ramadan from the months, the Night of Power (ليلة القدر) from the nights, chose me from all the Prophets and chose Ali (a) from me. He granted him (Ali) superiority over all the successors. From Ali (a) He chose Hasan (a) and Husain (a) and from Husain (a), He chose the successors from his descendants. They (descendants) will dispel the distortion of the exaggerators (غالين) from the Quran, the plagiarism of the liars and the interpretation of the deviated ones. The ninth of them is their Qaim (aj) and he is their apparent and their concealed."[1]

In *Kafi* it is mentioned under the tradition of a monk who became a Muslim at the hands of our master, His Eminence, Kazim (a):

Thus the monk asked: I have been informed about eight letters[2] that are revealed and four of them have become apparent and the remaining four still remain in the space. For whom are these four letters that remain in the space are revealed? And who would interpret them?

The Imam replied:

"He is our Qaim. Thus the Almighty Allah will reveal them upon him, and he will interpret them. And upon him shall be revealed things that are not revealed upon the truthful ones, the messengers and the guided ones."[3]

Matter pertaining to this topic shall again be presented under the discussion of 'exposition of sciences', if Allah wills.

5. Rising up of His Eminence, with the sword after his reappearance

Indeed it is obligatory upon His Eminence, to rise up with the sword in an armed uprising, may our souls be sacrificed for him for the sake of obeying the

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[1] *Kamaluddin*; Vol. 1, Pg. 281

[2] The 'letter' here is in the meaning of 'sentence' just as in the case of *Azaan* and *Iqamah* it is narrated about the Imams that they recited 'three or four letters' and the 'four letter' mentioned in this tradition – in the tradition of *Kafi* – are as follows: 'There is no god except Allah, the One, He has no partner. Second: Muhammad is the Messenger of Allah, Third: We are the Ahle Bayt (a) Fourth: Our Shias are from us and we are from the Messenger of Allah and the Messenger of Allah is from Allah.

[3] *Kafi*, Vol. 1, Pg. 483

command of Allah and to ward off his enemies and protect himself as you have seen in the discussion of the manners of His Eminence explained in the tradition of Amirul Momineen (a) that if he does not rise up they would assassinate him. More details shall be presented in the traditional reports about the occultation and the calls of His Eminence, if Allah wills.

THE LETTER *DAAL* (D)

1. *DUA* (SUPPLICATION) OF HIS EMINENCE FOR THE BELIEVERS

In the epistle (*Tawqee*) received from His Eminence, quoted at the end of the book of *Ihtijaaj* it is mentioned:

"Since we are continuously guarding them, with a prayer that is not concealed from the angels of the earth and the heavens, thus by this matter the hearts of our devotees and friends rest in peace."[1]

The prominent Sayyid Ali Ibne Tawus, may Allah have mercy on him writes in his book, *Muhajjud Dawaat*:

"I was in Surre-man-raa-ahu when I heard the supplication of that exalted personality early in the morning, in such a quantity that it refers to the alive and the dead; that from it a reminder came to remain with me: And keep them alive in our days of power, dominance and rulership.

This incident occurred on the eve of Wednesday, the 13th of the month of Zilqad of the year 638."

In *Kafi* through the author's own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (a) from the Holy Prophet (s) that he said in his sermon delivered in Masjid Kheef:

"There are three things that the heart of every Muslim is not dishonest about them:

1. Sincerity of deeds for Allah
2. Well-wishing for Imams and leaders of the Muslims
3. Following their congregation, because their call is widespread for all those who are in its pursuit."[2]

I say: It means the call (supplication) of the Imams (a).

In *Kafi* also from his chain of reporters it is narrated from a man of Quraish from the people of Mecca that:

Sufyan Thawri said to him, "Take me to Ja'far bin Muhammad (a)." He says that I went with him to the Imam but when we reached there, he was mounted on his beast. Sufyan said: "O Aba Abdillah please repeat for us the sermon that the Messenger of Allah (s) delivered at Masjid Kheef." He replied: "Leave it for the time being. I am going out for some work and I will narrate it after I return, as I am already mounted." He said: "I ask you for the sake of your relationship with

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[1] *Al-Ihtijaaj*; Vol. 2, Pg. 324
[2] *Kafi,* Vol. 1, Pg. 403

the Messenger of Allah, tell us about it." So His Eminence dismounted and Sufyan said: "Please call for pen and paper for me so that I may note it down from you directly." So His Eminence called for ink and paper and said: "Write: Bismillaahir Rah'maanir Rah'eem. Sermon of the Holy Prophet (s) in Masjid Kheef: Allah likes one who listens to my words and places them in his heart and conveys them to those who have not heard it. O people it is necessary for those who are present to convey it to those who are absent. How often it is that one who reports a point of law while he himself is not capable to think and reflect on it. And many a times it is so that he narrates points of knowledge and jurisprudence to one who is wiser and more intelligent than him. There are three things in which the heart of a Muslim is not dishonest: 1. Sincerity of deeds for Allah. 2. Well-wishing for Imams and leaders of the Muslims. 3. Following their congregation, because their call is widespread for all those who are in its pursuit. The believers are equal and their blood is same. They are united against others. The smallest of them makes effort to fulfill their pledge." Sufyan wrote down this tradition and then repeated it to His Eminence. After that His Eminence, Sadiq (a) mounted and went away. I and Sufyan also came away. On the way he said to me: "Just wait, let me look at the tradition again and think upon it." I said: "By Allah, by quoting this tradition, Abu Abdillah has made something obligatory on you, from which you can never be free." 'What duty?' he asked. I said: "As mentioned in this tradition there are three things in which a Muslim is not dishonest: The first is sincerity in deeds for Allah; we have understood it but the second one about well-wishing for Imams and leaders of the Muslims; who are these Imams that it is necessary for us to wish well for them? Is it Muawiyah bin Abi Sufyan, Yazid bin Muawiyah and Marwan bin Hakam? Those whose testimony is not valid for us and prayer behind whom is not correct? And the third point: Following their congregation, what congregation is it? Is it the Murjiah sect who say that even one who does not pray and fast and does not perform *ghusl* or one who demolishes the Kaaba and beds with his mother, he is equal in faith to Jibraeel and Mikaeel? Or is it the sect of Qadariyya which says that what Allah wants does not happen and that which Satan wishes happens? Or is it about the Hururiya sect that abuses Ali Ibne Abi Talib and calls him a disbeliever? Or the Hellish sect that says faith is only the recognition of Allah and nothing besides that?" Sufyan said: "What a strange thing you said. Now tell me what the Shias say?" I said: "They say that Ali Ibne Abi Talib (a) is an Imam, loving whom sincerely is obligatory and it is necessary to remain in the congregation of Ahle Bayt." Hearing this, he took the paper from me and tore it up and told not to inform anyone about it."[1]

Another tradition that supports the fact that the Imam of every age prays for his Shias is one quoted in *Biharul Anwar* on the authority of *Manaqib Ibne Shahr Aashob*. It is narrated by Moosa bin Sayyar who says:

"I was with His Eminence, Reza (a). When we had reached the gate of the city of

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[1] *Kafi*, Vol. 1, Pg. 403

Tus I heard the sound of wailing. I looked around for the source and suddenly decried a bier being carried out. When I looked, I saw that our master (His Eminence, Reza (a) suddenly alighting from his mount and heading towards the bier. Then he took it upon his shoulders and came towards us in such a way that he did not separate from the bier just as the kid of a goat does not leave its mother. Then he turned towards us and said: O Moosa bin Sayyar, one who follows the bier of one of our Shias is absolved of all his sins, as if he is like a newborn child and there is no sin upon him. And when I saw the bier of that man being placed besides the grave I noticed my master moving the people back. Then he placed his hand on the chest of the corpse and say: O so and so, son of so and so, good news of Paradise to you, as after this moment there is no fear for you. I said to Imam Reza: May I be sacrificed on you, do you know this person? Because this is a place you have never visited before. He replied: O Moosa bin Sayyar, you don't know that the deeds of our Shias are presented to us, Imams, every morning and evening. Then for each of their shortcomings we beg the Almighty Allah to forgive them and for each of their good deeds we pray the Almighty to reward them."[1]

One more tradition that lends support to this fact is narrated from Amirul Momineen (a) when he addressed Zumila or Dumila. It is as follows:

"O Zumila there is no believer that falls ill but that we are also afflicted with his illness. And none is aggrieved but that we are also aggrieved for him. And none supplicates but that we say Amen for him. And none remains quiet but that we pray for him."

The complete tradition will, *Insha Allah* be quoted in Part Five. And if you pay attention to the blessed epistles *(Tawqees)* of Imam Mahdi (a) quoted in *Ihtijaaj* you would be further convinced about it. And Allah guides the mankind to salvation. That which proves this matter is a tradition that Muhammad Ibn al-Hasan as-Saffar has recorded in *Basairud Darajaat* through his own chain of authorities from Abu Rabi Shami that he said:

I told His Eminence, Abu Abdillah Sadiq (a): "A tradition has reached me from Amr bin Ishaq." He said: "Relate it." I said: "He came to Amirul Momineen Ali (a) and His Eminence saw paleness in his face." He asked: "Why is your face so pale?" So he explained his illness. His Eminence told him: "We become happy due to your happiness and are aggrieved due to your grief. We become ill due to your illness and we pray for you. And when you supplicate we say: Amen." Amr said to Amirul Momineen (a): "I am aware of what you said, but how is it that we supplicate and you say: Amen?" His Eminence replied: "It same for us whether we are present or at a distance." Imam Abu Abdillah Sadiq (a) said: "Amr has reported truth."[2]

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[1] *Biharul Anwar;* Vol. 49, Pg. 98 from *Manaqib,* Ibne Shahr Aashob, Vol. 4, Pg. 341

[2] *Al-Basair,* Pg. 260

2. *DAWAT* (CALL) OF HIS EMINENCE TO TRUTH

It is mentioned in the *Ziarat* of the Holy Imam:

"Peace be upon you, O one who calls the people towards God, and O the expression and mirror of divine attributes."[1]

Also in *Ziarat*-e-Jamia it is mentioned:

"Peace be upon the Imams the callers towards God and the torch-bearers of guidance."

In a tradition related by Abdul Aziz bin Muslim quoted in *Kafi* and *Ikmal*, His Eminence, Abul Hasan Imam Reza (a) is reported to have said:

"The Imam is the trustee of Allah among His creatures, and His Proof upon His servants, and His Caliph in His land, and the inviter towards Him and the defender of rights on His behalf."[2]

In *Biharul Anwar* it is narrated from His Eminence, Abi Abdullah Sadiq (a) that he said:

"When the Almighty Allah accords permission to the Qaim (aj) to reappear, His Eminence, will go on the pulpit and invite the people towards him and he would put them under the oath of the Almighty and he would invite them to his own rights. He would observe the manners and behavior of the Messenger of Allah (s) among them and he would perform all his actions. Then the Almighty Allah will send Jibraeel to him, who would reach him near the *Hateem* and ask: 'Towards what are you inviting?' The Qaim will inform him about it. Then Jibraeel will say: 'I am the first to pay allegiance to you, give me your hand.' Thus he would clasp his hand while 300 odd person will be present with the Imam. Then they would all also pay allegiance to His Eminence. He would remain in Mecca till the number of his followers increase to 10000, then he would march to Medina."[3]

In a long traditional report it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"Then he will go and call the people to the Book of Allah and the Sunnah of the Prophet (s) and the *Wilayat* (mastership) of Ali Ibne Abi Talib (a) and towards aloofness from the enemies."[4]

It is narrated from the same Imam that he said:

"When our Qaim rises up he will invite the people to a new faith just as the Messenger of Allah (s) had done so. And Islam began strange and it would return to strangeness. Then blessed be the strange ones."[5]

It is reported from Abu Baseer that he quoted His Eminence, Abu Abdillah Sadiq (a) thus:

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[1] *Al-Ihtijaaj*; Tawqeeaat
[2] *Kafi*, Vol. 1, Pg. 200
[3] *Biharul Anwar;* Vol. 52, Pg. 337
[4] *Biharul Anwar;* Vol. 52, Pg. 342
[5] *Biharul Anwar;* Vol. 42, Pg. 366

"Islam began strange and in the end would return to the same condition. Then blessed be the strange ones." Abu Baseer asked: May Allah bless you, please explain this to me. He replied: "An inviter from among us will initiate a new call just as the Messenger of Allah (s) had invited."[1]

3. Calamities are warded off from us due to the blessings of the presence of His Eminence

Some quotations related to this matter have already been mentioned in the Letter 'A'. In addition to this a tradition recorded in *Kharaij* also supports this. Alaan has narrated from Zareef from Nasr the servant that he said:

"I came to the Master of the Time when he was in the cradle. Then he said to me: Bring red sandalwood for me. I brought it. Then he asked: Do you know who I am? I replied: Yes, you are my master and the son of my master. He said: "I did not ask about it." I said: "Please explain it to me." He said: "I am the seal of the legatees and only through me are the calamities warded off from my Shias."[2]

Shaykh Sadooq has also related this tradition in *Kamaluddin*[3] with a slight difference. And in *Ghayat al-Maraam* it is quoted from *Musnad* of Ahmad Hanbal through his chain of authorities from Ali (a) that he said:

The Messenger of Allah (s) said: "The stars are the means of security for the inmates of the sky; such that if the stars are destroyed they shall also be destroyed, and my Ahle Bayt are the means of security for the people of the earth. Thus if my Ahle Bayt go away the people of the earth shall also perish."[4]

In the same book a tradition is mentioned on the authority of Hamuwaini, a prominent Sunni scholar from his own chain of narrators that the Messenger of Allah (s) said:

"Stars are the means of security for the folks of the sky and my family is the means of security for the folks of my community."[5]

In *Kifayatul Athar* through the author's own chain of narrators it is related from Abu Saeed Khudri that he said:

"I heard the Messenger of Allah (s) say: My Ahle Bayt are means of security for the people of the earth just as the stars are security for the folks of the heavens. It was asked: 'O Messenger of Allah (s), so the Imams after you will be from your family?' 'Yes,' he replied, 'There shall be twelve Imams after me, nine of them shall be from the progeny of Husain, they shall be trustworthy and infallible. From us is the Mahdi of this community. Know that, they are my Ahle Bayt and my Progeny, they are my flesh and blood. What will happen to the people who hurt me with regard to them as the Almighty Allah will not allow my intercession to reach them?'"[6]

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[1] *Biharul Anwar;* Vol. 42, Pg. 366
[2] *Al-Kharaij*; Pg. 67
[3] *Kamaluddin*; Vol. 2, Pg. 205
[4] *Ghayat al-Maraam* Pg. 274
[5] *Ghayat al-Maraam* Pg. 274
[6] *Kifayatul Athar,* 292

In that same book, His Eminence, Husain bin Ali (a) is reported to have quoted the Messenger of Allah (s) that he said:

"The first thing that the Almighty Allah created was His veil, then He wrote on its hem: There is no god except Allah, Muhammad is the Messenger of Allah and Ali is his successor. Then He created the *Arsh* and on its edges He inscribed: There is no god except Allah, Muhammad is the Messenger of Allah and Ali is his successor. Then He created the Tablet *(Lauh)* and wrote on its perimeter: There is no god except Allah, Muhammad is the Messenger of Allah and Ali is his successor. Thus whoever claims to love the Prophet but does not love the successor, is a liar. And whoever thinks that he recognizes the Prophet but does not recognize the successor, has resorted to disbelief. Then he said: Know that, my Ahle Bayt are means of security for you, so love them. Remain attached to my love and theirs so that you may never go astray. It was said: Who are the Ahle Bayt, O Messenger of Allah (s)?"

He replied: "Ali, my two *(Sibts)* grandsons and nine persons from the descendants of Husain (a) are the righteous, trustworthy and infallible Imams. Know that, they are my Ahle Bayt and my *Itrah;* they are my flesh and blood."[1]

In *Ghayat al-Maraam* it is narrated from Jabir Jofi through his chain of reporters that:

I asked His Eminence, Muhammad bin Baqir (a): "What it is that is in need of the Prophet and the Imams?"

He replied: "They are needed for the survival of the universe in a good condition itself. And that Allah, the Mighty and the Sublime keeps away divine wrath from the people if the Prophet or Imam is among them. The Almighty Allah says:

"But Allah was not going to chastise them while you were among them."[2]

The Holy Prophet (s) has said that they are means of security for the folks of the heavens and my Ahle Bayt are security for the inhabitants of the earth. Thus if the stars die, the folks of the heavens have to face unfavorable circumstances and if my Ahle Bayt go away from among you the inhabitants of the earth will have to suffer calamities."[3]

In *Ikmaluddin* and *Amali*, it is reported from the compiler's own chains of narrators from the chief of the worshippers, Imam Sajjad (a) that he said:

"We are the Imams of the Muslims and the Divine Proofs over the worlds; we are the leaders and masters of the believers and the chiefs and guides of the righteous of the world. We are the masters of the people of faith. And we are the security for the inhabitants of the earth just as the stars are means of security for the inmates of the heavens. We are those through whom the Almighty Allah holds the sky aloft so that it does not crash upon the earth except by His permission. And through us He guards the earth so that it does not shake up its inhabitants except

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[1] *Kifayatul Athar,* 310

[2] Surah Anfaal 8:33

[3] *Ghayat al-Maraam* Pg. 257

by His permission. And through us He sents down the rain and through us He spreads the bounties and brings out the treasures of the earth. And if our proof is not present on the earth it would swallow its inhabitants. Then he said: Since the day the Almighty Allah created Adam, the earth is not devoid of the divine proof, whether apparent and known or hidden and concealed. And it will not be devoid of divine proof till the Day of Judgment, otherwise the Almighty Allah will not be worshipped."

Sulaiman bin Mehran says:

I asked Imam Sadiq (a): "How do the people derive benefit from the Imam who is hidden?" He replied: "Just as they benefit from the sun that is hidden behind the cloud."[1]

I say: The reason why His Eminence is being compared to the sun shall be discussed under the topic of the benefits of this Holy Personality, *Insha Allah Taala.*

It is reported from the Chief of the worshippers, Imam Sajjad (a) that he said:

"When the Qaim arises, Allah, the Mighty and Sublime will remove calamities and illnesses from our Shias and He shall make their hearts as solid as iron."[2]

The complete text of this traditional report shall be presented under the letter "Q", if the Almighty Allah wills.

4. Warding off the Calamities and Chastisement from the people through the blessings of the Shias of His Eminence

This is also among the effects and blessings of the presence and perfection of the presence of the Holy Imam (a). Thus in *Kamaluddin* it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"A time will come upon the people when their Imam shall disappear from their view. Blessed be those who remain firm upon our guardianship during such times. The least divine reward that shall reach them would be that the Almighty Allah shall call them and say: O My servants and maidservants, you brought faith in My secret and believed in My unseen. Then good news to you for My goodness and rewards as you are truly My servants and maidservants. I shall accept your deeds, disregard your faults and forgive your sins. And due to you I shall send rain to My creatures and ward off calamities from them. If you hadn't been there I would have sent My chastisement upon them."[3]

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[1] *Kamaluddin*; Vol. 1, Pg. 207, *Amali*, Shaykh Sadooq, Pg. 112, The chain of narrators is as follows: Ibne Babawahy from Muhammad bin Ahmad As Sinani bin Mehran Amash from His Eminence Sadiq Ja'far bin Muhammad from his father Muhammad bin Ali from his father Ali bin al-Husain (a). (The Author)

[2] *Biharul Anwar;* Vol. 52, Pg. 316

[3] *Biharul Anwar;* Vol. 1, Pg. 330

THE LETTER *DHAAL* (DH)

1. *DHABBA* (WARDING OFF) THE ENEMIES FROM THE BELIEVERS DURING THE OCCULTATION AND REAPPEARANCE OF HIS EMINENCE

As for the period of occultation of His Eminence, it is achieved through the prayers of His Eminence. And as for the period when the Holy Imam (a) is present, we have already discussed it under the topic of the *Jihad* and battles of His Eminence, against the enemies. And also by the elimination and destruction of the infidels through his sword and the disgrace of the enemies at his hands will be brought about if Allah wills.

2. DISGRACE OF THE ENEMIES AT THE HANDS OF HIS EMINENCE AFTER THE REAPPEARANCE

In *Kafi* it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"When the Qaim will arise he will present faith to every *Nasibi* (one who hates the Ahle Bayt). Thus if he accepts it with all sincerity, no problem; but if not, he would strike off his neck. Or he would have to pay the *Jizyah* just as these days the *Dhimmis* pay *Jizyah*. And they will tie the wallet to the waist and chase them from the cities to big cities."[1]

I say: What we have mentioned under the Letter "A" supports this matter.

In *Kafi* it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"There is a kingdom for the truth and a kingdom for falsehood and each of them are humiliated and disgraced during the rule of other."[2]

In *Biharul Anwar* it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said regarding the verse:

> "Their eyes cast down; disgrace shall overtake them; that is the day which they were threatened with."[3]

"That is: the day of the advent of the Qaim."[4]

In *Tafseer* of Ali Ibne Ibrahim Qummi it is reported from His Eminence, Abi Abdullah Sadiq (a) that he said regarding the verse:

> "And whoever turns away from My reminder, his shall be a straitened life."[5]

"This condition, by Allah is for the *Nasibis* (enemies of Ahle Bayt)." Muawiyah bin Ammar said: May I be sacrificed on you, I have witnessed them leading a long life of prosperity and comfort till their death. His Eminence said:

"By Allah, there is a terrible condition for them during the *Raja't* (return to life during the time of reappearance of Imam Mahdi) such that they will eat waste matter."[6]

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[1] *Rauda Kafi*, Vol. 8, Pg. 227
[2] *Ghaibat Nomani*, Pg. 319
[3] Surah Maarij 70:44
[4] *Biharul Anwar;* Vol. 51, Baab Ayaat al-Maula
[5] Surah Taha 20:124
[6] *Tafsaeer al-Qummi*, Pg. 424

The Letter *Ra* (R)

1. *Rabat* (Vigil)

We shall present the suitable discussion under the letter 'M' in the topic of "vigil in the way of Allah."

2. *Rahat* (Comfort) for the Creatures by the Reappearance and Government of His Eminence

In *Biharul Anwar* it is narrated from Ibne Abbas regarding the verse:

> "...that He might cause it to prevail over all religions, though the polytheists may be averse."[1]

That he said:

He said, "By Allah, its realization has not come yet." I asked, "May I be your ransom, when will it be realized?" He said, "When the Qaim rises, God willing. When the Qaim rises, there will be no disbeliever or a polytheist but he will dislike his rise. Even if there will be a disbeliever or a polytheist inside a rock, the rock will call out, 'O, believer, there is a disbeliever or a polytheist inside me, so kill him.' So Allah brings the disbeliever to him, and he kills him."[2]

Also in *Biharul Anwar,* Amirul Momineen (a) has described the qualities of His Eminence, as follows:

"During his government the beasts shall make peace and the earth shall throw up its treasures and sky shall rain down its blessings."[3]

In the same book it is narrated from the Holy Prophet (s) that he said:

"The Mahdi is a man from my progeny. His color is an Arabic color and his body is an Israelite body. There is a mole on his right cheek, like a glittering star. He will fill the earth with equity and justice as it will be full of oppression. The dwellers of the heavens and the earth and birds of the sky will be happy in his rule."[4]

In another tradition it is narrated from His Eminence that he said:

"The Mahdi will rise while there will be a cloud over his head from which a caller will be calling. This is the Mahdi, the Vicegerent of Allah; follow him."[5]

In the same book it is quoted from Saad as-Saud from the scroll of Prophet Idrees (a) that:

"...and in that time I shall bestow security to the world. Thus nothing will receive harm from anything. And no living thing shall fear any other creature. At that time the quadrupeds shall be among the humans and they shall not harm each other. I shall take away the sting of every stinging creature and make their venom

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[1] Surah Taubah 9:33
[2] *Biharul Anwar;* Vol. 51, Pg. 61
[3] *Biharul Anwar;* Vol. 52, Pg. 280
[4] *Biharul Anwar;* Vol. 51, Pg. 80
[5] *Biharul Anwar;* Vol. 51, Pg. 81

ineffective. And I will send the blessings from the heavens and the earth and the earth will become green with its vegetation and all types of fruits will grow and put forth different kinds of perfumes and I will put mercy and love among the people."[1]

It is narrated from Amirul Momineen Ali (a) that he said:

"When our Qaim reappears, the sky will send down rain and the earth will expose its treasures. Malice and hatred shall disappear from the hearts of the people; beasts and animals will live in amity. So much so that a lady will travel to Iraq and Syria walking only on greenery and grass and wearing her ornaments and no beast will frighten her."

Traditions supporting the above have already been quoted under the letter 'A'.

THE LETTER *ZA* (Z)

1. *ZAHMAT* (STRUGGLE) OF HIS EMINENCE ON THE PATH OF FAITH

This point is the same that we discussed under the topic of the *Jihad* and battle of His Eminence with the enemies and disbelievers. Other traditions that support this matter will be presented under the topic of patience of His Eminence, the elimination of infidels and other topics, if Allah the Almighty wills.

2. *ZUHD* (PIETY) OF HIS EMINENCE

In *Kafi* it is related through the author's own chain of narrators from Hammad bin Uthman that he said:

I was in the illuminated assembly of His Eminence, Abu Abdillah Sadiq (a) when a person said to His Eminence:

"May Allah bless you, as you know, Ali Ibne Abi Talib (a) used to wear coarse woolen clothes and use very cheap garments etc...while you have put on a new dress." The Imam said: "Ali Ibne Abi Talib (a) wore such clothes at that time so that it may not seem extravagant and hence people would have rejected it. But if such clothes are worn today it would seem odd. Thus the best garments of every age are those that are the garments of that time except that when our (Ahle Bayt's) Qaim arises he will take to wearing the dress of Ali (a) and he shall display his manners and behavior."[2]

I say: Probably Amirul Momineen Ali (a) meant the same thing in his statement to Abu Abdullah Jadali when he said: "Shall I not inform you about the nose and eye of Mahdi?" He replied: "Please do." Then His Eminence thumped his breast and said: "I am, because the nose implies the leader or the master of the affair and eye signifies something/someone who is similar to it." Thus His Eminence is the nose of Mahdi, that is his leader in his actions and his eyes is his own supposition in piety, worship, manners, valor and all the good qualities and excellences of His Eminence. And this usage is common and well-known in idiom and general conversation. For example when something is having most of its

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[1] *Biharul Anwar;* Vol. 52, Pg. 384
[2] *Kafi,* Vol. 1, Pg. 411

qualities same as another thing it is said that it is the *'Ain'* of it. And as for the usage of the word 'nose' in Arabic language to denote chief or predecessor we can present the example of the following line of Arabic poetry:

A nation that is the 'nose' and others are its followers.

And Allah knows best.

In the same book it is narrated from Mualla bin Khunais that he said:

"One day I mentioned to His Eminence, Abu Abdullah Sadiq (a): I recalled the progeny of so and so (that is Bani Abbas) and the bounties they possessed and said to myself: If the kingdom had reached you, we would also have shared in your wealth and had a prosperous life. The Imam said: Alas, O Mualla, by Allah, if we had the reins of the government in our hands, we would have prayed during the nights and in the day cared for the welfare of the people. We would have worn coarse clothes, ate low quality food. Except regarding this have you seen that Allah, the Mighty and the High has made the usurpation of rights a bounty?"[1]

In *Biharul Anwar* it is quoted from Shaykh Tusi through his own chains of narrators from Abu Baseer that His Eminence, Abu Abdillah Sadiq (a) said:

"Why are you impatient for the advent of Qaim (a)? By Allah, there will be no garments except the coarse ones and no food except barley with bran. His advent is not except with the sword and death under the shade of the sword."[2]

In the same book it is narrated from His Eminence, Reza (a) that he said:

"Today you are more comfortable than you would be at that time." The narrator asked: "How?" The Imam replied: "If the Qaim rises there would be nothing except blood, sweat and toil. People mounted on horses will rush in all directions. The dress of the Qaim will be coarse and his food shall be hard."[3]

3. *ZIARAT* OF HIS EMINENCE AT THE TOMB OF ABI ABDULLAH AL-HUSAIN AND OTHER INFALLIBLES (A)

That which proves this point is the matter quoted in *Biharul Anwar* under the account of Green Island:

Sayyid Shamsuddin said in reply to the narrator who had asked: Does the Imam (aj) performs the Hajj?

He said: "The world is a step for the believer, what can be said about the one that except for whose existence and that of his forefathers this world has not been created? Yes, he performs the Hajj every year and he visits his forefathers in Medina, Iraq and Tus."[4]

As for praying for those who visit the graves of the Masoomeen (a) it is obviously expected from all those who have faith in the religion of Islam. The tradition of Muawiyah bin Wahab from Imam Ja'far Sadiq (a) also supports this point. It was

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[1] *Kafi*, Vol. 1, Pg. 410
[2] *Biharul Anwar;* Vol. 52, Pg. 354
[3] *Biharul Anwar;* Vol. 52, Pg. 358
[4] *Biharul Anwar;* Vol. 52, Pg. 173

that the Holy Imam (a) recited a long supplication for the pilgrims of the tomb of Husain (a) and he begged the Almighty Allah to bestow them a great reward. He also beseeched the Almighty to make them righteous. Then he remarked:

"O Muawiyah, those who pray in the heavens for the pilgrim of Imam Husain (a) are more than those who pray for them on the earth."[1]

The full text of the above tradition shall be presented in Part Eight, if Allah wills.

THE LETTER *SEEN* (S)

1. *SIRAH* (BEHAVIOR) AND MANNERS OF HIS EMINENCE

His manners have become clear from what we have mentioned in the topic of the piety of His Eminence. In addition to this is the tradition of His Eminence, Abu Ja'far Baqir (a) when he described Imam Qaim (a):

"When he reappears he shall observe the behavior and manners of the Prophet (s)."[2]

In the topic about the call of His Eminence towards truth we have already mentioned points that prove the above matter.

In the same way *Biharul Anwar* has quoted Shaykh Nomani through his own series of reporters from Abdullah bin Ata that he said:

I asked His Eminence, Abu Ja'far Baqir (a): When Qaim (a) reappears how would he behave among the people? He replied: "He would raze the foundations preceding him just as the Messenger of Allah (s) had done and he would initiate Islam anew."[3]

In the book, *Basairud Darajaat* it is narrated through the author's own chains of narrators from Abdul Malik bin Ayyin that he said:

His Eminence, Abu Ja'far Baqir (a) showed some writings of Ali (a) to us and then he asked: "For what are these books written?"

I said: "How clear and obvious is the meaning."

He said: "Mention it."

I said: "Since he knew that one day your Qaim will arise, thus he preferred to undertake this job."

The Imam said: "You are right."[4]

2. *SAKHAAWAT* (CHARITY) OF HIS EMINENCE

From that which has been mentioned in the topic of the good manners of His Eminence and that which shall come in the 'calls' explains the matter. And also in *Biharul Anwar* quoting from Shaykh Nomani from His Eminence, Abu Ja'far Baqir (a) it is mentioned:

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[1] *Kamil az-Ziyarat*, Pg. 116
[2] *Biharul Anwar*; Vol. 52, Pg. 347
[3] *Biharul Anwar*; Vol. 52, Pg. 354; *Ghaibat Nomani*, Pg. 121
[4] *Basairud Darajaat*, Pg. 162

"As if I could see that this religion of yours is in its terminal stage and no one is able to restore it to you except a man from Ahle Bayt who will pray for your forgiveness twice every year and give you two salaries (incomes) every month. In his time, wisdom would be bestowed upon you in such a measure that ladies sitting at home will dispense justice on the basis of the Book of Allah and the Sunnah of the Holy Prophet (s)."[1]

In another tradition it is narrated from His Eminence:

"All the apparent and hidden wealth of the world will be brought together for him and the people would be told: Come and take this, for which you had broken off relations and shed innocent blood and for obtaining which you had committed unlawful acts.

Then His Eminence would give them so much as none before that has done."[2]

A tradition of the Holy Prophet (s) has been recorded through Sunni channels that he said:

"A person will come to the Mahdi and say: Give me. The skirt of this man will be filled with so much money that he would not be able to lift it."[3]

In another tradition from their channels it is mentioned that:

"Such wealth will be accumulated at that time that when a person will come and say: O Mahdi, give me. The Mahdi will say: Take it."[4]

In *Ghayat al-Maraam* it is narrated through their channels that the Messenger of Allah (s) is quoted by Abu Saeed Khudri to have said:

"Monies and wealth will be piled up at that time. Whoever will come and request him for funds will be given as much as he could carry."[5]

In another *hadith* from Abu Huraira it is mentioned that:

The Messenger of Allah (s) said: "In the last period of time there shall be a caliph who would distribute incalculable wealth."[6]

I say: Matters pertaining to this subject shall be discussed in the topic of the munificence of His Eminence, if Allah the High wills. And how nicely it is said:

"Good morals in your hands have achieved a status, thus all your wealth is lawful for the people, and if one day generosity locks up and closes its door, then you are the key to those locks."

Someone else says:

> He is the sea that bestows from all its sides. And its waves are goodness and well-being for the shores.
>
> His hands are in the habit of giving, even if he were to keep the fist closed, his

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[1] *Biharul Anwar;* Vol. 52, Pg. 352, *Ghaibat Nomani,* Pg. 125
[2] *Biharul Anwar;* Vol. 52, Pg. 390
[3] *Biharul Anwar;* Vol. 51, Pg. 88
[4] *Biharul Anwar;* Vol. 51, Pg. 88
[5] *Ghayat al-Maraam* Pg. 698
[6] *Ghayat al-Maraam* Pg. 698

fingers will not obey him.

If indeed there is nothing in his hand except his soul, he will give that also, so the one who is asking should fear Allah.

The writer of this book, may Allah forgive him, has composed the following couplets on the same lines:

Indeed the one who created the perfect morals
In the being of Adam for the Imam-e-Qaim.

THE LETTER *SHEEN* (SH)

1. *SHUJA-AT* (VALOR) OF HIS EMINENCE

Points pertaining to this discussion have already been presented in the topic of the *Jihad* and battles of His Eminence, and again in the heading of the knowledge of His Eminence, we shall present additional arguments and further clarify the matter.

2. *SHAFA-AT* (INTERCESSION) OF HIS EMINENCE FOR US – IF ALLAH, THE HIGH WILLS

In *Ghayat al-Maraam* it is mentioned through Sunni channels from Amirul Momineen (a) that he said:

The Messenger of Allah (s) said: "I will be at the *Hauz* (Kauthar) with you, and you O Ali is the dispenser of drinks at the Pool and Hasan is an assistant and Husain is the commander, Ali bin al-Husain the distributor, Muhammad bin Ali is propagator, Ja'far bin Muhammad is mobilizer, Moosa bin Ja'far is counter of the friends and enemies and restrainer of the hypocrites, Ali bin Moosa is the beautifier of the believers, Muhammad bin Ali is the escort of the folks of Paradise to their places and stages, Ali bin Muhammad is the speaker and sermon giver for his Shias and the one who would wed them to the Hoor al-Ein, Hasan bin Ali is the lamp for the people of Paradise through whom they would get light. Mahdi is their intercessor on the Day of Judgment, on the day when the Almighty Allah will not permit intercession except to those He would allow and with whom He is satisfied."[1]

I say: The important point is that intercession is special for our Maula, Hazrat Hujjat (a) – even though all of them (a) are intercessors on the Day of Judgment – their intercession will not be for anyone who is a denier in our master, the master of the time, (thus for them there shall neither be any intercessor nor any helper),[2] even though they may believe in the Imamate of all the Imams (a). It is from this aspect that in *Kamaluddin* it is narrated from Imam Ja'far Sadiq (a) that he said:

"Whosoever believes in the Imamate of my forefathers and descendants but denies the Mahdi from my descendants is just like one who has faith in all the prophets but denies Muhammad (s)."[3]

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[1] *Ghayat al-Maraam* Pg. 692
[2] Ref. Surah Shuara 26:101
[3] *Kamaluddin*; Vol. 2, Pg. 338

There are other narrations also on this topic that we could have quoted but for the intelligent people this much would be sufficient.

3. *SHAHADAT* (TESTIMONY) OF HIS EMINENCE FOR US

In *Kafi* under the exegesis of the verse:

> "How will it be, then, when We bring from every people a witness and bring you as a witness against these?"[1]

Abu Abdillah (a) said concerning the above words: "It was sent down especially for the community of Muhammad (s). In every generation of them there will be an Imam from amongst us, who is a witness over them, and Muhammad (s) is a witness over us."[2]

It is also narrated from His Eminence, that he said:

"And we are witness over mankind. So, on the Day of Resurrection, we shall confirm the truth of those who confirm the truth of us, and, on the Day of Resurrection, we shall attribute untruth to those who attribute untruth to us."[3]

"I asked Abu Ja'far (a) about the words of Allah, to Whom belong Might and Majesty:

> "Thus we appointed you a midmost people...[4]

He said: 'We are the mid-most people and we are the witness of Allah, the Blessed, the Sublime, over His creatures, and His Proofs on His earth.'"[5]

It is mentioned from Amirul Momineen Ali (a) that he said:

"Verily, Allah, the Blessed, the Sublime, has purified us, made us immaculate and made us witness over His creatures, and His Proofs on His earth. He has linked us with the Quran and linked the Quran with us. We shall never part from it, nor shall it part from us."[6]

4. *SHARAAFAT* – NOBILITY OF HIS EMINENCE

It is mentioned in *Bihar*, quoting from Nomani through his own chain of authorities that Imam Ja'far Sadiq (a) was asked:

Has the Qaim taken birth? The Imam replied: "No, but if I live till his time I shall serve him all my life."[7]

I say: Dear intelligent reader, pay close attention to these statements and take heed of these teachings, it should not be, God forbid, that instead of serving the Holy Imam (a) all our life we may cause hurt to him like a sword due to our bad character and acerbic words.

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[1] Surah Nisa 4:41
[2] *Kafi*, Vol. 1, Pg. 190
[3] *Kafi*, Vol. 1, Pg. 190
[4] Surah Baqarah 2:143
[5] *Kafi*, Vol. 1, Pg. 190
[6] *Kafi*, Vol. 1, Pg. 191
[7] *Biharul Anwar;* Vol. 51, Pg. 148

THE LETTER *S'AAD* (S')

1. *S'ABR* OF HIS EMINENCE

In the tradition of the *Lauh* (tablet) mentioned in *Kamaluddin* and other books through different channels it is narrated in the qualities of His Eminence, Qaim (aj) that:

"He possesses the perfection of Moosa, the elegance of Isa and the patience of Ayyub."[1]

We have already mentioned sayings connected to this matter under the topic of calamities of His Eminence. Moreover, how beautifully it is said:

> "The grief that I suffer is such that Yaqoob did not have to experience even a little bit of it, and all the calamities of Ayyub are but a part of the troubles that afflict me."

It is so because all the types of calamities will come together for His Eminence and they would be prolonged thus causing the intensification of the tribulation and sufferings. Think over it and the reality of the matter will become clear to you. Thus it is necessary that you pray for His Eminence with all sincerity and invoke the Almighty for his reappearance.

THE LETTER *Z"AAD* (Z")

1. *Z"IYAFAT* (HOSPITABILITY) OF HIS EMINENCE

In *Darus Salaam* it is quoted from *Qisasul Anbiya* that Prophet Ibrahim (a) was nick-named Abu Ziyafaan (father of the hospitable ones). He was such that he neither ate in the morning nor in the evening without being accompanied by a guest. He used to walk one or two *farsangs* to find someone who would be willing to become his guest. His hospitability continues till the Day of Judgment and it is the same 'blessed tree' that the Almighty Allah has spoken about:

> "...lit from a blessed olive-tree."[2]

I say: This hospitability and hosting is the hospitability of knowledges and *Sunnahs* that by the being of the Holy Prophet (s) and the Imam continues till the Day of Judgment. And in the *Ziarat* of Friday we recite:

"And I, my master am on this day your guest and refugee."

In Part Three we have previously given some matter pertaining to this subject. Sayyid bin Tawus says in *Jamaal al-Usbu':*

> I reach you wherever I travel.
>
> In whichever city I may be, I am always your guest.

Here I would like to quote a narrational report that in my view is not inappropriate to our subject matter.

In the book of *Darus Salaam* it is quoted from Tabarsi's *Mishkaat* that:

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[1] *Kamaluddin*; Vol. 1, Pg. 310

[2] Surah Noor 24:35

A man asked His Eminence, Abul Hasan (Imam Hadi) Askari (a): How is it that Abu Dalf is having 4001 villages? He replied: One night a believer became his guest and he also presented to him a big tray full of dates numbering 4001. Thus the Almighty Allah rewarded him with a village for each date.

The Letter *T'a* (T')

1. *T'ahaarat* (Purification) of the earth from injustice through His Eminence

In *Kamaluddin* it is narrated from Imam Ja'far Sadiq (a) that he said:

"Allah, Blessed and the High, created fourteen lights 4000 years before the creation of the universe, thus they were our souls. It was asked: O, son of Allah's Messenger, who are these fourteen lights? He replied, 'Muhammad, Ali, Fatima, Hasan, Husain, and Imams from the descendants of Husain and the last of them is Qaim who will rise up after occultation. Then he would kill the Dajjal and purify the earth from every type of injustice and oppression.'"[1]

2. *T'alab-e-Huqooq* (Recovery of the rights) of the Imams and believers and *T'alab-e-Khoon* (Revenging their blood)

In *Biharul Anwar* it is related from Amirul Momineen (a) that he said:

"By Allah, indeed I and these two sons of mine will be martyred, and indeed the Almighty Allah will raise up a man from my descendants in the last period of time in order to revenge our blood, he will disappear from the sight of the people to keep away from the people of deviation and the misguided souls till the ignorant people will say: Providence is not needful of the Progeny of Muhammad (a)."[2]

I say: In letter 'A' matter pertaining to this topic has already been presented to some extent and in the coming pages some more points will be provided, if Allah, the High wills.

The Letter *Z'a* (Z')

1. *Z'uhoor* (Appearance) of truth at the hands of His Eminence

Under the topics of the life of the earth through the presence of the Imam and the elimination of the infidels and rebuilding the foundations of Islam we have quoted some traditions and narrations that also go on to prove the above.

2. *Z'afar* – Victory and Success of His Eminence over his opponents

In *Kafi* it is reported from His Eminence, Abu Abdillah Sadiq (a) that he said:

"Indeed, there is a concealed victorious Imam from us such that when the Almighty Allah desires to reveal his affair He would insert a dot into his heart and

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[1] *Kamaluddin*; Vol. 2, Pg. 335

[2] *Biharul Anwar;* Vol. 2, Pg. 112

then He would reveal him and he would rise up with the divine affair."[1]

In *al-Muhajja* it is narrated from Imam Ja'far Sadiq (a) regarding the verse:

"Wherefore didst Thou not grant us a delay to a near end?"[2]

That:

"Till the time of the reappearance of the Qaim, as help and victory is for him alone."[3]

In the discussion about the knowledge of His Eminence we shall present additional matter that supports this point.

3. *Z'ULM* – Injustice of the Enemies upon His Eminence

Ali bin Ibrahim has reported from His Eminence, Abu Ja'far Baqir (a) through his own chain of narrators in his *Tafseer* that the Imam said regarding the verse:

"And whoever defends himself after his being oppressed."[4]

"It means that the Qaim and his companions; because it is them, against whom there is no way and when the Qaim arises he would take revenge from the Bani Umayyah, the deniers and the haters of himself and his companions."[5]

In the book of *al-Muhajja* the same report is quoted from Muhammad bin al-Abbas from his own chain of reporters from a channel other than that of His Eminence. And in the *Tafseer* of Ali bin Ibrahim it is narrated from Imam Ja'far Sadiq (a) that he said regarding the verse:

"Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them…"[6]

The Ahle Sunnat say: This verse is revealed for the Holy Prophet (s) when the infidels of Quraish expelled him from Mecca, while actually it is for Qaim (a) that when he would reappear he would take revenge for the blood of Husain (a), and it is His statement that we are heirs eligible for blood money."[7]

The late Sayyid Bahrani has also narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"This verse is regarding the Qaim and his companions."[8]

In the books of *al-Muhajja* and *Biharul Anwar* it is narrated from His Eminence, Baqir (a) that he said:

"When Qaim (a) reappears he will rest his back on the Sacred House (Holy Kaaba) and while he would be taking refuge in it. He would call out till he says: And I put you under oath for the sake of the rights of Allah, the rights of His

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[1] *Kafi*, Vol. 1, Pg. 343
[2] Surah Nisa 4:77
[3] *Al-Muhajja*, Pg. 728
[4] Surah Shura 42:41
[5] *Tafseer al-Qummi*, Pg. 604
[6] Surah Hajj 22:39
[7] *Tafseer al-Qummi*, Vol. 3, Pg. 93
[8] *Tafseer Al-Burhan*, Pg. 441

Messenger and the rights of the relatives and kinsfolk of the Messenger of Allah (s) that you help me and to keep away from me anyone who does injustice to me because I am fearful, we have been oppressed and we have been rendered homeless from our town and children and..."[1]

The complete text of the above narration shall be presented to the readers under the topic of the calls of His Eminence, if Allah the Almighty wills.

In *Biharul Anwar* it is quoted on the authority of His Eminence, Abu Abdillah Sadiq (a) that he said:

"Qaim (a) will move forward and accompanied by his companions and people, reach Najaf. At that time the army of Sufyani will come out against His Eminence from Kufa. That day would be Wednesday. Then he would demand them to heed his call and fulfill his rights and he would announce that he is oppressed and he would say: Whoever has an argument against me with regard to Allah, I am the person most proximate to Allah."[2]

In *Kamaluddin* through the author's own chain of narrators it is mentioned that Imam Husain (a) said:

"The Qaim of this Ummah is my ninth descendant and he is the one who would have an occultation and he is the one whose inheritance shall be distributed even though he would be alive."[3]

In that same book under the report of Abu Khalid Kabuli it is narrated from His Eminence, Ali Ibne Husain (a) that he said:

"As if I can see Ja'far Kazzab helping the tyrant of the time in searching for the *Wali* of Allah. He will try to spy on him and not knowing about the birth of Imam Qaim, he will become the executor of his father's estate and will desire that were he to gain upper hand on the Qaim he will eliminate him; and will be greedy for his inheritance, till he will usurp it wrongfully."[4]

It is narrated from Rashiq in the *Ghaibat* of Shaykh Tusi that:

Motazid summoned us (three persons) and commanded that we should take two horses each and ride on one and lead the other empty and to reach Samarrah lightly and as quickly as possible. And he gave us specific instructions to reach a particular area and house and he said: When you reach that house you would see a black servant. After that enter the house and whomsoever you find there, bring me his severed head. Thus we reached Samarrah and made way to the house Motazid had specified. On the doorstep was a black servant spinning threads. We asked him who was present in the house.

He replied: The owner. And by Allah, he did not stop us in any way. We entered the house as we had been ordered. The house was absolutely clean and there was a curtain in the front; so beautiful as we had never seen before. As if it was just

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[1] *Biharul Anwar;* Vol. 52, Pg. 238
[2] *Biharul Anwar;* Vol. 52, Pg. 387
[3] *Kamaluddin*; Vol. 1, Pg. 317
[4] *Kamaluddin*; Vol. 1, Pg. 320

made at that moment. There was no one in the house and we pulled the curtain aside. We saw a huge room having a river of water and at the end of which was a mat which seemed to be floating on the water. Upon the mat stood the most handsome man engrossed in prayers. He neither paid attention to us nor the means we had. At that moment Ahmad bin Abdullah, a person among us stepped into the water in order to enter the room. He began to sink in the water. He struggled with all his might to prevent himself from drowning till we stretched out our hands and pulled him out of the water. He fell down unconscious for sometime. The second time another member of our group repeated this. He also tried to step in the water to enter the room and he also fell down in the same condition. I was shocked and awed. Then I addressed the owner of the house: I seek forgiveness for you in the court of Allah, by Allah I don't know what the matter is and to whom we have come and indeed I beg Allah for forgiveness.

However he did not give any response to what I had said and he did not come out of his condition. Due to this a terrible awe struck us and we came out of there. Motazid was waiting for us and he had instructed the sentry that as soon as we came we should be taken to him immediately. We reached him in the middle of the night. He asked us about what had passed. We related to him everything in detail. He cried: Woe be unto you, did anyone see you before me? And did anyone else hear this from you? We said: No. He said: I am not the grandson of my grandfather – and he took a great oath – if I ever hear it I shall cut off your heads. Till he lived we also did not dare to relate this matter to anyone.[1]

4. Appearance of the perfections of the Imams and their manners and morals by the instance of the reappearance of His Eminence

In letter 'Kh' under the topic of the completion of knowledge by His Eminence we had mentioned a tradition from the Holy Prophet (s) in the description of His Eminence, Qaim (a) that he is the apparent and the hidden of them (Imams). And it means – and Allah knows best – that: His Eminence is the one who will expose the hidden and apparent sciences that the Almighty Allah had bestowed to the Holy Prophet and the Holy Imam (a) and he is the expression of all their perfections and manners. That which supports this point is a tradition quoted in *Biharul Anwar* in brief:

Amirul Momineen (a) was seated in the Masjid and some of his companions were in his company. They said to His Eminence: O Amirul Momineen, recite a sermon for us. He told them: My words are difficult and they shall be considered difficult. Except for the wise no one would be able to understand them.

The companions insisted on him that he must address them. So His Eminence told them: Get up. And he entered the house and said: "I am that one having greatness and then I subdued. I am the one who enlivens and causes to die, I am the first and the last and the apparent and the hidden."

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[1] *Ghaibat Tusi*, Pg. 149

The companions became angry and they said: This is heresy! And they got up from there. Ali (a) commanded the door, "O door, close upon them!" The door shut automatically. Then His Eminence – may Allah bless him and peace be upon him – said: "Did I not say that my words are difficult and that they shall be found hard (to understand) and except for the wise none shall be able to understand them? Come here so that I may explain to you my statement. When I said I got superiority over you it was when I got this sword and I defeated you so that you may bring faith in Allah and His Messenger. When I said I bring to life and cause to die, I meant that I am the one who enlivens that Sunnah (of Prophet) and I cause the innovations to die. When I said I am the first it implied that I was the first to bring faith in God and become a Muslim. And when I said that I am the last I meant that I was the last one to put a cloth over the Prophet and bury him. When I said I am the apparent and the hidden, it means that I am in possession of the hidden and apparent sciences."[1]

If you pay attention to what we have mentioned in this part, the matter will become clear to you and you will know that His Eminence, Qaim (aj) is the expression of all the qualities of the Holy Imam (a).

The Letter *A'in* (A')

1. *I'lm* (knowledge) of His Eminence

In the discussion about the rule of His Eminence we mentioned some sayings and quotations that prove the above. Also in the book of *Kamaluddin* it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"Knowledge of the book of Allah, the Mighty and Sublime, and the *Sunnah* of His Messenger develops in the heart of our Mahdi, just as a plant grows to perfection. Thus whosoever of you survives till he sees him, when you meet him you must greet him by the words: "Peace be on you, O folks of the house of mercy and prophethood and the mine of knowledge and the abode of messengership."[2]

In *Biharul Anwar* it is narrated from Nomani through his own chain of narrators from His Eminence, Ja'far bin Muhammad as-Sadiq (a) from his grandfather Husain bin Ali (a) that he said:

A man came to Amirul Momineen (a) and said, "O Amirul Momineen (a), inform us about your Mahdi." Amirul Momineen (a) said, "When generations come and perish, and believers become few, and the followers of righteousness and supporters of the religion go, then he shall be."

He said, "O Amirul Momineen (a), from which tribe is he going to be?" Amirul Momineen (a) said, "From Bani Hashim, the best of the Arabs. He is an ocean who will water a world of oases and will not run short, who is oppressed by his kinsfolk, and an abode of purity when all will degenerate. He will not fear when deaths charge, and will not turn away (recede) when the faithful surround him,

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[1] *Biharul Anwar;* Vol. 42, Pg. 189

[2] *Kamaluddin*; Vol. 2, Pg. 653

and will not hesitate when warriors struggle. He will be prepared, far-reaching, a victorious lion, a reaper, an injurer, a warrior, a sword from the swords of Allah, generous, and adventurous. His head will be high in dignity, his nobility firmly rooted in the most distinguished character. No discouraging leader – who will be moving towards mischief, who if speaks, is the worst speaker and if remains silent, possesses evil – should mislead you from following him." Then he talked about the Mahdi and said, "He is the best refuge, the most knowledgeable, and the kindest of you all. O Allah, make the pledge of allegiance to him the occasion of exit from affliction, and unite the dispersion of the Ummah through him. When it is permissible for you, do it, but do not turn away from him if you find your way to him. Ah," said Amirul Momineen (a), pointing with his hand to his chest, expressing his anxiety to see to see the Mahdi."[1]

2. *I'ZZAT* – RESPECT OF THE SAINTS BY THE REAPPEARANCE OF HIS EMINENCE

In *Dua*-e-Nudbah we read:

"Where is the one who honors the saints and disgraces the enemies?"

In *Kamaluddin* it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"As if I can see the companions of the Qaim (a) that have filled up the earth from the east to the west. Everything, even the wild beasts and the jungle birds will obey them, and everything will seek his satisfaction, so much so that a piece of land will pride itself over others and say: Today a companion of the Imam passed over me."[2]

3. *A'DHAAB* – PUNISHMENT OF THE ENEMIES

It is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said regarding the following verse:

> "And if We hold back from them the punishment until a stated period of time…"[3]

"Punishment is the reappearance of the Qaim and the medium nation are the people of Badr and companions of the Holy Imam (a)."

Ali bin Ibrahim says under the explanation of the verse:

> "One demanding, demanded the chastisement which must befall."[4]

That:

When His Eminence, Abu Ja'far Baqir (a) was asked about the interpretation of the above verse he said: It is a fire that would rise from the west and rulership will be mobilized behind it till it reaches the house of Saad bin Hamaam near his Masjid. Then not a single house will remain for Bani Umayyah but that the fire

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[1] *Biharul Anwar;* Vol. 51, Pg. 115

[2] *Kamaluddin*; Vol. 2, Pg. 673

[3] Surah Hud 11:8

[4] Surah Maarij 70:1

will burn it down with its inmates and a house in which a killer of Aale Muhammad (an oppressor of Aale Muhammad) will not be spared but that it would be burnt down by that fire. And that is Mahdi (a).[1]

I say: Traditions supporting the above shall come under the topic of 'Q'.

4. *A'DL* – JUSTICE OF HIS EMINENCE

His most prominent good quality is 'Justice', therefore he is given the title of 'the just one' as mentioned in the supplication of the nights of the month of Ramadan (known as *Dua* Iftitah) narrated from His Eminence himself:

"O Allah, bless the master of Your affair who is the hope of the people and the awaited one."

In the tradition of Ubayy mentioned in *Kamaluddin* it is narrated from the Holy Prophet (s) that he said describing the qualities of His Eminence:

"He is justice, first and last."

There are very few traditions about His Eminence that do not mention his justice.

In *Kamaluddin* it is narrated from the Holy Prophet (s) that he said:

"Indeed, my caliphs and legatees and the divine proofs over the creatures after me shall be twelve. The first of whom is my brother and the last is my son. He was asked: O Messenger of Allah, who is your brother? He replied: Ali Ibne Abi Talib. Then he was asked: Who is your son? The same Mahdi who would fill the earth with justice and equity just as it would be fraught with injustice and oppression. By the One Who sent me as the giver of glad tidings even if a day remains from the tenure of the world, the Almighty Allah would definitely prolong that day to such an extent that he reappears in it. At that time Isa bin Maryam, the spirit of Allah will descend and pray behind him. And the earth shall be illuminated by his effulgence and kingdom and power will stretch to the east and the west of the earth."

It is narrated from the Chief of the Martyrs (a) that he said:

"Even if only a day remains from the tenure of the world, Allah, the Mighty and Sublime, would prolong it so much so as to allow a man from my progeny to appear. Then he would fill up the earth with justice and equity just as it would be fraught with injustice and oppression." The narrator says: I heard the Holy Prophet (s) say the same thing.[2]

I say: Traditions recorded on this particular topic reach to the level of *Mutawatir* (widely narrated). Some of them would be quoted in the coming pages if Allah, the High wills. And that which becomes clear for us from contemplation and research on the use of this terminology is that 'justice' is the general form of 'equitability'. Because 'equitability' is used in the fulfillment of rights of others. Like in the giving of testimony, judgment, criterion and weight etc. However justice is used in place of equitability as well as in other instances. While on the

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[1] *Tafseer al-Qummi*, Vol. 2, Pg. 385

[2] *Kamaluddin*; Vol. 1, Pg. 280

other hand equitability is not used in a way other than with regard to the rights of others. While justice is concerned with the person himself and is also for others. On the basis of this justice is on the whole connected to the rights while equitability is related to the rights of other people. This is more clearly explained by the verses of the Holy Quran that mention both justice and equitability. And oppression is the opposite of equitability and injustice is the opposite of justice. Injustice denotes the trespass of rights but oppression implies the trespass of the rights of other people.

Traditions recorded on this matter prove that the rulers, kings and judges in the last period of time will oppress the people and in terminology they would be oppressors, they would also be committing injustice upon themselves. Thus when His Eminence, Qaim (a) reappears, he would remove oppression and he would establish a government of justice among the people. He would root out the oppressors till the time justice shall be established in all the world. No one would oppress anyone else.

Therefore His Eminence, Sadiq (a) is recorded in *Biharul Anwar* on the authority of *Ghaibah* Nomani to have said:

"By Allah, his justice will enter their houses just as the heat and cold enters."[1]

Some traditional reports that explain the justice of His Eminence will be presented in the coming pages.

5. *A'T'F* – The Turning of Selfish Desires to Guidance

In the statements of Amirul Momineen Ali (a) describing the qualities of Imam Qaim (a) it is mentioned:

"He will direct desires to guidance, when people have turned to avarice. He will direct views to the Quran, when they have directed the Quran to their views."[2]

6. *A'T'AA* (Benevolence) and Bestowals of His Eminence

In *Biharul Anwar* and *Ghayat al-Maraam* it is related through Sunni channels that the Holy Prophet (s) said:

"At the time of the conflicts and appearance of mischief and calamities, there will be a man whose generosity will be praised."[3]

I say: It is that the bestowals of His Eminence will be pleasant due to the fact that before his reappearance the believers will be suffering great trials and going through very difficult times. They would be involved in different types of problems and calamities. This is also mentioned in the exegesis of the verse:

> "And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits."[4]

It is reported from Imam Sadiq (a) that the above verse is concerning the

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[1] *Biharul Anwar;* Vol. 52, Pg. 362
[2] *Biharul Anwar;* Vol. 51, Pg. 130
[3] *Biharul Anwar;* Vol. 51, Pg. 82
[4] Surah Baqarah 2:155

believers before the reappearance of Qaim (a). The tradition on this matter will be quoted in Part Eight, if Allah, the High wills.

In the tradition of Ibrahim, recorded in *Kamaluddin* from His Eminence, Sadiq (a) describing the qualities of His Eminence Qaim (a) it is said:[1]

"O Ibrahim, he is the one who would accord release to the Shias after they have been involved in severe hardships, prolonged tribulations, fear and grief..."[2]

We would be providing the full text of this narration, if Allah, the High wills, in the letter 'F'.

In the Tafseer of the verse: H'aa Meem A'in Seen Qaaf[3] it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"H'aa Meem is to be *'H'atmi'* that is certain; *A'in* is for *A'dhaab,* that is punishment; *Seen* is for *Sunoon*, that is draughts and famines like in the times of Prophet Yusuf (a); *Qaaf* is for *Qazaf,* that is shots/missiles that will occur in the last period of time."[4]

It should not remain hidden that: Prosperity and comfort of the situation after severity, and fruits received after toil and labor, are more pleasant than otherwise. From this aspect at the beginning of the tradition His Eminence has mentioned that:

"At the time of the conflicts and appearance of mischief..."

It is also possible that the bestowals of His Eminence (aj) would be very pleasant and it is not related to request. Just as it is the habit of some people that when they give something they give in a very less quantity and they would behave as if they have done a great favor. Or it could also be from the aspect that His Eminence is the most munificent person and the best of them in nobility and greatness and there is no doubt that the bestowal of the noble one is more pleasant than of the others. Or it could be due to the fact that His Eminence shall bestow everything in excess as mentioned in a tradition related through Sunni channels that the Holy Prophet (s) said:

"In the last period of time there shall be a caliph who would dispense wealth in huge quantities."[5]

In another tradition it is narrated from His Eminence that he said:

"In that time wealth and income shall be in exceeding quantity. A man would say: O Mahdi give me. Mahdi will say: Take it."[6]

These two traditions mentioned in *Ghayat al-Maraam* have previously been quoted in the topic of the generosity of His Eminence and appropriate matter will

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[1] *Al-Burhan,* Vol. 1, Pg. 167
[2] *Kamaluddin*; Vol. 2, Pg. 335
[3] Surah Shura 42:1
[4] *Al-Muhajja,* Pg. 748
[5] *Biharul Anwar;* Vol. 51, Pg. 105
[6] *Ghayat al-Maraam* Pg. 702

be further given in the discussion about the nobility of His Eminence, if Allah wills.

7. *A'ZLAT* – Seclusion and self imposed isolation of His Eminence from the people

In the discussion about the fear of His Eminence we have stated some points that also support the above matter and in an authentic tradition of His Eminence, Abu Abdillah Sadiq (a) it is mentioned that he said:

"Occultation is necessary for the master of this affair and seclusion is necessary in this occultation and the best place of residence is Tayyaba (Medina) and with the thirty he will not feel lonely."[1]

In the anecdote of Ali bin Mahziyar mentioned in *Kamaluddin* and other books it is narrated from His Eminence himself that he said:

"My father – may Allah bless him – took oath from me that I would not reside in one place but in hidden and far off lands. So that I may protect myself from the deceit and plots of deviated and rejected people that are present in wayward communities."[2]

8. *I'BAADAT* – Worship of His Eminence

In a tradition of His Eminence, Moosa Kazim (a) about the description of the qualities of His Eminence it is mentioned:

"Paleness would also be apparent on wheat complexion due to remaining awake for many nights."

I say: And this is the meaning of the statement of the Holy Prophet (s) that he made describing his qualities that: "His face shall be like a Dinar (golden/yellow).[3] That is, his face would be having a golden hue due to the yellowness."

The respected Muhaddith Noori says:

"It implies that it would be golden like a Dinar in purity and luminescence, and Allah knows best."

The writer says: The first tradition is quoted in the books of *Falah as-Saail* and *Biharul Anwar*[4] from Imam Kazim (a) and after that is the following:

"My father be sacrificed on one who spends the night keeping awake and in vigil, and performs genuflections and prostrations (prayers)."

The complete tradition will be quoted in Part Six. On the basis of this to associate this tradition to His Eminence, Sadiq (a) as the writer of *An-Najmus Thaqib* has done is a mistake and also probably he had seen another tradition from His Eminence on the same topic.

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[1] *Biharul Anwar;* Vol. 52, Pg. 157

[2] *Kamaluddin*; Vol. 2, Pg. 447

[3] *Bihar,* Vol. 51, Pg. 77

[4] *Falah as-Saail,* Pg. 200, *Biharul Anwar;* Vol. 86, Pg. 81

The Letter *Ghain* (Gh)

1. *Ghaibat* (Occultation) of His Eminence

This occultation from the people has taken place by the command of the Almighty. The Holy Prophet (s) and the Holy Imams (a) has prophesied the occurrence of this occultation.

In *Kamaluddin* it is narrated from the Holy Prophet (s) that he said:

"Mahdi is from my progeny. His name is same as mine and his patronymic is same as mine. He is most closely resembling me in manners and behavior. There is an occultation and perplexity for him, during which period, communities will deviate. Then he would reappear like a brilliant (shooting) star and fill up the earth with justice and equity as it would be fraught with injustice and oppression."[1]

It is also narrated from His Eminence that he said:

"Mahdi is from my progeny. There is an occultation and perplexity for him, during which period communities will deviate. He would bring the relics of the prophets. At that time he would fill up the earth with justice and equity as it would be fraught with injustice and oppression."[2]

His Eminence also said:

"Blessed be those who are fortunate to live in the time of Qaim of my Ahle Bayt. Those who would believe in him during his occultation and before his advent, who would love his friends and remain aloof from his enemies. Such people would be my closest ones and my friends on the Day of Judgment."[3]

It is narrated from Amirul Momineen Ali (a) that he said to his son, Husain (a):

"Your ninth descendant, O Husain is the same one who would rise with the truth *(Qaim bil Haqq)* and the one who would expound the religion and spread justice." Husain asked: O Amirul Momineen, would this actually come to pass? He replied: Yes, by the one who sent Muhammad with prophethood, and chose him over all the people; but it would be after occultation and confusion during which period none shall remain steadfast and firm in his faith except the sincere ones, who have the soul of certainty. They are the ones from whom Allah, the Mighty and Sublime has taken oath on our *Wilayat* and has guarded faith in their hearts and supported them through the Holy Spirit."[4]

It is related from Asbagh bin Nubatah that he said:

"I went to Amirul Momineen Ali Ibne Abi Talib (a) to find him engrossed in thoughts tapping with his fingers on the ground. I asked: O Amirul Momineen, are you vying for the caliphate? He replied: No, by Allah, neither I have any desire for it nor for any worldly matter at anytime. But I am thinking about the

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[1] *Kamaluddin*; Vol. 1, Pg. 286
[2] *Kamaluddin*; Vol. 1, Pg. 287
[3] *Kamaluddin*; Vol. 1, Pg. 286
[4] *Kamaluddin*; Vol. 1, Pg. 304

child who is the eleventh descendant in my progeny. He is the same Mahdi who would fill the earth with justice, just as it would be fraught with injustice and oppression. There is confusion and occultation for him during which communities would go astray and other communities would be guided. Then I said: O Amirul Momineen, would this really come to pass? He replied: Yes! Just as he has been created."[1]

It is narrated from His Eminence that he said:

"For our Qaim there is an occultation, which shall be prolonged. As if I can see the Shias resembling quadrupeds searching for pasture but being unable to find it. Know that, whosoever from them remains firm on his religion and whose heart is not hardened due to the prolonging of the occultation, then he shall be with us in our rank on the Day of Judgment. Then he said: When our Qaim arises, he would not have the allegiance of anyone upon his neck, therefore his birth shall be secret and he himself shall be in occultation."[2]

It is also narrated from His Eminence that when His Eminence, Qaim (a) was mentioned in his presence he said:

"Indeed he shall go into occultation till the ignorant will say: For the Almighty Allah there is no need of Aale Muhammad."[3]

It is narrated from His Eminence, Hasan bin Ali (a) that he said:

"There is none among us who did not have the allegiance of the tyrant ruler of his time around his neck, except for Qaim, behind whom the Spirit of Allah, Isa bin Maryam will pray. Indeed, Allah, the Mighty and the Sublime has kept his birth secret and his person unseen. When he reappears, he would not have the allegiance of anyone upon his neck. He is the ninth descendant of my brother, Husain. He is the son of the best of the maidservants. The Almighty Allah will prolong his age during the occultation, then He would through His power, make him appear as a youthful man of less than forty years of age so that it may be known that the Almighty Allah is powerful over everything."[4]

It is narrated from His Eminence, al-Husain bin Ali (a) that he said:

"The Mahdi of this nation is my ninth descendant. He would have an occultation and he is the one whose inheritance shall be divided while he is alive."[5]

It is narrated from His Eminence, Ali bin al-Husain (a) that he said:

"There are two occultations for our Qaim, one of which shall be longer than the other. As for the first one, it would be for six days,[6] or six months or six years.

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[1] *Kamaluddin*; Vol. 1, Pg. 298
[2] *Kamaluddin*; Vol. 1, Pg. 303
[3] *Kamaluddin*; Vol. 1, Pg. 303
[4] *Kamaluddin*; Vol. 1, Pg. 316
[5] *Kamaluddin*; Vol. 1, Pg. 317
[6] Allamah Majlisi (r.a.) says: Six days, perhaps imply different conditions of His Eminence in the period of his occultation, just as for six days no one was informed about the birth of His Eminence except very special people from his close aides. After six months his other

And as for the second one it would be so long that most of those who have faith in this matter will turn back from their belief. Then they would not remain firm on this matter except those who have very strong faith and correct recognition, and in their hearts there is no discomfort from our decisions and those that submit to us, Ahle Bayt (a)."[1]

Regarding the verse:

"But nay! I swear by the stars. That run their course (and) hide themselves."[2]

It is related from Imam Baqir (a) that he said:

"That is a child in the last period of time. He is the Mahdi from this progeny. And for him there shall be a confusion and occultation in which a group shall deviate and a group shall be guided."[3]

In a tradition related from Ibne Abi Ya'fur it is mentioned from Imam Sadiq (a) that he said:

"Whosoever believes in the Imamate of my forefathers and descendants but denies the Mahdi from my descendants is just like one who has faith in all the prophets but denies Muhammad (s)." The narrator asked: "My master, from which of you has Mahdi descended?" He replied: "He is the fifth descendant of the seventh Imam himself. He would disappear from you and it is not lawful for you to pronounce his name."[4]

Also from Imam Sadiq (a) it is narrated that he said:

"The most proximate servants of Allah and those with whom Allah is pleased are those who when the proof of Allah disappears from sight and they don't know about his location, yet they continue to have faith that the Proof of Allah can never be invalid and day and night they continue to wait for him. And the wrath of Allah is on those of His enemies who when the proof of Allah disappears from sight, they fall into doubts and denial. He (Allah) knew that His special servants will never fall into doubts and if it were not so He would not have taken away His Proof from their sight even for a moment. And in this doubts and suspicions will reign supreme over the hearts of evil ones and such persons only become the leaders of mischief-mongers."[5]

It is reported from His Eminence that he said:

"Occultation will happen for my sixth descendant and he is the twelfth of the Imams of guidance after the Holy Prophet (s), the first of whom is Ali Ibne Abi Talib and the last is the one who would rise with the truth *(Qaim bil Haqq)*, the

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companions were informed and then after six years, after the passing away of his respected father (a), many people came to know about the matter of His Eminence. After that his special representatives appeared...

[1] *Kamaluddin*; Vol. 1, Pg. 323

[2] Surah Takwir 81:15-16

[3] *Kamaluddin*; Vol. 1, Pg. 330

[4] *Kamaluddin*; Vol. 1, Pg. 338

[5] *Kamaluddin*; Vol. 1, Pg. 339

Remnant of Allah *(Baqiyatullah)* on the earth and the Master of the Age. By Allah, even if he remains in occultation as long as Nuh lived among his people, He will not end the world till he reappears. And he would fill up the earth with justice and equity just as it would be fraught with injustice and oppression."[1]

It is narrated from Ali bin Ja'far from his brother, Moosa bin Ja'far (a) that he said:

"When the fifth descendant of the seventh Imam goes into occultation, for the sake of Allah protect your religion. None of you must let go of your religion. O son, occultation is necessary for the master of this affair. So much so that even those who say that it is a test from Allah, they would also turn away from him. And if in the knowledge of your forefathers there had been some other religion more correct and better than this, they would have followed that only." I asked: "Master, tell us who is the fifth descendant of the seventh Imam?" He replied: "Son, your intellects are small, he cannot be accommodated in it. Your understanding is so restricted that you cannot bear it, but if you live till that time you will indeed find him."[2]

It is related by Husain bin Khalid that he said:

Ali bin Moosa ar-Reza al-Murtuza (a) said:

"One who does not have piety does not have religion and whosoever does not have dissimulation *(Taqayyah)* does not have faith and indeed the most honored among you near Allah is the one most pious of you. His Eminence was asked: Till when does he have to observe *Taqayyah?* He replied: Till the day of the appointed hour and on that day is the reappearance of our (Ahle Bayt's) Qaim. Thus whosoever abandons *Taqayyah* before his reappearance is not from us. It was asked: O son of Allah's Messenger, from which of Ahle Bayt is the Qaim? He replied: He is my fourth descendant, the son of the best of the maidservants. The Almighty Allah would, through him, purify the earth from every kind of oppression and remove every type of injustice from it. He is the one in whose birth the people would doubt and he is the one who would have an occultation before his reappearance. And when he arises, the earth shall be lit up with his effulgence. He would establish the scales of justice among the people so that no one may oppress the others. He is the one for whom the earth would warp itself and he would not throw a shadow. And he is the one by whose name the caller would call out from the sky inviting people to the Imam which all the people of the earth would be able to hear. The caller would say: Know that the Proof of Allah has appeared near the House of Allah, so follow him as truth is with him, and that is the meaning of the statement of the Almighty Allah:

> "If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it."[3]

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[1] *Kamaluddin*; Vol. 1, Pg. 342

[2] *Kamaluddin*; Vol. 1, Pg. 359

[3] Surah Shuara 26:4: Kamaluddin; Vol. 2, Pg. 471

It is narrated from Abdul Azeem Hasani that he said:

"I said to His Eminence, Muhammad bin Ali bin Moosa: We hope that you would be the Qaim of the Progeny of the House of Muhammad (s), who would fill the earth with justice and equity just as it would fraught with injustice and oppression. He replied: O Abal Qasim, none of us Imams are but Qaim by the command of Allah, the Mighty and Sublime, and we are the guides towards the religion of Allah. But the Qaim through whom the Almighty Allah would purify the earth from the infidels and apostates and who would fill up the earth with justice and equity is the one whose birth shall remain concealed for the people and whose person would remain unseen by the people and pronouncing whose name would be unlawful. His name and patronymic shall be the same as that of the Messenger of Allah (s) and he is the one for whom the earth would wrap itself and every hardship would become easy for him. His companions numbering same as the fighters of Badr would gather around him from far off places of the earth. And that is the meaning of the verse:

> "Wherever you are, Allah will bring you all together; surely Allah has power over all things."[1]

Thus when this number gathers around him, the Almighty Allah would reveal his matter. And when the number of his helpers reach 2000, he would, by the permission of Allah set out in pursuit of the enemies of Allah in order to please the Almighty." Abdul Azeem says: I asked His Eminence: "My master, how would he know that the Almighty Allah is pleased with him?" He replied: "Allah would instill mercy into his heart. Thus when he enters Medina, he would bring out the Laat and Uzza and burn them up."[2]

It is related from Ali bin Mahziyar that he said:

I wrote a letter to His Eminence, Abul Hasan of Askar, Imam Hadi (a) asking him about the reappearance of Imam Mahdi (a). In reply he wrote: "When your Imam disappears from the land of the oppressors you must await for the reappearance."[3]

It is narrated from Ahmad bin Ishaq bin al-Ashari that he said:

I went to Imam Hasan Askari (a) and wanted to inquire about his successor. His Eminence, preceded me in the matter and said as follows:

"O Ahmad bin Ishaq! The Almighty Allah has not left the earth without a Divine Proof since the creation of Adam (a) and would not leave it without a Divine Proof till the hour shall be established (Day of Judgment). Through the Divine Proof, calamities are repelled from the inhabitants of the Earth, rain falls and the bounties of the earth come out."

After hearing these words Ahmad asked His Eminence: "Who is the Imam and Caliph after you?" Imam Hasan Askari arose from his seat and hurried inside his

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[1] Surah Baqarah 2:148

[2] *Kamaluddin*; Vol. 2, Pg. 377

[3] *Kamaluddin*; Vol. 2, Pg. 380

house and returned after a short while, in such a way that upon his neck on his shoulders sat a boy, whose face seemed to be like the full moon and it seemed that he was three years old. After that, His Eminence, Imam Hasan Askari (a) said:

"O Ahmad! If you were not having a special and exalted position before Allah and the Proof of Allah, I would not have shown this son of mine to you. His name and patronymic is the same as that of the Messenger of Allah (s). He would fill the earth with justice and equity, as it would be fraught with injustice and oppressions. O Ahmad! In this community his example is like that of Khizr and Dhulqarnain. By Allah! He will have an occultation and none shall be safe from destruction but one whom Allah has kept steadfast in the belief of his Imam and given the divine opportunity *(Tawfeeq)* to pray for his reappearance."

Ahmad immediately asked, "Is there any sign or symbol so that it may satisfy my heart?"

Just then the boy, who looked like a full moon, began to speak and he said:

"I am the remnant of Allah on His earth and the revenge- taker from His enemies and do not demand proof after what is before you..."

After hearing these words of the Proof of Allah, Ahmad went out of the house of Imam Hasan Askari (a) in such a condition that his complete being was surrounded by joy. When again he came to Imam Hasan Askari (a) the next day he said: "O son of Allah's Messenger! I was very much pleased with the favor you bestowed me that day. Thus what is the continuing practice of Khizr and Dhulqarnain?"

His Eminence, Imam Hasan Askari (a) said in reply, "Prolonged occultation."

Ahmad at once said, "O son of Allah's Messenger, would the occultation of the Promised Imam (a) be also prolonged?"

His Eminence, Imam (a) replied, "By my Lord! Yes, so much so, that even those who had accepted him, would turn away from their belief and none shall remain except one from whom Allah has taken the covenant of our guardianship and in whose hearts is rooted our love and those who support it with their hearts.

O Ahmad! This is the command of Allah and one of the divine secrets and one of the Unseen matters of Allah. So remember what I am telling you and keep it confidential and be of the thankful ones so that you may reside in the position of *Illiyeen* with us."[1]

It is narrated from Abu Muhammad al-Hasan bin Muhammad al-Maktab that he said:

In the year Shaykh Abul Hasan Ali bin Muhammad as-Saymoori (q.s.) passed away I was in the City of Islam (Baghdad). Thus a few days before his demise I went to him and saw that he was showing a *Tawqee* to the people which read as follows:

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[1] *Kamaluddin*; Vol. 2, Pg. 384

"In the Name of Allah the Beneficent the Merciful

O Ali bin Muhammad as-Saymoori, may Allah give good rewards to your brethren concerning you (i.e. on your death), for indeed you shall die after six days. So prepare your affairs, and do not appoint anyone to take your place after your death. For the second occultation has now occurred, and there can be no appearance until, after a long time when Allah gives His permission, hearts become hardened and the world is full of injustice. And someone shall come to my partisans (Shia) claiming that he has seen me; but beware of anyone claiming to have seen me before the rise of al-Sufyani and the outcry from the sky, for he shall be a slanderous liar.

And there is no strength and might except for Allah, the High and the Mighty."

He says: "We took a copy of the *Tawqee* and left him and on the sixth day we again went to him to find him in throes of death. So we asked him: Who is your successor? He said in reply:

For Allah is the affair, He would attain it.

And he passed away, may Allah be pleased with him and those were the last words that I heard from him."[1]

I say: These were some of the traditional reports of the Holy Imams (a) regarding the occultation of the hidden Imam (aj) through the chain of narrators which will come at the end of the book that are quoted from Shaykh Sadooq (*Kamaluddin*). Some matter has been mentioned in the foregone pages and some would come in the following.

Here is it necessary to mention a few points:

Point One: Causes of the occultation of His Eminence, they are of two types: The first are those that have not been told to us. And they shall be revealed to us after the reappearance. Shaykh Sadooq has through his own chain of narrators related from Abdullah bin al-Fadl al-Hashimi that he said:

I heard Imam Ja'far Sadiq (a) say: "Certainly, there is a long occultation for the master of this affair which cannot be avoided, as during the period of occultation every falsehood seeking person shall fall into doubt."

I asked: Why, may I be sacrificed on you? He replied: For the reason we have not been permitted to reveal.

I said: Then what is the wisdom behind his occultation? He replied: The same wisdom that was behind the occultation of divine proofs before him. Indeed the wisdom behind the occultation of His Eminence will not be known except after his reappearance just as the wisdom behind the actions of Khizr (a) of making a hole in the boat, killing the boy and repairing the wall were not clear to Prophet Moosa till the time of the parting of their ways.

O son of Fadl, this matter (of occultation) is a matter of Allah the Almighty and is one of the divine secrets from the unseen of God. And since we know that the

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[1] *Kamaluddin*; Vol. 2, Pg. 516

Almighty Allah is All-Wise, we testify that all His actions and words are based on wisdom even though their causes may not be clear for us."[1]

In the *Tawqee* of Hazrat Hujjat quoted in *Ihtijaaj* it is mentioned:

"And as for the reason for my occultation, Allah, the Mighty and Sublime says:

> "O you who believe! do not put questions about things which if declared to you may trouble you."[2]

None of my forefathers were free from having the allegiance of the tyrant ruler of his time around their necks, but when I reappear I shall not be having the allegiance of any tyrant around my neck."[3]

Type two: They are the ones that the Holy Imam (a) have mentioned for us. Some of them are as follows:

1. Fear of being killed. As mentioned under the topic of the fear of His Eminence. It is also one of the reasons for his reappearance and armed uprising as mentioned in the tradition of Amirul Momineen Ali (a) when he said: 'If he does not march out he would be eliminated.' That is: It is incumbent upon him to rise up with the sword to defend himself because reappearance is more than rising up, campaign etc. How often it is that the Imam is present but he does not rise up with the sword like all the other Imams except for His Eminence, Imam Husain (a), on the basis of this, if the uprising does not take place, the enemies would eliminate His Eminence like they had martyred his holy forefathers in the most cruel and oppressive manner.

2. It is that none of the tyrant rulers would have his allegiance on the neck of His Eminence, as this reason has been stated before in the *Tawqee* and it is also mentioned in the tradition of Imam Hasan Mujtaba (a).

3. Test and trial of the people

> "And that He may purge those who believe and deprive the unbelievers of blessings."[4]

It is just as mentioned in the traditions of Imam Moosa bin Ja'far and Imam Ja'far Sadiq (a) quoted in the heading of the fear of His Eminence.

It is related from Imam Reza (a) that he said:

"By Allah, what you await is not going to happen till you are tested and the believer and the unbeliever are separated, till there does not remain among you but the best and the very best."

It is narrated from Nomani though his own chain of reporters that Imam Sadiq (a) said:

During the tenure of Amirul Momineen Ali (a) the Euphrates was in floods, so His Eminence mounted along with two sons, Hasan and Husain. When they

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[1] *Ilalush Sharai*, Vol. 1, Pg. 245
[2] Surah Maidah 5:101
[3] *Al-Ihtijaaj*, Vol. 2, Pg. 284
[4] Surah Aale Imran 3:141

passed by the Thaqif area the bystanders said: Ali (a) has come to make the water recede. Amirul Momineen (a) said: "By Allah, I and these two sons of mine shall be martyred and the Almighty Allah would definitely send a man from my progeny in the last period of time to take revenge for us. And indeed he shall disappear from their view so that the deviant ones become known, so much so that a foolish person would say: the Almighty Allah has no need for Aale Muhammad."[1]

4. The Practices of the divine prophets would be seen in His Eminence, as mentioned in the tradition of Sudair from Imam Sadiq (a) that: "There is an occultation for our Qaim, which shall be prolonged." I asked: "Why, O son of Allah's Messenger?" He replied: "Because the Almighty Allah wants that the practices of His prophets in their occultation should also occur on him. And O Sudair, his occultation must come to an end. The Almighty Allah says:

"That you shall most certainly enter one state after another."[2]

It means: The Sunnats of those who have gone before you."[3]

5. The promises of the Almighty Allah shall not be invalid. That is believers would be born in the progeny of disbelievers. As mentioned in the books of *Ilalush Sharai* and *Kamaluddin* from His Eminence, Abu Abdillah Sadiq (a) quoted by Ibne Abi Umair from someone who remembered him that he said:

I asked the sixth Imam: "Why did Amirul Momineen Ali (a) not fight against his opponents in the very beginning?" Imam (a) replied: "It was due to the verse of the Book of Allah, the Mighty and Sublime:

"...had they been widely separated one from another, We would surely have punished those who disbelieved from among them with a painful punishment."

I again asked: "What is the meaning of '*Tazayyul*'?" He replied: "Believers who are kept as trusts in the loins of the disbelievers and in the same way is Qaim (a) who would not reappear till the trusts of the Almighty Allah do not come out of the loins of the disbelievers. When they come out he would be victorious over the enemies of Allah, the Mighty and Sublime and he would kill them."[4]

6. Our bad deeds, unlawful acts and sins that we commit prevent the reappearance of His Eminence by way of our punishment as Amirul Momineen Ali (a) says:

"And know that the earth does not remain devoid of the divine proof but the Almighty Allah due to the oppression, injustice and excess of the people on themselves, He would make them blind from seeing him."[5]

In the *Tawqee* of Hazrat Hujjat (aj) to Shaykh Mufeed it is mentioned:

"If our Shias, may Allah help them in His obedience, has been loyal to the pledge

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[1] *Ghaibat Nomani,* Pg. 140
[2] Surah Inshiqaq 84:19
[3] *Biharul Anwar;* Vol. 51, Pg. 142
[4] *Ilalush Sharai,* Pg. 147
[5] *Biharul Anwar;* Vol. 51, Pg. 113

taken from them, the bounty of our meeting them would not have been delayed. And the honor of meeting us would have perfected their recognition earlier. Thus the only things that keep us hidden from them are those same matters that reach us about them that do not please us and which we don't expect from them."[1]

Point Two: We should know that there are two occultations for His Eminence: One is the shorter or minor and the other is the longer or major. The period of the minor occultation extends from the time of the passing away of Imam Hasan Askari (a) upto the demise of as-Saymoori. Since His Eminence, Imam Hasan Askari (a) was martyred on the 8th of Rabi I in the year 260 A.H. and the demise of Saymoori occurred on the 15th Shaban 328 A.H. the total duration of the minor occultation comes to 68 years. However if we consider the beginning of occultation from the time of the birth of His Eminence, the period of minor occultation comes to 72 years because the Imam was born on the 15th Shaban 255 as mentioned in *Kafi*.

In the same book through the author's own chain of narrators it is mentioned that:

When Zubairi was killed, an epistle was issued from His Eminence, Abu Muhammad [Imam Askari (a)] that this is the recompense of one who attributed falsehood to the Almighty Allah regarding the holy saints. He thought that he would kill me so that this progeny could be cut off. What an estimation of God's power he had? And a son is born to His Eminence in the year 256 and his name is M-H-M-D.[2]

I say: This and the previous tradition could be reconciled by saying that the adverb is related to 'he came out'. That is the *Tawqee* of 256 has come out or one should be based on solar calendar and the other on lunar, just as Allamah Majlisi has mentioned these two possibilities in *Biharul Anwar*.[3]

Point Three: No time limit is fixed for the Major occultation which began at the time of the demise of Saymoori. Rather the command of reappearance and the advent of the Holy Imam (a) is reserved with the Almighty Allah alone. There are a large number of traditional reports that lend support to this matter. Among the traditions quoted in *Biharul Anwar* from the *Ghaibat* of Shaykh Tusi is the following:

It is narrated that His Eminence, Abu Ja'far Baqir (a) was asked whether a time was stipulated for the advent of Imam Mahdi (a)? He replied:

"They have lied, they have lied, they have lied, who fix the time of reappearance."[4]

It is narrated from His Eminence, Abu Abdillah Imam Sadiq (a) that he said:

"One who fixes (predicts) the time of the reappearance, has lied. Neither have we

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[1] *Al-Ihtijaaj*, Vol. 2, Pg. 325

[2] *Kafi*, Vol. 1, Pg. 514

[3] *Biharul Anwar;* Vol. 53, Pg. 177

[4] *Ghaibat Shaykh Tusi*, Pg. 262

fixed a time for it in the past nor would we do so the in the future."[1]

In the book, *al-Muhajja* it is narrated from Mufaddal Ibne Umar that he said:

I asked Imam Sadiq (a): "Is there a time fixed for the reappearance of the Awaited Mahdi so that the people know about it?" He replied: "God forbid! That we fix (predict) a time for it." I asked: "My master, what is the reason for it?" He replied: "Because it is the Hour regarding which the Almighty Allah says:

> "They ask you about the hour, when will be its taking place? Say: The knowledge of it is only with my Lord; none but He shall manifest it at its time..."[2]

In an authentic report of Muhammad bin Muslim it is related from His Eminence, Abu Abdillah Sadiq (a) that he said:

"Do not fear and be awed by anyone of the people who stipulates a time for you because we have never informed anyone of a particular time."[3]

In the tradition of Muhammad bin Hanafiyyah it is there that once he asked Amirul Momineen (a): "Is there a time fixed for it (the government of Mahdi)?"

He replied: "Because the knowledge of Allah is dominant over the knowledge of the people. The Almighty Allah promised Moosa a fixed time of thirty nights, then He added another ten nights to it. Neither Moosa nor Bani Israel knew about those additional days and when the period of ten nights expired, Bani Israel said that Moosa had deceived them, therefore they worshipped the calf. However poverty and neediness increased among the people. And they did not accept each other and they denied. At that time they were in anticipation of divine command day and night."[4]

In a correct report from Abu Hamza Thumali it is narrated that he said:

I said to His Eminence, Abu Ja'far Baqir (a): "Ali (a) said: There will be trouble for seventy years and after the hardships there is peace. But seventy years have passed and we do not see peace?" Imam Baqir (a) said: "O Thabit, the Almighty Allah had fixed this period to be of seventy years but since Husain (a) was martyred the fury of the Almighty Allah increased towards the people of the earth and He delayed it to 140 years. We told you about it and you divulged it to others removing the veil over the secrecy. The Almighty Allah also delayed it further and He did not fix any other time for us because:

> "Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book."[5]

Abu Hamza said: I spoke about this matter to His Eminence, Sadiq (a) also and he said: "The meaning is in this way only."[6]

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[1] *Ghaibat Shaykh Tusi,* Pg. 262
[2] Surah Araaf 7:187, *Al-Muhajja,* Pg. 750
[3] *Ghaibat Shaykh Tusi,* Pg. 262
[4] *Ghaibat Shaykh Tusi,* Pg. 262
[5] Surah Raad 13:39
[6] *Ghaibat Shaykh Tusi,* Pg. 262

It is narrated from Abu Baseer from His Eminence, Abu Abdillah Sadiq (a) that he said:

I said to His Eminence: "May I be sacrificed on you. When will the reappearance of Qaim (a) take place?" He replied: "O Abu Muhammad, we are a family that never fixes a time and indeed Muhammad (s) said:

Those who fix the time have lied.

And those who prophesize the time, they have lied. O Aba Muhammad, there are five signs before the reappearance, the first is the call in the month of Ramadan, then the advent of Sufyani, the advent of Khorasani, the killing of Nafs-e-Zakiyya and the sinking of ground at Baida."[1]

In the blessed epistle recorded in *Biharul Anwar* it is mentioned:

"As for the reappearance of Imam Mahdi (a) it is subject to the will of Allah and one who predicts a time for it, is a liar."[2]

Point Four: It is that the Holy Imams (a) have informed about both the occultations:

In *Biharul Anwar* it is mentioned that the Holy Prophet (s) after enumerating the Holy Imams (a) said:

"After that the Imam from them would disappear from your view till the Almighty Allah wills. He would have two occultations one of which is longer than the other. The narrator says: Then the Holy Prophet (s) addressed us and speaking in a raised voice he said: Beware, when the seventh descendant of my fifth descendant goes into occultation. Ali (a) asked: O Messenger of Allah, what will be the situation during occultation? He replied: He would remain patient till the Almighty Allah permits him to reappear. Thus he would reappear from a village called Kar-a'h having my turban over his head and wearing my coat of mail. He would be having the Zulfiqar with him and a caller would be announcing: This is Mahdi, the Caliph of God; follow him."[3]

It is reported from His Eminence, Abu Ja'far Baqir (a) that he said:

"Indeed the master of this affair would have two occultations..."[4]

In another tradition it is narrated from His Eminence that he said:

"There are two occultations for Qaim (a) in one of which it would be said about him that he is dead, in which wilderness has he gone?"[5]

It is mentioned from His Eminence, Abu Abdillah Sadiq (a) that he told Hazim bin Habib:

"O Hazim, for the master of this affair there will be two occultations and he would reappear in the second of the two. And if someone comes to you and says that he

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[1] *Ghaibat Nomani*, Pg. 289
[2] *Biharul Anwar;* Vol. 52, Pg. 111
[3] *Biharul Anwar;* Vol. 52, Pg. 380
[4] *Biharul Anwar;* Vol. 52, Pg. 155
[5] *Biharul Anwar;* Vol. 52, Pg. 156

has touched his grave, do not testify for him (accept him)."[1]

In another tradition His Eminence said:

"There are two occultations for Qaim (a); one is short and the other long. In the first of them no one would know his whereabouts except his special followers in religion."[2]

Point Five: It is that during the period of occultation His Eminence sees the people and the people also see him but they do not recognize him. Thus it is quoted in *Biharul Anwar* from Nomani through his own chain of reporters from Sudair Sairafee that he said:

I heard His Eminence, Abu Abdillah Sadiq (a) say: "In the master of this affair there is a similarity to Prophet Yusuf." I asked: "It seems as if you are informing us about occultation and bewilderment?" He replied: "These accursed people resembling pigs, why do they deny this statement? Brothers of Yusuf were wise and intelligent persons, they came to Yusuf, talked with him, had a deal with him, and he was their brother, inspite of that until he introduced himself they did not recognize him. And when he said I am Yusuf, they recognized him. On the basis of this why does the confused Ummah deny that Allah, the Mighty and Sublime from time to time conceals His proof from them. Yusuf had the rulership of Egypt and the distance between him and his father was not more than of 18 days' travel, if the Almighty Allah wanted He could have made his location known to his father. Then how could this Ummah deny that the Almighty Allah can do with His proof what He did with Yusuf? While your oppressed master whose rights have been usurped, he comes and goes among them and he walks in their Bazaars and treads on their carpets and they cannot recognize him? Till the time that the Almighty Allah permits him to introduce himself as He allowed Yusuf. And when his brothers asked: Are you Yusuf? He replied: Yes, I am that same Yusuf."[3]

It is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"The people will not find their Imam, then he would be present in the Hajj season with them and he would see them but they would not see him."[4]

Point Six: It is that the occultation of His Eminence is not in contradiction to divine grace, which is making the Imam known. But it is with regard to the sinners who themselves are responsible for his occultation. As we have seen in the sixth cause – and as for the righteous there are two aspects:

1. It is that the Almighty Allah has bestowed them with so much intelligence and understanding that occultation for them is just like presence. As explained by Imam Zainul Abideen (a) in his saying to Abu Khalid Kabuli. We would mention this *hadith* in Part Eight, if Allah wills.

In the tradition of Muhammad bin Noman it is narrated from Imam Ja'far Sadiq

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[1] *Biharul Anwar;* Vol. 52, Pg. 154

[2] *Biharul Anwar;* Vol. 52, Pg. 155

[3] *Biharul Anwar;* Vol. 52, Pg. 154

[4] *Biharul Anwar;* Vol. 52, Pg. 151

(a) that he said:

"And indeed, the Almighty Allah knows that his true devotees would never fall into doubt and if He knew that they would fall into doubt He would not have concealed His Proof from them even for a second."[1]

We have already quoted the above among traditions regarding the occultation of His Eminence.

In the *hadith* of Mufaddal it is narrated from His Eminence that he said:

"By Allah, our matter is more illuminated and clear than this Sun."[2]

We shall mention it in Part Eight.

2. It is said that some righteous people are not prevented from seeing His Eminence. Just as it is indicated in the words of His Eminence himself in his epistle quoted by us in the sixth reason of occultation, as also the incident of Ali bin Mahziyar in which it is mentioned:

Then he said: "O Abal Hasan, what do you want?" I replied: "An Imam who is hidden and veiled from the world." He said: "He is not hidden and veiled from you, but your bad deeds have concealed him from you."[3]

This tradition is mentioned in *Tabsiratul Waali* and other books. If you want to study in further detail you may refer to these books. It shall be very beneficial for the widening your understanding and improving the condition. In addition to this, the best proof of this possibility is that it is an established fact that some righteous people in the past have been honored by the audience of His Eminence, may Allah bless him; relating whose accounts in detail is beyond the scope of this discussion. Perhaps the Almighty Allah would give us the *Tawfeeq* to provide an exclusive section on this topic at the end of this book. But if you want to study this subject in detail you may refer to the books of *An-Najmus Thaqib* and *Jannatul Maawa,* both complied by the pious scholar, Haajj Mirza Husain Noori Tabarsi, may Allah be merciful on him.

Sayyid Murtuza, Alamul Huda, may Allah be pleased with him, says in the book, *Al-Ghaibah:*

If it is asked what is the difference between the fact that [the Imam (a)] exists, but he remains in occultation; and no one can meet him and no person gets any benefit from him and on the other hand he does not at all exist and according to terminology he is non-existent. And whether it is not allowable that he should remain in non-existence till the time Providence knows that it is the time for his coming into existence? Because just as you consider it lawful for him to be kept hidden till He knows the obedience and submission of the people for him and at that time He brings him out?

In reply it would be said: Firstly: We do not consider it lawful and possible as

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[1] *Kamaluddin*, Pg. 339

[2] *Kafi*, Vol. 1, Pg. 336

[3] *Tabsiratul Wali* printed with *Ghayat al-Maraam*, Pg. 778

many of his devotees, followers and those who believe in his Imamate have had the honor of meeting him and they have benefited from him and those also who were not from his Shias and friends when they also visited him they also derived the same benefits. Because from the aspect that they had belief in the existence of His Eminence and they considered his obedience incumbent and necessary upon themselves therefore they compulsorily feared committing sins and those acts disliked by him, and they are fearful that he would punish and chastise them and make them pay for all such things and therefore they committed the least sins.

For example the great pious scholar, Sayyid Ali bin Tawus (q.s.) says to his son in the book, *Kashful Muhajja:*

"...the path to your Imam (a) is open for anyone whom Allah the Almighty considers deserving of the grace of His Eminence and for whomsoever Allah completes the favor upon him."[1]

In other words were we to bring the statements of righteous scholars regarding this topic it would indeed prolong the book and subject the readers to unnecessary trouble.

If they doubt that: In the event that it is proved that meeting His Eminence is possible and it has actually happened then what about the epistle written to Saymoori, which has also been quoted in the foregone pages? How can one accept that it is possible to meet His Eminence when the epistle is clearly saying that those who claim to have met the Holy Imam (a) are liars?

I say: Our scholars have mentioned the reasons regarding that epistle, the most acceptable and likely explanation is mentioned by Allamah Majlisi in *Biharul Anwar* after quoting that epistle: Perhaps it is because someone may claim deputyship with meeting him in person as the ambassadors bring traditional reports from His Eminence to his Shias that contradict traditions we mentioned before and those which we will quote in future, and Allah knows best.[2]

2. Remoteness of His Eminence from his Native Place

We should know that remoteness is having two meanings:

1. Remoteness from the family and native land

2. Lack of friends and helpers

His Eminence – may our lives be sacrificed on him – is 'remote' in both senses. So O servants of Allah help him, O servants of Allah, assist him.

Matter brought in our discussion regarding the seclusion and self imposed isolation of His Eminence from the people also proves the first implication of the remoteness and that which is mentioned in the tradition of Imam Jawad (a) in which he said: "When this number, that is three hundred and sixty sincere persons gather for him, the Almighty Allah will reveal his affair..." proves the second connotation of 'remoteness'.

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[1] *Kashful Muhajja*, Pg. 154

[2] *Biharul Anwar;* Vol. 52, Pg. 151

Thus O intelligent man, be patient and see that how years and centuries passed and this required number has not gathered for His Eminence, which is the strongest proof of his remoteness.

The second argument on this matter is a tradition quoted in *Biharul Anwar* from *Ghaibat Shaykh Tusi* that: Nafs Zakiyya (the pure soul) is a young man from the Progeny of Muhammad (s), his name is Muhammad bin al-Hasan who would be killed without any crime and sin and when they slay him they shall neither have any excuse in the heavens nor would they have any friend in the earth.

At that time the Almighty Allah will send the Qaim of Aale Muhammad with a group that in the view of the people would be softer than antimony. When they come out the people will weep at their condition as they would think that they would very soon be eliminated at the hands of the enemies. However the Almighty Allah will conquer the easts and the wests of the earth for them. Know that they are the true believers. Know that the best of the Jihads shall be in the last period of time."[1]

I say: The comparison of the companions of His Eminence to antimony is due to their paucity and that which proves this is that he said: "...they would think that very soon they would be eliminated at the hands of the enemies." Also supporting this point is a tradition quoted in *Biharul Anwar* from Amirul Momineen (a) that he said:

"The companions of Mahdi (a) shall be young people and there will be no aged persons among them except that they shall be as few as the quantity of antimony in the eyes or like salt in food – as salt is that ingredient of food used in least quantity."

That which proves both the types of remoteness is the statement of Amirul Momineen (a) in a tradition narrated in *Kamaluddin* that he said:

"The master of this affair is that same wandering, homeless and lonely one."[2]

In the same book it is narrated from Dawood bin Kathir Riqqi that he said:

I asked His Eminence, Abul Hasan Moosa bin Ja'far (a) about the master of this affair. He replied: "He would be that same wandering, lonely, remote and hidden from his family who would be the revenger for his father."[3]

3. *GHALBA* (DOMINATION) AND VICTORY OF MUSLIMS BY THE REAPPEARANCE OF HIS EMINENCE

We have already mentioned some points in the discussion of the life of the earth by the presence of His Eminence and the revival of religion of Allah and the exaltation of Allah's name by him that also prove this matter. And again we shall be presenting some more points in the topic of the slaying of the infidels.

In the book, *al-Muhajja* it is narrated from Zurarah that he said:

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[1] *Biharul Anwar;* Vol. 52, Pg. 217

[2] *Kamaluddin*, Vol. 1, Pg. 303

[3] *Kamaluddin*, Vol. 2, Pg. 361

His Eminence, Abu Ja'far Baqir (a) said regarding the following verses of Quran:

"...and fight the polytheists all together as they fight you all together..."

"...and religion should be only for Allah..."[1]

"The interpretation of these verses has not actualized till date. And when our Qaim arises those who are present in his time would understand the interpretation that has been done of these verses. And the religion of Muhammad (s) shall reach to every nook and corner of the earth. So much so that not a trace of polytheism shall remain on the earth just as the Almighty Allah has stated."[2]

4. *GHINA* (SELF-SUFFICIENCY) AND NEEDLESSNESS OF THE BELIEVERS DUE TO THE BLESSINGS OF HIS EMINENCE

It is narrated from Imam Sadiq (a) in a tradition that he said:

"...and a man from you will go out in search of one to whom he could donate some money and give him the *Zakat* of his wealth, but he will not find anyone who would accept it from him. People shall be needless due to the sustenance that the Almighty Allah would bestow to them generously..."

The complete text of this traditional report shall be quoted under the alphabet 'Noon' (N) in the topic of *Noor* (effulgence).

THE LETTER *FA* (F)

1. *FADL* (GRACE) AND GENEROSITY OF HIS EMINENCE WITH REGARD TO US

Points regarding this matter are mentioned in Part Three of this book and also in this section. They should suffice for those who are wise.

2. *FASL* (DISTANCE) AND SEPARATION OF HIS EMINENCE BETWEEN TRUTH AND FALSEHOOD

That which proves the above point is a tradition quoted in *Biharul Anwar* from *Tafseer Ayyashi* reported by Ijlaan Abu Salih that he said:

His Eminence, Abu Abdillah Sadiq (a) said: "The days and the nights shall not come to an end till a caller does not call out from the sky: O people of truth, separate. O people of falsehood, separate. Then the former would separate from the latter and the latter would separate from the former. The narrator says: I asked with due respect: May Allah be good to you, after this call would they again mix together? "No," replied he, "The Almighty Allah says in His Book:

"On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good..."[3]

In the same book it is narrated from Amirul Momineen (a) in a lengthy tradition about the happenings of the time of the reappearance and advent of the Qaim (a):

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[1] Surah Anfaal 8:39 & Surah Taubah 9:36

[2] *Al-Muhajja*, Pg. 734

[3] Surah Aale Imran 3:179, *Biharul Anwar;* Vol. 52, Pg. 222, *Tafseer al-Ayyashi,* Vol. 1, Pg. 207

"...and the caller will call out in the month of Ramadan from the east at dawn: O people of guidance, come together: and a caller will announce from the west after the disappearance of the glow from the horizon: O people of falsehood, come together. And the next day at the time of reappearance the color of the Sun will be changed from red to yellow, after that it will become black and dark. On the third day the Almighty Allah will separate the truth and falsehood from each other and the walker of the earth will emerge. And the Romans till the youths of the cave will come forward. So the Almighty Allah will bring them out of their cave along with their dog. One of them is named Maleekha and one is named Hamlaha and they shall be the two Muslim witnesses for Qaim (a)."[1]

It is mentioned in *Ghaibat Nomani* quoting from Aban bin Taghlib that he said:

I heard His Eminence, Abu Abdillah Ja'far bin Muhammad (a) say: "The world would not end till a caller calls out from the sky: O people of truth, come together. Then they shall remain in an area. Then he will call out again: O people of falsehood, come together. So they would come together and remain in another area."

I asked politely: "Would they be able to leave one group and enter another?" He said, "No, by Allah, and it is the saying of the Almighty Allah that:

> "On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good."[2]

I say: Truth and falsehood shall be separated in another way also. It is that His Eminence knows them by their faces. At that time he would eliminate his enemies. Appropriate points shall be mentioned in the topic of the slaying of the infidels, if Allah the Almighty wills.

3. *FARAJ* – SUCCESS OF BELIEVERS THROUGH HIS EMINENCE

That which proves the above point is the statement mentioned in the blessed *Tawqee* (epistle) quoted in the book of *Ihtijaaj*:

"And pray more for *Faraj* (the reappearance) because in it lies *Faraj* (the success) of you all."[3]

Apparently the indication is to '*Faraj*'; that is your *Faraj* will be as a result of the *Faraj* and reappearance of His Eminence, may Allah bless him and may Allah hasten his *Faraj*.

Also in the *Ziarat* of Friday we recite:

"And today is Friday, which is your day, the day of your reappearance and the *Faraj* of the believers through your hands and the slaying of the infidels through your sword is awaited on this day."

Also in the book of *Kamaluddin*, through the author's own chains of reporters it is stated from Ibrahim Karkhi that he said:

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[1] *Biharul Anwar;* Vol. 52, Pg. 274

[2] Surah Aale Imran 3:179: *Ghaibat Nomani,* Pg. 320

[3] *Al-Ihtijaaj,* Vol. 2, Pg. 284

"I had gone to His Eminence, Abi Abdullah Sadiq (a) and while I was sitting in his company that Abul Hasan Moosa bin Ja'far (a) who was a young boy at that time arrived. I stood up by way of respect and kissed him, then returned to my seat. His Eminence, Sadiq (a) said to me: O Ibrahim, he is your master after me, however a group will achieve salvation through belief in him and other groups will be destroyed. Thus the Almighty Allah would curse his killer and increase His chastisement upon him two-fold. Indeed, the Almighty Allah will bring out from his loins the best of the people of his time whose name shall be the same as the name of our great grandfather. He shall be the inheritor of the knowledge, commands and merits of the Prophet. He shall be the mine of Imamate and the repository of wisdom. He shall eliminate the tyrants of Bani so and so. People would be jealous of his excellence but Allah would complete His affair even though the polytheists may be averse. From his loins the Almighty Allah would bring out the completion of twelve Imams, Imam Mahdi. He would endow him especially with His blessings and make lawful for him the sacred position. One who awaits the twelfth Imam is like one who fights on the side of the Holy Prophet (s) and defends him."

Ibrahim says that a supporter of Bani Umayyah entered and the Imam stopped his discourse. After that I attended the Holy Imam (a) eleven times to listen to the rest of the discourse but no opportunity arose for this. After a long time when I went to Imam (a) he was sitting. He said, "O Ibrahim, he (Imam Qaim) will reappear after a long period of distress, calamities, fear and sorrow for the Shias. Thus *Tooba* (congratulations) for those who live in his time. O Ibrahim, this much is sufficient for you."

Ibrahim says that no statement had ever caused such happiness to me and brightened my eyes before.[1]

It is narrated from His Eminence, Amirul Momineen Ali (a) that he said regarding the conditions of the believers during the rule of tyranny:

"Till the time that none of you will be able to find a place to put your foot, so much so that you will become of less worth in the view of the people than a dead animal in the view of its owner and you shall be in this way when (all of a sudden you will receive the help of Allah and victory). And that is the interpretation of the saying of the Almighty in His book:

> "Until when the apostles despaired and the people became sure that they were indeed told a lie, Our help came to them."[2]

In *Biharul Anwar* it is quoted from *Ghaibat* of Shaykh Tusi that Wahab bin Munabbah reported from Ibne Abbas a lengthy tradition in which he said:

"...O Wahab, then the Mahdi will rise." I asked, "Is he from your progeny?" He said, "No, by Allah, he is not from my progeny. He is from the progeny of Ali (a). Bliss be for the one who reaches his time. Through him Allah will relieve the

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[1] *Kamaluddin*, Vol. 1, Pg. 334

[2] Surah Yusuf 12:110

Ummah's stress, until he makes the earth full of equity and justice..."[1]

In the supplication of Imam Sadiq (a) of 21st Ramadan for His Eminence quoted in *Iqbalul A'maal* it is mentioned:

"And that You give permission for the reappearance of one through whose *Faraj* Your friends and chosen ones would also get *Faraj*."[2]

If Allah wills, we shall again refer to this supplication.

4. *FATH* (CONQUEST) OF THE CITIES AND COUNTRIES OF THE INFIDELS

In the book, *Kamaluddin* it is narrated from the Holy Prophet (s) that he said:

"The Imams after me are twelve. The first of them is you, O Ali and the last is the Qaim; at the hand of whom the Almighty Allah would conquer the east and the west of the earth."[3]

In the ninth volume of *Biharul Anwar* is quoted from the *Amali* of Shaykh Tusi the saying of the Holy Prophet (s) that he said to Jabir:

"...thus the Almighty Allah ended prophethood with me and Ali was born. Thus He ended the legateeship with him. After that the seeds from both me and Ali joined together and from us were born, *Jahar* and *Jaheer*, Hasnain. Then the Almighty Allah through these two, ended the grandsonship of prophethood and made my progeny to proceed through them and also the one who would conquer the cities – or he said 'countries' – of the infidels and fill up the earth with justice and equity just as it would fraught with injustice and oppression."[4]

I say: *Jahar* and *Jaheer* means handsome and elegant as the experts of language have stated. In the 16th volume of *Biharul Anwar* it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"The Qaim will rule for 309 years equal to the number of years the folks of the cave (As-haab-e-Kahaf) remained in their cave. He would fill up the earth with justice and equity just as it would fraught with injustice and oppression. After that the Almighty Allah will conquer the east and the west of the earth for him and kill the people till no religion remains, except that of Muhammad (s). He (the Qaim) will deal in the manner of Sulaiman bin Dawood. He would call out to the Sun and the Moon and they would respond to him and the earth shall be illuminated by his effulgence and divine revelation would descend for him and he would act according to divine commands and revelation."[5]

In the book of *Ghayat al-Maraam* and other books, it is narrated through Sunni channels that the Holy Prophet (s) said:

"Mahdi is from my progeny. In appearance he is like a forty year old. His face

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[1] *Biharul Anwar;* Vol. 51, Pg. 76
[2] *Iqbal,* Vol. 1, Pg. 201
[3] *Kamaluddin,* Vol. 1, Pg. 282
[4] *Biharul Anwar;* Vol. 37, Pg. 46
[5] *Biharul Anwar;* Vol. 52, Pg. 290

shall be shinning as a brilliant star. Upon his right cheek would be a black mole. He would be donning two cloaks of cotton. He would resemble a man of Bani Israel. He would bring out the treasures and conquer the countries of the polytheists."[1]

Also it is narrated from His Eminence that he said:

"*Qiyamat* shall not be established till a person from my family rules. He would conquer Constantinople and Mount Dailam. And even if a day remains from the tenure of the earth, the Almighty Allah will prolong that day so much as to enable him to be victorious."[2]

In *Biharul Anwar* it is narrated from Imam Sadiq (a) that he said:

"When Qaim (a) rises up, he will appoint a person in every province of the earth and tell him: If you ever be in a position when you cannot understand or you do not know that what judgment you should deliver, glance at the palm of your hand and act upon what is mentioned there. And he would dispatch an army to Constantinople. When it reaches the gulf they would write something with their feet and walk on the surface of the water. The people of Constantinople will say: They are the companions of one who walks on water, then what would be his own excellence? At that moment they would open up the gates of the city for them. They would enter the city and order whatever they desire."[3]

5. *Fath* (Opening) of the Red Scroll for Taking Revenge for the Imams (a)

In *Kafi* it is narrated from Imam Sadiq (a) that he said to Ibne Abi Ya'fur:

"The red *jafr* is in my possession."

"I asked, 'What is in the red *jafr*?' He said: 'The armory; (it is called red) because it will be opened only for blood, the owner of the sword (Imam Mahdi) will open it for fighting.'"[4]

6. *Farah* (Joy) of the Believers at the Reappearance and Advent of His Eminence

Regarding this matter we shall talk in detail under the topic of Letter *Noon* (N) in the sub heading of *Nafa'* (Benefits) of His Eminence, if the Almighty Allah wills.

The Letter *Qaaf* (Q)

1. *Qatl* (Elimination) of the Infidels by the Sword of His Eminence

There are a large number of traditional reports, rather *Mutawatir* reports that prove this matter. They are quoted in *Biharul Anwar* and other books also. It is mentioned in the book of *Ikhtisas* quoting from Muawiyah Ibne Dahni from His Eminence, Abu Abdillah Sadiq (a) that he said regarding the verse:

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[1] *Ghayat al-Maraam,* Pg. 693
[2] *Ghayat al-Maraam,* Pg. 695
[3] *Biharul Anwar;* Vol. 52, Pg. 365
[4] *Kafi,* Vol. 1, Pg. 240

"The guilty shall be recognized by their marks, so they shall be seized by the forelocks and the feet."[1]

"O Muawiyah, what do they say about this verse? He replied: They think that the Almighty Allah would recognize the sinners by their faces in *Qiyamat*. Then it would be ordered that they be caught by their forelocks and feet and thrown into the fire. The Imam asked, "How come the Almighty Allah the most powerful would be in need of recognizing a creature, whom He Himself has created?" I said, "May I be sacrificed upon you, then what does it mean?" He replied, "When our Qaim rises up, the Almighty Allah would bestow him the power of identifying faces. Thus he would order that the infidels be caught by their forelocks and feet. Then he would put them to the sword."[2]

In the book, *al-Muhajja* it is narrated from Abu Baseer from His Eminence, Abu Abdillah (a) that he said:

"This verse was revealed for our Qaim and it is he that would recognize their faces. Then he and his companions would put them to the sword."[3]

It is reported by Ayyashi through his own chain of narrators from Ibne Bukair that he said:

I asked His Eminence, Abul Hasan (a) regarding the verse:

"...and to Him submits whoever is in the heavens and the earth, willingly or unwillingly..."[4]

He said, "It is revealed about the Qaim (a) He would present Islam to the Christians, Jews, Sabeans, the atheists, the apostates and infidels living in all the areas of the earth. To whomsoever that accepts, he will order to perform the ritual prayer and pay *Zakat* and to do whatever is incumbent on a Muslim. And he would strike off the necks of all those who do not become Muslims. So much so that not a single non-monotheist will remain in all the world. I asked with respect, "May I be sacrificed on you, there are so many people on the surface of the earth, how is it possible for Qaim (a) to make all of them Muslims or eliminate them?" He replied, "When the Almighty Allah desires something, He makes the less more and the more into less."[5]

It is narrated from Abu Baseer that he said:

I asked His Eminence, Abu Abdillah Sadiq (a) regarding the interpretation of the verse:

"He it is Who sent His Apostle with guidance and the religion of truth, that He might cause it to prevail over all religions, though the polytheists may be averse."[6]

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[1] Surah Rahman 55:41
[2] *Biharul Anwar;* Vol. 52, Pg. 320
[3] *Al-Muhajja,* Pg. 752
[4] Surah Aale Imran 3:83
[5] *Tafseer al-Ayyashi,* Vol. 1, Pg. 183
[6] Surah Taubah 9:33

He said, "By Allah, its realization has not come yet." I asked, "May I be your ransom, when will it be realized?" He said, "When the Qaim rises, God willing. When the Qaim rises, there will be no disbeliever or a polytheist but he will dislike his rise. Even if there will be a disbeliever or a polytheist inside a rock, the rock will call out, 'O, believer, there is a disbeliever or a polytheist inside me, so kill him.' So Allah brings the disbeliever to him, and he kills him."[1]

It is narrated from Mufaddal bin Umar that he said:

I asked His Eminence, Abu Abdillah Sadiq (a) regarding the interpretation of the verse:

> "And most certainly We will make them taste of the nearer chastisement before the greater chastisement that haply they may turn."[2]

He said: "The least chastisement is the chastisement of *Saqar* and the Greatest chastisement is the armed uprising of Mahdi (a)."[3]

In *Kashful Bayan* it is mentioned from Imam Sadiq (a) regarding the same verse that he said:

"The least chastisement is famine and draught and the Greatest chastisement is the armed advent of Mahdi (a) in the last period of time."

In *Biharul Anwar* it is quoted from *Al-Ikhtisas* that Imam Ja'far Sadiq (a) said:

"When the Qaim arises, he would come to the plains of Kufa and tap the ground with his foot and gesture with his hand. Then he would say, "Dig this place." They would dig at that spot and take out 12000 coats of mail, 12000 swords and 12000 helmets. At that time he would summon 12000 (followers or servants) retainers and non-Arabs and arm them with these items. Then he would say, "Eliminate whoever does not have faith in which you believe."[4]

In *Ghaibat Nomani* it is narrated through the author's own chains of narrators that His Eminence, Abu Ja'far Baqir (a) said:

"If people knew what all Qaim (a) would do at the time he appears, most of them would wish they never see him. Among his main activities would be the elimination of infidels. Indeed, His Eminence will not begin except with Quraish. Then except for the sword in its sheath, nothing will change. So much so, that people would begin to say: This man is not from the Progeny of Muhammad (a). Had he been from them he would certainly have been merciful."[5]

In *Irshad* of Dailami it is narrated from Imam Abu Ja'far Baqir (a) that he said:

"When Qaim (a) arises he would head towards Kufa. After that tens of thousands of persons called Batariya who would have concealed weapons would come out and tell the Imam: Go back from whatever you have come for, as we have no need

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[1] *Biharul Anwar;* Vol. 51, Pg. 60

[2] Surah Sajdah 32:21

[3] *Tafseer Al-Burhan*, Vol. 3, Pg. 288

[4] *Biharul Anwar;* Vol. 52, Pg. 337

[5] *Ghaibat Nomani,* Pg. 233

of Bani Fatima. Then His Eminence would fight and eliminate all of them. Then he would enter Kufa and slay every hypocrite and doubter and destroy their forts and eliminate all their fighters in order to obtain the satisfaction of Allah."[1]

I say: There are numerous reports about this but we refrained from quoting them for the sake of brevity.

2. *QATL* (SLAYING) OF THE SATAN

In *Biharul Anwar* it is quoted from the book, *Al-Anwaar al-Mudhiya* in a traditional report from Ishaq bin Ammar that he said:

I asked His Eminence about the saying of Allah that He has given respite to the Satan till the known hour as mentioned in the following verse:

> "He said: So surely you are of the respited ones, Till the period of the time made known."[2]

What is that hour Allah is talking about? He said: "The known hour is the time of the advent of the Qaim of Aale Muhammad. When the Almighty Allah makes him reappear in the Masjid of Kufa, Iblees will come on his knees saying: 'O woe be on these days.' At that time the Imam will catch him by his forelocks and put him to death. That time is the day of the known hour when his time would be up."[3]

I say: Allamah Bahrani has quoted this report from Imam Sadiq (a) in *Burhan*[4] and there is another report of the same meaning. There is no contradiction between this report and another quoted in *Biharul Anwar* and *Burhan* that the Messenger of Allah (s) will slay the Satan. It is so because the verb in the first report is based on the subject (That is a passive subject, which in the terminology of Arabic syntax scholars is known as 'subject whose object is not named'.) And the word 'day' in this traditional report refers to the age of reappearance and not the 'day' of common parlance, as is very clear for the educated people.

3. *QUWWAT YAAFTAN* (STRENGTHENING) OF THE BODIES AND HEARTS OF THE BELIEVERS DURING THE TIME OF REAPPEARANCE

That which proves this fact is a traditional report quoted in *Biharul Anwar* from *Khisaal* through the author's own chain of narrators from His Eminence, the chief of those who prostrate, Imam Ali Ibne Husain (a) that he said:

"When our Qaim arises, Allah, the Mighty and Sublime would remove the troubles of our Shias and make their hearts like iron ingots and each of them would become as strong as forty men and they shall become the rulers and leaders of the earth."[5]

In *Basair* there is a tradition from His Eminence, Abu Ja'far Baqir (a) that he said:

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[1] *Irshad Dailami*
[2] Surah Hijr 15:37
[3] *Biharul Anwar;* Vol. 52, Pg. 376
[4] *Al-Burhan,* Vol. 2, Pg. 343
[5] *Biharul Anwar;* Vol. 52, Pg. 316

"When our affair comes to pass and our Mahdi arrives, every man among our Shias would become stronger than a lion and sharper than the spear. He would kick our enemies with his feet and beat them up with his hands. It is that time of the descent of divine mercy and *Faraj* upon the servants."[1]

In *Kamaluddin* it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

When Prophet Lut (a) told his people:

> "He said: Ah! that I had power to suppress you, rather I shall have recourse to a strong support."[2]

He did not mean to say anything except that he was wishing for the power of Qaim (a) and 'a strong support' are his companions, each of whom would have the strength of forty men and their hearts would be more solid than a mountain of iron, such that if they wanted they could move a mountain of iron from its place. And they shall not lay down arms till Allah, the Mighty and Sublime is satisfied."[3]

In *Biharul Anwar* it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"When it comes to pass, each of your men would become as strong as forty men and their hearts would become like iron ingots, such that having such firm hearts if they were to attack a mountain they would be able to split it."[4]

In *Rauda Kafi* it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"When our Qaim arises, Allah, the Mighty and Sublime would increase the hearing and sight of our Shias, so much so that there would be no correspondence between them and Qaim. His Eminence would speak and they would hear as if he were in front of them."[5]

In another tradition from His Eminence it is narrated that he said:

"In the time of the Qaim, a believer who is in the east would be able to see his brother who is in the west and in the same way one who is in the west would be able to see his brother in the east."[6]

4. *Qaza-e-Dain-e-Momineen* – Repaying the Debts of the Believers

In *Kafi* it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said: The Messenger of Allah (s) said:

"Every believer or Muslim that dies leaving behind debts, if he had not spent in

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[1] *Basairud Darajaat,* Vol. 1, Pg. 24
[2] Surah Hud 11:80
[3] *Kamaluddin,* Vol. 2, Pg. 673
[4] *Biharul Anwar;* Vol. 52, Pg. 335
[5] *Rauda Kafi,* Vol. 8, Pg. 240
[6] *Biharul Anwar;* Vol. 52, Pg. 391

the path of evil and squandering, it is incumbent on the Imam to repay it. Thus if he does not repay it the sin of it is upon him (the Imam)."[1]

In the books of *Al-Muhajja* and *Biharul Anwar* it has come in a lengthy tradition from His Eminence, Abu Ja'far Baqir (a) that he said:

"After that he would proceed to Kufa and set up his residence over there. He would not leave a single Muslim slave but that he would purchase him and set him free and he would repay the debts of every debtor. He would also free everyone from any liability they might be having upon their necks. If any slave has been killed he would have his heirs paid his blood money. If any free man has been killed he would repay his debts and would give much monetary help to his family members. Till the earth would be full of justice and equity as it would have been fraught with injustice and oppression. After that he and the people of his house (Ahle Bayt) would settle down in Rahia, which is a pure and clean place; it is also the place of residence of Prophet Nuh (a)."[2]

In *Biharul Anwar* it is narrated from Imam Sadiq (a) that he said:

"The first thing that Mahdi (a) would do is that he would have it announced all over the world: If from among our Shias anyone owes anything to anyone he must inform us so that it may be repaid. Thus even if a piece of garlic or a grain of mustard is owed by a Shia it would be repaid. All the debts shall be repaid even if they constitute huge amounts of gold and silver or some other wealth."[3]

5. *QAZA-E-HAWAIJ* – FULFILLING THE NEEDS OF THE BELIEVERS

Statements that prove this fact have already been mentioned above and under the topic of 'the call of His Eminence' more points shall be given. Here we shall be content only by narrating two anecdotes:

First anecdote: It is concerned with this humble slave of Allah, Muhammad Taqi Musawi Isfahani, the author of this book and it is as follows:

"Three years before the compilation of this book I had accumulated many debts. So in one of the nights of the month of Ramadan I prayed to His Eminence and his respected father (a) and mentioned my problems and after sunrise when I returned from the Masjid and went to sleep I heard His Eminence saying to me in my dream: You must observe patience for sometime, so that I may receive some money from my special friends and send it to you. I awoke from the sleep in a happy mood and thanked the Almighty and after some days a brother in faith came to me, whom I knew to be righteous and pious and felt very comfortable in his company, and he delivered a sum of money to me saying: This is from the Imam's share. Thus I became extremely overjoyed and said to myself:

> "...this is the significance of my vision of old; my Lord has indeed made it to be true."[4]

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[1] *Kafi*, Vol. 1, Pg. 407

[2] *Biharul Anwar;* Vol. 52, Pg. 224

[3] *Biharul Anwar;* Vol. 53, Pg. 34

[4] Surah Yusuf 12:100

O brothers in faith, I request you that you mention your needs to His Eminence even though nothing is concealed from him, as mentioned in *Kafi* quoting from His Eminence, Abu Abdillah Sadiq (a) that he said:

"The Imam can hear even when he is in the womb and when he is born, it is written between his shoulders:

"And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing."[1]

"And when the office of Imamate is entrusted to him the Almighty Allah makes for him a pillar of light through which he can see what the people of every city are doing."[2]

In the book, *Jannatul Maawa* quoting from *Kashful Muhajja* from Shaykh Kulaini it is mentioned that: In the book of *Rasail* from a person whose name he mentioned, it has come that:

I wrote to His Eminence, Abul Hasan (a): A person is inclined to mention his special needs and secrets to his Imam just as he likes to mention them to his Lord?

Imam (a) wrote in reply: If you have a need, move your lips (in speech) and you shall get the reply of all of them."[3]

I say: There are a large number of traditions on this matter and whosoever likes may refer to books of traditions.

Second anecdote: In *Jannatul Maawa* the great respected scholar, Mirza Husain Noori, may Allah increase his effulgence, has mentioned the following anecdote:

In the month of Jumadi I of the year 1299, a man named Aqa Muhammad Mahdi came to Kazmain. He was a resident of Port Maloomeen a port of Maajeen and the countries of Burma which till that time was a colony of the British. From there to Calcutta, the capital of India is a distance of six days' travel by steamship. His father was a resident of Shiraz but he was born and bred in the port mentioned above. Three years before the date mentioned, he fell sick with a very serious ailment. Such that after recovering from it he had become dumb and deaf. In order to seek cure he came for the *Ziarat* of the Imams (a) of Iraq and he came to Kazmain to his family who were well known traders and he stayed there for 20 days till the water in the river came up and a streamer became ready to set out for Samarrah. His relatives brought him to the boat and entrusted him to the travelers who were people of Baghdad and Kerbala and requested them to take care of him and help him. They also wrote to some caretakers of Samarrah to help him in his stay.

Thus when he had the honor to reach that blessed place it was afternoon of Friday the 10th of Jumadi II of the year mentioned. He entered the illuminated cellar (Sardab) while some holy men and reliable persons were present there. He

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[1] Surah Anaam 6:115

[2] *Kafi*, Vol. 1, Pg. 387

[3] *Kashful Muhajja*, Pg. 684

wanted to obtain proximity of the sacred place with all humility and seek mediation. He wrote about his condition on the surface of the wall and requested the people to pray for him. Himself also he remained a long time in prayers and seeking mediation. His prayer had not yet concluded when the Almighty Allah bestowed him cure by the miracle of Hazrat Hujjat (a) and he came out of that place with an eloquent tongue.

On Saturday they brought him to the lecture of His Eminence, Chief of the Jurists and the senior-most scholar, the leader of Shias and the crown of *Shariah*, Aqa Mirza Muhammad Hasan Shirazi and he recited the Surah Hamd by way of benediction in the honorable company. That day all the places were immersed in joy and celebration and in the evenings of Sunday and Monday, scholars and nobles celebrated and made illuminations in the purified courtyard of the two Askari Imams (a). They versified the incident and broadcasted poems all over the country.

Among those who had been with this person on the boat and seen in him both in the ailing condition as well as after the cure and composed poems about his miraculous recovery is the poet of the family of Infallibility, the great intellectual, Haaj Mulla Abbas Zanoozi Baghdadi who in his lengthy panegyric has written as follows:

Translation of the *Qasida* couplets:

1. That year happened that incident seeing which all visitors to the place were pleased.

2. I saw a young man from China there. Whose name was same as that of the Imam of guidance (Mahdi).

3. Whenever this youth wanted to say something he used to only gesture and only in this way he conveyed his feelings.

4. The illness had tied up his tongue and tears were flowing from his eyes.

5. The youth came to the *Sardab* of one in whom all the people repose their hopes.

6. He wants to do the *Ziarat* without the tongue but heart could not control it.

7. He began to write about his condition on the surface of the wall that he wanted to be cured.

8. I request to all those who read it to pray and recite *Ziarat* for me.

9. Perhaps my tongue may regain its prior condition and I may be able to pray and recite *Ziarat* myself.

10. Suddenly he saw a man approaching him and some pious persons also saw him.

11. Carrying the best of the books, he came out from that same place of occultation.

12. The youth gestured him to pray about that which he has written and that gentleman also prayed.

13. After that he requested a Sayyid who was seated there to pray for this young man.

14. That Sayyid arose from his place and taking the hand of the youth he took him to the place of the disappearance of the Imam of the time (aj).

15. And with the *Suffa*[1] which is the light of the eyes.

16. And he lighted another lamp and brought it near the mouth of the young man to see if his tongue has started moving.

17. Thus the youth began to pray and seek forgiveness while his eyes were immersed in tears.

18. At that moment he decided to perform the ritual prayer while his heart was satisfied of being cured.

19. Yes! The Almighty Allah had opened up his tongue and he performed the prayer with all its conditions.

6. *QAZAWAT* – JUDGMENT OF HIS EMINENCE WITH TRUTH

Points regarding this subject have already been mentioned in the topic of Letter 'H'aa' and in *Biharul Anwar* it is quoted from *Dawaat Rawandi* from Hasan bin Tareef that he said:

I wrote to His Eminence, Abu Muhammad Imam Hasan Askari (a) asking about the Qaim that when he rises up, on what basis would he judge among the people? I also wanted to ask His Eminence about the cure of Nubian fever but I forgot to mention it. The reply arrived as follows: "You asked about the Imam, when he reappears he would judge among the people on the basis of his own knowledge, like Prophet Dawood (a) he will not ask for proof."[2]

In the same book quoting from the book of *Ghaibah* of Sayyid Abdul Hameed through the author's own chain of reporters it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"The Qaim will begin his mission from Antioch and he would take out the Torah from a cave in which the Staff of Prophet Moosa (a) and the seal ring of Prophet Sulaiman (a) are also present. He said: And the most fortunate with regard to him are the people of Kufa.

And he said: The Qaim is named Mahdi because he guides to all the hidden matters. So much so that he would send his own man to kill such and such person and people would not even know for what crime he is killed. One would be afraid to even speak in ones home and think that the wall might testify against him."[3]

I say: I had mentioned some couplets at the beginning of this book that speak about this same matter:

My life be sacrificed be on one who enlivens the *Shariat* of his grandfather and

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[1] *Suffa:* A raised platform in the cellar in Samarrah where people go for prayer and seeking mediation.

[2] *Biharul Anwar;* Vol. 52, Pg. 320

[3] *Biharul Anwar;* Vol. 52, Pg. 390

issues such judgments as have never been issued before.

There are many traditional reports on this subject. Although this report indicates that His Eminence will reappear from Antioch but in other traditional reports that are mentioned in *Biharul Anwar* and other books quoting the Messenger of Allah (s) it is said that he would reappear from a village called 'Kuraa' and in some traditions the place of the advent of His Eminence is given as Mecca and in some other reports, Medina. The sum total of all these apparently contradictory reports – and it is also confirmed by some traditions of the Purified Imam (a) – is that: there are numerous reappearances of His Eminence.

7. *Qurbat*– Relationship of His Eminence to the Prophet (s)

It is necessary to pray for His Eminence because supplication is from love and regard, and the Almighty Allah says:

"Say: I do not ask of you any reward for it but love for my near relatives."

If Allah wills further research into this matter will be presented in the Part Five of this book.

Also Shaykh Sadooq has narrated in his book, *Khisaal,* from the Holy Prophet (s) that he said:

"I will intercede for four kinds of people even if they come to me with the sins of all humanity: one who has helped my Ahle Bayt, one who fulfills their need while they are in need of it, one who loves them with words and deeds and one who practically removes their distress."

I say: This tradition has also been narrated from another channel that we shall mention in Part Five, *Insha Allah.*

8. *Qist*– Equity of His Eminence

The meaning of equity and matters related to it have already been mentioned in the discussion of Justice and here we shall add some more traditions so that the discussion does not remain fruitless.

Among all the books, the book, *Ghayat al-Maraam* quotes the Holy Prophet (s) that he said:

"Glad tidings to you of Mahdi who would reappear in my Ummah when there would be conflict among the people and earthquakes. Then he would fill up the earth with justice and equity in the same way as it would be fraught with injustice and oppression. The dwellers of the heavens and the earth shall be pleased with him."

In another tradition it is narrated from His Eminence that he said:

"If even a single night remains from the tenure of the world, the Almighty Allah would prolong that night so much as to enable a man from my Ahle Bayt to rule over it. His name is same as mine and the name of his father is the same as the name of my father. He would fill the earth with equity and justice in the same way as it would be fraught with injustice and tyranny."

If it is doubted that: Here it is clearly stated that the father's name of that divine

reformer is same as the name of the father of the Holy Prophet (s). Is it not in contradiction with the fact that His Eminence, Qaim (a) is the son of Imam Hasan Askari (a)?

In reply to this doubt, Muhammad bin Talha Shafei – a prominent Sunni scholar has said:

1. This is an addition from one of the narrators of the tradition who is habitual of this. That which proves this is the fact that Abu Dawood and Tirmidhi who have quoted this tradition, have not included these additional words in their respective collections.

2. Even if we suppose that these words have not been added there is probability that the word 'Abni' (my son) has been mistakenly altered to 'Abi' (my father) as there are many such examples of unintentional alterations.

3. Even if we suppose that the words are exactly as spoken by the Holy Prophet (s) it could be explained that perhaps the Prophet mentioned *Kunniyat* as name and instead of grandfather he said father. In this way the word 'his father' would imply Imam Husain whose *Kunniyat* was Abu Abdillah and these two similarities are acceptable and not uncommon in language and common parlance.

I say: We do not depend on this tradition to prove that Hazrat Hujjat Ibnul Hasan (a) is the same promised Qaim. We rely on numerous and *Mutawatir* traditions that clearly state this point. Some of which have been mentioned before and we have only quoted the above tradition along with the explanation of the famous scholar so that if someone may come across this tradition he should not fall into any doubt. He should know that it is the habit of some narrators to make additions from their own side. Especially with regard to this report, the scholars have pointed out that one of its narrators is habitual of making additions.

Even they are certain of the fact that the Qaim is that same Hujjat Ibnul Hasan al-Askari (a). So much so that this scholar considered it necessary upon himself to interpret it even assuming its correctness. And praise be to Allah Who takes His light to completion.

Here I would like to present the tradition of the becoming aware of and the guidance of Sayyid Himyari as in this report the name of His Eminence, Hujjat Ibnul Hasan al-Askari is mentioned clearly and it is mentioned therein that:

"His Eminence will fill up the earth with justice and equity."

Shaykh Sadooq (r.a.) has narrated through his own chain of narrators in the book, *Kamaluddin* from Sayyid Himyari that he said:

"In the beginning I used to harbor extremist beliefs and had faith in the occultation of Muhammad bin Ali Ibne Hanafiyyah and a long period of time passed in this way in deviation and misguidance. After that the Almighty Allah favored me through the medium of Ja'far bin Muhammad Sadiq (a), saved me from the fire of Hell and guided me to the Right Path. Thus I asked the Holy Imam (a) one day: I found in you those signs and qualities by which it was proved for me and all the people of your time that you are the Proof of Allah and that

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only you are that Imam whose obedience Allah has made compulsory and made following you incumbent on all. O son of Allah's Messenger, traditions have been recorded from your purified ancestors about occultation, stating that it is certain to happen, so please tell us with whom it would occur. He replied: Indeed this occultation shall happen with my sixth descendant and the twelfth of the guiding Imams after the Messenger of Allah (s), the first of whom is Amirul Momineen Ali (a) and the last is *Qaim bin Haqq* (one who will rise with the truth). He shall be the remnant of Allah on His earth and the Master of the Age. By Allah, even if his occultation becomes as long as that of the age of Nuh (a) he will not depart from the world without reappearing and filling up the earth with justice and equity in the same way as it would be fraught with injustice and oppression. The Sayyid says: When I heard this from my master, Ja'far bin Muhammad as-Sadiq (a), I repented to Allah in his presence and composed the panegyric which began as follows:

1. When I saw that the people have become deviated in the matter of religion, I became a Ja'fari with other ja'faris in the name of Allah.

2. I called with the name of Allah and only Allah is the Greatest. And I became certain that He is the forgiving and condoning.

3. And I adopted the religion of Allah instead of that which I had made my religion. And from which the master of all men Ja'far had restrained me.

4. So I said: Just suppose I remained a Jew for a time. Or that my faith was the faith of those who are Christians.

5. And I am of those who repent to the Beneficent. And I certainly accepted Islam and Allah is the Greatest.

6. I shall not have extremist beliefs till I live nor would I turn back to that which I used to hide and show.

7. Neither am I of the confession that Muhammad is in Razwa even though the ignorant may criticize me and commit excess in it.

8. But he (Muhammad bin Hanafiyyah) is from those who have passed away upon the best conditions and with those who are pure and chaste.

9. In the company of the purified and the chaste ones and those who are pure descendants of Mustafa.

He also composed the following panegyric:

1. O rider who marches valiantly towards Medina, who is crossing the deserts like a lion.

2. When Allah guides you and you meet Ja'far, then you says to this friend of Allah and the son of the cultured one:

3. O son of the trustworthy one of Allah and the trustworthy one of Allah, I seek forgiveness to the Beneficent Lord and I am turning back

4. Towards you in the matter in which I had exaggerated. I shall fight like a holy warrior with everyone who is uncultured.

5. My exaggerated statement regarding the son of Khawla was not based on my enmity towards the pure and chaste progeny.

6. But we have received the tradition from the successor of Muhammad and whatever he has said is not based on falsehood.

7. That the master of the affair shall remain in concealment; hiding like someone who is afraid and fearful.

8. The properties of this absent and hidden one shall be distributed in such a way as if he is dead and buried in the earth.

9. He shall remain in this way for sometime and then he would reappear like the shooting star that appears on the horizon.

10. With the help and assistance of Allah he would set out from the House of his Lord. And with leadership and command bestowed by Him.

11. He shall move towards his enemies along with his standard. Then he would slay them in a way that uncontrollable and furious horses kill.

12. When it was reported that the son of Khawla has disappeared, we turned our saying towards him and did not say anything false.

13. And we said that he is that same Mahdi and Qaim that due to whose justice and equity every draught-stricken one will get the happiness of life.

14. Thus if you denied it, your statement is right. Whatever you have been commanded is sure to happen and there is no bias in it.

15. And I make my lord as a witness that your word is proof on all whether they be obedient or sinners.

16. That the master of the affair and the Qaim for my heart is anxious and yearning

17. For him there is such an occultation that it is necessary for him to go into occultation. And Allah has bestowed His mercy upon this hidden one.

18. He will wait for more time and then reappear according to his schedule. Then rule upon those in the east and the west.

19. I am having faith in him whether he be seen or concealed. Even if I am ridiculed for this I shall not worry about it.

In *Biharul Anwar* it is quoted from *Manaqib* from Dawood Riqqi that he said:

"News reached Sayyid Himyari that he was mentioned in the presence of Imam Sadiq (a) and His Eminence said, "Sayyid is a disbeliever." Sayyid Himyari went to His Eminence and asked very politely, "O my master, inspite of the deep love I have for you and the enmity that I have towards your enemies am I still a disbeliever?" Imam replied, "What is the use when you deny the Hujjat of the age and the time?" Then he took his hand and led him to a room in which there was a grave. Then His Eminence recited two rakats prayer. After that he hit his hand upon the grave, which split open and a man emerged from it shaking away dust from his head and beard. Imam Sadiq (a) asked him, "Who are you?" He replied, "I am Muhammad bin Ali, named as Ibne Hanafiyyah. Imam further asked, "Who

am I?" "Ja'far bin Muhammad, Hujjat of the age and the time."

Sayyid Himyari came out from the presence of His Eminence reciting the following couplet:

"I became a Ja'fari in the name of Allah and have joined the group of Ja'faris."[1]

Also it is narrated from Ibad bin Saheeb that he said:

"I was in the presence of Ja'far bin Muhammad Sadiq (a) when the news of the death of Sayyid Himyari was conveyed to His Eminence. He prayed for him and invoked divine mercy in his favor. A person asked the Imam politely, "O son of Allah's Messenger! Inspite of the fact that he imbibed wine and believed in return (*Raja't*)?" Imam replied, "My father narrated from my grandfather a tradition that the followers of the progeny of Muhammad do not die except having repented and he had repented. Saying that he raised his prayer mat took out a note of the Sayyid in which he had repented and requested for *Dua*."[2]

9. *QATL* – ELIMINATION OF DAJJAL –THE CHIEF OF THE MISGUIDED – AT THE HANDS OF HIS EMINENCE

That which proves this is a traditional report that Shaykh Sadooq has quoted in *Kamaluddin* through his chain of reporters from Imam Sadiq (a) that he said:

"The Almighty Allah created fourteen lights, fourteen thousand years before the creation of other creatures. They were our souls." It was inquired from His Eminence: "O son of Allah's Messenger! Who were these fourteen lights?" He replied, "Muhammad, Ali, Fatima, Hasan, Husain and the Imams from the progeny of Husain (a) the last of whom is Qaim, who will arise after occultation. And he would eliminate the Dajjal and purify the earth of every type of injustice."[3]

In that same book through the author's own chain of narrators, it is mentioned that Nizaal bin Sabra said:

"Amirul Momineen Ali Ibne Abi Talib (a) delivered us a sermon; he praised Allah, the Mighty and Sublime, invoked blessings on the Holy Prophet and his progeny (a). Then he said thrice:

'Ask me, O people, before you lose me.'

Sa'sa bin Sauhan arose and asked with respect, 'O Amirul Momineen, when will Dajjal appear?' Imam (a) said, 'Sit down as the Almighty Allah has heard you and He knows your intention. By Allah, one who is asked is not more knowledgeable than the questioner. But there are some signs and aspects for it, which come one after another, like one step falls after another. If you want I can inform you about it.' 'Yes, please do, O Amirul Momineen (a),' said the narrator.

The Imam (a) said, 'Know that those signs are as follows:

When people would forget the prayers, trusts will be betrayed. Lying would be

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[1] *Biharul Anwar;* Vol. 47, Pg. 320

[2] *Biharul Anwar;* Vol. 47, Pg. 320

[3] *Kamaluddin,* Vol. 2, Pg. 335

considered lawful. Usury will become common. Bribes would be rampant. Tall buildings would be constructed. Religion will be sold in exchange of worldly gains. Fools will be in power. Advice will be sought from women. Relationships will be broken off. Carnal desires will be widely followed. Bloodshed will be considered a minor matter. Forbearance will be looked upon as weakness and oppression will be considered a matter of pride. Kings and rulers will be sinners and transgressors. Ministers shall be liars. The general public shall be dishonest. The reciters of Quran will be transgressors. False testimony will be acceptable. Sins would be committed openly. Laying false allegations will be a common thing. Sinfulness and rebellion will be rife. The Quran will be looked down upon. Mosques will be decorated. Minarets will be elevated. Evil people would be accorded honor. Rows, instead of displaying unity would present a scenario of strife. Hearts of the people will be distant from each other. Oaths and promises will be readily broken. That which has been promised will come near. Greed for wealth will impel people to take women as partners in business. Voices of the singers will rise up high and they shall find much audience. The lowly people shall become the leaders of the community. Male and female singers shall be procured on payment. The people of this age will curse the people of the past. Women will ride (horses). Women will resemble men and men will resemble women. Witnesses will testify without being asked to do so and other people without recognizing the truth, and in other than religion they will give deep thought and give testimony. World would be given precedence over the hereafter. Apparently they would be like wolves but their hearts will be more rotten than carrion. They shall be stinking and more bitter than aloe. At that time all would say, 'Hurry up, hurry up.' At that time the Baitul Maqdas will be the best place to live in. And a time will come upon the people that everyone will wish to reside in the Baitul Maqdas."

Asbagh bin Nubatah stood up and said: O Maula! Who would be the Dajjal? He replied, 'The name of Dajjal is Saeed bin Saeed. Thus one who supports him is unfortunate. And they are fortunate who deny him. He shall emerge from Yahoodiya village of Isfahan. He shall be blind in the right eye. The left would be on the forehead like a bloody piece, which would be glinting like the morning star. Between his two eyes would be inscribed: '*Kafir*' (disbeliever) which would be readable to the literate as well as the illiterate. He shall jump into the seas. The Sun will follow him. A mountain of smoke will precede him and a white mountain will follow him, which in times of famine will be mistaken to be a mountain of food (bread). He shall be mounted on a white ass. One step of that ass will be of one mile. Whichever spring or well he reaches, will dry up forever. He will call out aloud which shall be audible to all in the east and the west from the Jinns, humans and satans. He would tell his friends: I am the one who created then shaped. And I estimated and guided. I am your High Lord.

That enemy of Allah will be a liar. He shall be a one-eyed man having human needs, who walks about while your Lord is neither one-eyed nor in need of food. He neither walks nor is there decline for him. He is above all things.

Know that the majority of his followers will be persons of illegitimate birth and they shall be wearing green caps. The Almighty Allah will have him eliminated on a Friday after three hours have passed in the evening on the Uqbah Afeeq at the hands of one behind whom Prophet Isa (a) would pray. Know that! After this will come to pass the Great event.'

Thus we asked: 'O Amirul Momineen (a), what would that be?' He replied, 'Daabbatul Arz will emerge from Mt. Safa. He shall be having the seal ring of Prophet Sulaiman (a). When that ring would be touched on the face of a believer, it would brand him to be a true believer. And when it is touched on the face of an infidel it would clearly mark that he is really a disbeliever. So much so that the believer will say to the infidel, 'Hell is ordained for you, O infidel.' And the disbeliever will say to the believer, 'Tooba is ordained for you, O believer. Alas! If I were also successful and delighted with you this day.'

Thus when the Daabba raises his head he would, by the permission of Allah, the Mighty and Sublime be able to see whatever is present between the east and the west. And it would be at a time when the Sun will rise from the west. At that time the time for repentance would be over and no repentance would be accepted from anyone. Neither would any deed rise up to the heavens as mentioned:...its faith shall not profit a soul which did not believe before, or earn good through its faith...'

Then Amirul Momineen (a) said: 'Do not ask me about the conditions following this. This is a covenant that I have made with my dearest one that I would not inform about this to anyone except my descendants.'

Nizaal bin Sabra says that I asked Sa'sa bin Sauhan what Amirul Momineen (a) meant by this? He replied, 'O Ibne Sabra, he is the same behind whom Prophet Isa (a) would pray. He shall be the twelfth descendant and he would be the ninth descendant of Husain bin Ali (a). He would be the one for whom the Sun would rise from the west and he shall reappear between the *Rukn* and *Maqaam*. Then he would purify the earth and establish the scales of justice. Then no one would be able to oppress another.

Thus the dearest one of Amirul Momineen (a), the Messenger of Allah (s) had taken an oath from the latter that he must not inform anyone about the events after this except his purified descendants, Allah's blessings be on them all."[1]

I say: There is no doubt that praying for the one who would eliminate this tyrannical murderer; helping and supporting him is a praiseworthy deed, as proved by logic and Islamic texts.

As for this report even though it is weak, the points mentioned therein are also found in other traditions narrated from the Purified Imams (a).

1. It is that His Eminence said:

By Allah, one who is asked is not more knowledgeable than the questioner.

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[1] *Kamaluddin*, Vol. 2, Pg. 525

It proves that it is one of those happenings about which there is possibility of changes, postponement or advancement. And no time is fixed for it, just as no time is fixed for the reappearance of our master in occultation (a) as mentioned in the discussion of *Ghaibat* under the letter *ghain* (Gh).

2. Dajjal would be a magician and it is due to this that people would think that the Sun is following him. That which supports this is the saying of His Eminence:

"People would think that it is food (bread)" and that he said, "the ground below his feet would roll up."

It is due to the huge size of his donkey! And it is a metaphor for speed.

3. The appearance of *Daabbatul Arz* will occur in the period of the advent of Mahdi (a). A large number of traditions have been recorded according to whom it *(Daabbatul Arz)* implies Amirul Momineen (a). One of such traditional reports is recorded in *Biharul Anwar* from the author's own chain of narrators from Abu Abdullah Jadali that he said:

"I came to Ali Ibne Abi Talib (a) who said to me: Shall I not inform you about three things before someone comes to (meet) you or me? "Why not?" said I. He said, "I am the servant of Allah and I am *Daabbatul Arz*. I am the truth and justice of the earth and the brother of its Prophet. Shall I inform you about the nose and eye of Mahdi? "Yes," I said. His Eminence kept his hand on his breast and said, "I am."[1]

The writer of this book, Muhammad Taqi Isfahani – may Allah forgive him – says: The meaning of His Eminence that "Shall I inform you about the nose and eye of Mahdi..." may be referred under the discussion of Letter 'Z'.

As for Abu Abdullah Jadali – his name is Ubaid bin Abd. And the respected and reliable Sayyid, Sayyid Mustafa has explained in his book *Naqd ar-Rijaal* that he was one of the closest friends and confidants of Amirul Momineen (a).

In another report it is narrated that he said:

"I came to Ali (a) and he said to me: Let me tell you about seven matters before anyone comes (to meet me)." "Please tell me, may I be sacrificed on you," said I. He said, "Do you know the nose of Mahdi and his eye?" He says: I said, "Is it you, O Amirul Momineen (a)?" He (a) replied, "Those two concealed misguidance and in the last period of time *Daabba* will expose their disgrace." He said: I said, "By Allah, O Amirul Momineen (a) I think that it those same two, so and so." Then he (a) said, "It is *Daabba*; and justice and truthfulness, and what is the time of the coming out of the *Dabba*? I swear by Allah, all those who are unjust to him would be destroyed."

In *Biharul Anwar* quoting from *Maani al-Akhbaar* through the author's own chain of narrators from Abaaya al-Asadi it is narrated that he said:

Amirul Momineen (a) was indisposed and I was present at his bedside when he told me, "I shall establish a pulpit in Misr, and I shall destroy Damascus and I

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[1] *Biharul Anwar;* Vol. 39, Pg. 243

shall expel from Arabia the Christians and the Jews more than anyone else has done, and I shall take forward the Arabs to these safeguards."

I said, "O Amirul Momineen (a), as if you are saying that you would be raised from the dead?"

He replied, "It is not so, O Abaaya, as you think; a man from me (my descendants) would perform these tasks."

Sadooq says:

Amirul Momineen (a) has observed *Taqayyah* from Abaaya al-Asadi.

And also in *Biharul Anwar* it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

A man asked Ammar bin Yasir, "O Aba Yaqzaan, there is a verse in the book of Allah that has destroyed my heart and has put me into doubt. Ammar said, "Which verse is that?" That man said, "It is when the Almighty Allah says:

> "And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall talk to them, because people did not believe in Our communications."[1]

"What *Daabba* is it?" Ammar said, "I swear by Allah, I will not sit, eat or drink anything till I show it to you."

Then taking that man with him he went to Amirul Momineen (a). His Eminence was partaking dates and butter. He said to Ammar: "Come forward, O Aba Yaqzaan!" Ammar sat down and began to share in the eatables. That man was surprised and when Ammar arose he said to him: Glory be to God! O Aba Yaqzaan! You had vowed that you would not eat, drink or sleep till you showed me that *(Daabbatul Arz)!* Ammar said, "If you ponder upon it you would understand that I have showed him to you."[2]

Also it is narrated from His Eminence that he said:

The Messenger of Allah (s) came to Amirul Momineen (a) while the latter was asleep in the mosque; he had gathered sand and rested his head on it. The Holy Prophet (s) shook his leg and said, "O *Daabbatullaah!* Get up!" A companion who witnessed this asked, "O Messenger of Allah (s)! Shall we address each other with this name?" He replied, "No, by Allah it is restricted only for him (Ali) and he is the *Daabba* that Allah has mentioned in His book..."[3]

These many traditions are sufficient for the present discussion.

4. It is what His Eminence said in between the prior tradition:

"After that, repentance will not be accepted..."

It proves that Hazrat Hujjat will accept the repentance and faith of those who have been disbelievers and rebellious before the appearance of *Daabbatul Arz*

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[1] Surah Naml 27:82

[2] *Biharul Anwar;* Vol. 53, Pg. 53

[3] *Biharul Anwar;* Vol. 53, Pg. 52

but when the *Daabba* has come out, repentance shall be taken away:

"On the day of judgment the faith of those who (now) disbelieve will not profit them..."

And it is in reports like this that have come together in this chapter, in some of these verses it is mentioned that the Imam of the Age (may our souls be sacrificed for on him) would accept the repentance.

As mentioned in the discussion about the elimination of the disbelievers and their conclusion is that His Eminence would present Islam to them; those who agree to obey would be saved and those who do not accept it, would be eliminated. And some other traditional reports prove that His Eminence would not accept Islam from those who were not Muslims before that and he would not accept the repentance of anyone. As Shaykh Sadooq (r.a.) in the book, *Kamaluddin* has narrated from His Eminence, Abu Abdillah Sadiq (a) regarding the saying of Allah, the Mighty and Sublime:

"On the day when some of the signs of your Lord shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith."[1]

"Signs are the Imams *Mushtarta*[2] and the *ayat* is Qaim (a). After that day the faith of no one will profit him if before His Eminence rises up with the sword he had no faith – even though his ancestors had faith."[3]

And in the tradition narrated in *Biharul Anwar* describing His Eminence from Imam Abu Ja'far Baqir (a) it is mentioned as follows:

"He will not apologize to anyone and in the way of Allah no one's criticism will restrain him..."[4]

And other traditional reports that are apparently conflicting and from this aspect the gist of the matter is as follows that His Eminence will accept repentance and faith from the opponents before the coming out of the *Daabba* but he will not accept after that.

If it is said: with reference to the report that has come in *Tafseer Burhan* regarding the verse:

"On the day when some of the signs of your Lord shall come..."[5]

It says that it is a remote possibility; the report is as follows: narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"There is always a divine proof present on the earth, who knows what is lawful and what is prohibited and who invites the people to the path of God. And the

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[1] Surah Anaam 6:158

[2] This word 'Mushtarta' (conditional) is present in *Kamaluddin* but not in *Tafseer Al-Burhan.* It could either imply attachment, that is Imams who are related to each other or it could be in the meaning of alien as they have no friends so that their rights could be restored and in this case it would denote Hazrat Hujjat (a.t.f.s.).

[3] *Kamaluddin,* Vol. 2, Pg. 336

[4] *Biharul Anwar;* Vol. 52, Pg. 354

[5] Surah Anaam 6:158

Divine Proof will not leave the earth except forty days before the Day of Judgment. Thus when the Divine Proof is taken up, the door of repentance will be closed.

"…its faith shall not profit a soul which did not believe before…"

...the Divine Proof is taken up."[1]

In reply we say: Indeed during the period of the reappearance of Imam (a) people will not be immune to sins. The implication of the report is that if mature persons commit sins and before that appointed hour repent for them, their repentance will be accepted but when the Divine Proof is raised up, the doors of repentance will also close; on the basis of this there is no contradiction between this report and that cause.

And there may be other reasons also between reports that are collected that perhaps may be the best reason; and it is that His Eminence, Mahdi (a) will accept the repentance of those about whose faith he is certain that it is sincere and real. But he would not accept it from those who are apparently believers and who merely claim to have faith and the other action is the past action. We have already mentioned points in support of this before, that His Eminence will judge on the basis of his own intuition and it is peculiar to him. This is the logical explanation that this humble servant has come across. And the respected scholar Nimatullah Jazaeri (r.a.) has mentioned as follows in the book, *Al-Anwaarun No'maaniya:*

"I have given a lot of thought to these reports and I wanted to make sense of all of them together till finally the Almighty Allah gave me the *Tawfeeq* and I came across a tradition that reconciles the apparently conflicting traditions and the gist of that tradition is that: When His Eminence, Mahdi (a) arises, the Almighty Allah would raise from the grave some who have died on confirmed infidelity as the discussion on this will come – and His Eminence will not accept the repentance of these people as they had died previously and have already seen the divine punishment with their own eyes and now they helplessly want to embrace faith because repentance in such condition would be like that of Firon when he was about to drown and he said: I repent and the Almighty Allah replied:

"…and indeed you disobeyed before…"[2]

And He did not accept his repentance. Or it is like someone whose soul has come upto the throat and he has seen his place in Hell-fire; now if he repents his repentance will not be accepted; and as for those who are alive during the period of reappearance and who have not died before, they will either have to accept faith or be eliminated."[3]

I say: This matter is right in itself but the coming group of traditions does not accept this because they describe the condition of those who are alive – as it is

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[1] *Tafseer Al-Burhan*, Vol. 1, Pg. 564

[2] Surah Yunus 10:91

[3] *Al-Anwaar an-No'maaniya*, Vol. 2, Pg. 72

obvious for those who think upon it – apparently the late Sayyid (q.s.) when he came across this tradition, he reconciled them according to its *Qareena* (method). In any case, the possibility applicable here is either the first or the second that we have mentioned.

5. It is what His Eminence said in the tradition about Dajjal: His right eye has metamorphosed...and informs us of the reason of his being named as (Christ); effaced coins whose minted designs are rubbed out is also one of these; and the land of *Mastah* is called as *Mash-haa.*

Another reason is known from the statement of the compiler of *Qamoos* that: Because he was sinister and of ill omen they named him as *Masih*. Under the meaning of *Tamseeh* he says: It is that the Almighty Allah either creates a thing to be blessed or cursed, opposites of each other. And Jesus Christ is named such due to his blessings and there are five explanations of this statement that I have mentioned in the gloss that I have written on *Mashaariqul Anwaar*.

6. The author of *Qamoos* has said regarding the meaning of *Dajal* as follows: *Dujail* on the weight of *Zubair*: Oil etc which is massaged to camels. And it is from this aspect that he is named as Dajjal since he would cover all the earth. Or could be in the meaning of *Dijl*, that is lying, cheating, burning, copulating and traveling all over the world. Or *Dijl* is taken from *Tadjeelan* which implies concealing and polishing – due to deceit and falsehood – or from Dajjal in the meaning of gold or gold water as the treasures will follow him. Or Dajjal is for the handle of the sword or *Dajla* for the numerous friends. Or Dajjal is one the weight of *Sahhaab* in the meaning of dung – since he will defile the earth – from *Dajlun Naas* as people will follow him.[1]

7. Sayyid Jazaeri says in the book *Al-Anwaarun No'maaniya:* And as for Dajjal; from the tradition of Shaykh Sadooq you know that he will appear from Isfahan and it has come in numerous traditions that he will appear from Sistan, and the conclusion of all these traditions together is that he will have multiple advents, just as he has different conditions, may curse of Allah, the angels and all the people be on him.[2]

8. Shaykh Ameenuddin Fadl bin al-Hasan Tabarsi says in his *Tafseer Majmaul Bayan* in a *Mursal* tradition (having incomplete chain of narrators) from the Holy Prophet (s) that he said:

"Those who recite Surah Kahf for eight days will remain safe from all kinds of mischief, and if Dajjal appears in those eight days, the Almighty Allah would make them immune to the mischief of Dajjal."[3]

In the same book, in another tradition of His Eminence, it is reported that he said:

"One who recites ten verses of Surah Kahf from memory will not be harmed by

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[1] *Qamoos,* Vol. 3, Pg. 374 (Beirut)
[2] *Al-Anwaar an-No'maaniya,* Vol. 2, Pg. 110
[3] *Majma al-Bayan,* Vol. 6, Pg. 447

the mischief of Dajjal and one who recites the whole chapter would enter Paradise."[1]

In another report it is quoted from His Eminence that he said:

"Shall I not tell you about the chapter of Quran during the revelation of which 70000 angels followed it, such that their greatness had filled the space between the heavens and the earth? Why? He replied, "It is the Surah Ashaab al-Kahf. One who recites it on Friday will be forgiven by Allah till next Friday with an addition of three days and a light will be bestowed on him, which will reach upto the sky and he would remain safe from the mischief of Dajjal."[2]

In another traditional report it is narrated from His Eminence that he said:

"One who learns by heart the first ten verses of Surah Kahf and then he comes across Dajjal, he (Dajjal) will not be able to cause him any harm. And there would be a light on the Day of *Qiyamat* for one who learns by heart the last part of Surah Kahf."[3]

The Letter *Kaaf* (K)

1. *Kamalaat* (Perfections) of His Eminence

If you hear a man that has an excellence or excellences, is involved in problems and difficulties your intellect impels you to step forward to help him and to endeavor to lend your support. And if you are not able to do that, it is necessary for you to pray that he may achieve success and deliverance; and affection and sincerity will develop in your heart for him. Now that you have noted this point, I say: Our master, His Eminence, the Master of the Age, may Allah hasten his reappearance, encompasses all the frontiers of perfections. And he has achieved the highest stages of elegance and awe. Inspite of all this, he is involved in problems from the deviated people and is forced to stay away from his family, people and native country. And this matter is absolutely clear for those who have insight. As for the greatness of the calamity of His Eminence, it is according to his own greatness and for his perfections, no words can describe them and imagination cannot reach them. Perhaps by studying this book you may understand some aspects of this and may quench your thirst at the source spring. Here we also add the point that you must know that His Eminence is a collection of the perfections of the Holy Prophet (s) and the Imams and their expression.

In a tradition that the noted Shaykh Muhammad bin al-Hurr Amili has mentioned in the book, *Athbaat al-Hudaat bin Nusoos wal Mo'jizaat* from the book, *Athbaat ar-Rajaa* of Fadl bin Shazan from authentic chain of narrators we read as follows:

It is narrated from Imam Sadiq (a) that he said:

"There is no miracle from the miracles of the Prophets and legatees, but that the

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[1] *Majma al-Bayan,* Vol. 6, Pg. 447
[2] *Majma al-Bayan,* Vol. 6, Pg. 447
[3] *Majma al-Bayan,* Vol. 6, Pg. 447

Almighty Allah, Blessed and the High will show a like of it at the hands of Qaim (a) so that He may exhaust the argument on the enemies."[1]

And how beautifully it is said that:

That which all the good people have together, you alone have all of it.

Also the great scholar, Allamah Majlisi has narrated a tradition in *Biharul Anwar* from Mufaddal bin Umar from Imam Abu Abdillah Sadiq (a) that he said:

"And at that time our master, Qaim (a) leaning his back on the House of Allah will say: O people, whoever wants to see Adam and Sheeth, should know that I am Adam and Sheeth. And whoever wants to see Nuh and his son, Saam, should know that I am that same Nuh and Saam. And whoever wants to see Ibrahim and Ismail, should know that I am that same Ibrahim and Ismail. And whoever wants to see Moosa and Yusha, should know that I am that same Moosa and Yusha. And whoever wants to see Isa and Shamoun, should know that I am that same Isa and Shamoun. And whoever wants to see Muhammad (s) and Amirul Momineen, should know that I am that same Muhammad and Amirul Momineen. And whoever wants to see Hasan and Husain, should know that I am that same Hasan and Husain. And whoever wants to see the Imams from the progeny of Husain, should know that I am those same purified Imams. Accept my call and gather near me as I would inform you about all that has been said and all that has not been said."[2]

I say: This tradition proves that all the qualities of the great Prophets and the morals and manners of the Purified Imams (a) have come together in the being of the Imam of the time – may our souls be sacrificed on him – and they emanate from His Eminence, and also a tradition that we have previously quoted from the Holy Prophet (s) that the ninth of them would be their Qaim and he is their apparent and hidden, proves this point.

In the same way Shaykh Sadooq has narrated through his own chain of narrators from Abu Baseer that he said:

I heard His Eminence, Abu Abdillah Sadiq (a) say: "Matters related to occultation that occurred from the prophets would also occur in exactly the same way for our Qaim who is from us, Ahle Bayt." Abu Baseer says: I asked respectfully: "O son of Allah's Messenger, Who from among you Ahle Bayt, is the Qaim?" He replied, "O Abu Baseer, he is the fifth descendant of my son, Moosa. He is the son of the best of the slave girls. He shall have an occultation regarding which the followers of falsehood would doubt. After that Allah, the Mighty and Sublime would make him reappear and conquer the east and the west of the earth at his hands and send down from the heaven, the Spirit of Allah, Prophet Isa bin Maryam (a) who will recite Prayers behind him..."[3]

Now that our discussion has reached this point, it would be better to present the matter in three sections:

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[1] *Ithbaath al-Huda,* Vol. 7, Pg. 357

[2] *Biharul Anwar;* Vol. 53, Pg. 9

[3] *Kamaluddin,* Vol. 2, Pg. 345

SECTION ONE

RESEMBLANCE OF HIS EMINENCE TO THE PROPHETS (A)

RESEMBLANCE TO ADAM

The Almighty Allah appointed Adam as His caliph on the whole earth and made him its heir and He says in the Quran:

"I am going to place in the earth a vicegerent."[1]

And the Almighty Allah would also make Hazrat Hujjat as the inheritor of the earth and will appoint him as His caliph on His earth, as narrated from His Eminence, Abu Abdillah Sadiq (a) that he said with reference to the exegesis of the verse:

"Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth."[2]

"He is the Qaim and his companions; and at the time of his reappearance he would pass his hands over his face and say: Praise be to Allah, One Who fulfilled His promise and made us inherit the earth..."[3]

In the *Hadith* of Mufaddal it is mentioned that:

"He will come out with a cloud shading him from above and on which a caller would be announcing: This is Mahdi, the caliph of Allah; follow him."

Weeping of Adam (a): It is narrated from the Holy Prophet (s) that he said:

"Adam wept so much at the separation of Paradise that his tears flowed on both his cheeks like floods."[4]

This same type of tradition is also narrated from Imam Sadiq (a):[5]

His Eminence, Qaim (a) also, like Adam would weep much as he says in the *Ziarat* Nahiya addressing his ancestor, Husain (a):

"I lament for you day and night and instead of tears I weep blood."

Regarding Adam (a) the verse was revealed that:

"And He taught Adam all the names..."[6]

As for the Qaim; whatever the Almighty Allah taught to Adam, He taught the same and many other things to the Qaim (a). Adam was taught 25 letters from the Isme Aazam – as mentioned in tradition – and the Holy Prophet (s) was taught 72 letters; all the matters that the Almighty Allah gave to His Prophet, He gave them all to the successors of His Eminence also till the matter reached to His Eminence, Qaim (a), may Allah hasten his reappearance.

In an authentic report, Thiqatul Islam Kulaini has narrated from His Eminence,

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[1] Surah Baqarah 2:30

[2] Surah *Noor* 24:55

[3] *Tafseer Al-Burhan*, Vol. 3, Pg. 146

[4] *Biharul Anwar;* Vol. 11, Pg. 204

[5] *Biharul Anwar;* Vol. 101, Pg. 320

[6] Surah Baqarah 2:31.

Abu Abdillah Sadiq (a) that he said:

"Verily, the knowledge that was brought down with Adam (a) was not taken back, and no man of knowledge has ever died, whose knowledge has become extinguished; Knowledge is inherited. The earth never remains devoid of a man of knowledge."[1]

Adam enlivened the earth with worship of Allah, after the Jinns had killed it with their infidelity and rebellion.

Qaim (a) would also enliven the earth with the religion of Allah, justice and establishing His code of law after its death due to the disbelief and transgression of the people.

In *Biharul Anwar,* it is narrated from His Eminence, Abu Ja'far Baqir (a) regarding the verse:

"...gives life to the earth after its death..."[2]

that he said:

"Allah, the Mighty and Sublime would enliven the earth after its death through Qaim (a). Its death denotes infidelity of its people as an infidel is in fact a dead man."[3]

In *Wasailush Shia* it is mentioned regarding the verse:

"...gives life to the earth after its death..."

That His Eminence, Ibrahim Moosa bin Ja'far (a) said:

"He would enliven it through rain, rather the Almighty Allah would send a man to revive justice, and the earth will be revived through the revival of justice, and indeed if a single divine ordinance is established on the earth it is better than forty days of rain."[4]

In the same book it is narrated from the Holy Prophet (s) that he said:

"One hour of a just Imam is better than seventy years of worship and carrying out of one divine ordinance on the earth is more beneficial than forty days of rain."[5]

With all these facts when and how much can we compare Adam and Qaim (a) while the fact is that Adam was created for Qaim.

Indeed the one who created the perfect morals
In the being of Adam for the Imam-e-Qaim.

Resemblance to Habeel

His nearest and closest kin killed Habeel – that is his brother – the Almighty Allah says in His great book:

"And relate to them the story of the two sons of Adam with truth when they

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[1] *Kafi,* Vol. 1, Chapter of Imams as inheritors of knowledge
[2] Surah Rum 30:19
[3] *Biharul Anwar;* Vol. 51, Pg. 54
[4] *Wasailush Shia,* Vol. 18, Pg. 308
[5] *Wasailush Shia,* Vol. 18, Pg. 308

both offered an offering, but it was accepted from one of them and was not accepted from the other. He said: I will most certainly slay you. (The other) said: Allah only accepts from those who guard (against evil)."[1]

In the same way the closest relative of Imam Qaim (a) – may our souls and souls of the worlds be sacrificed on him - tried to eliminate His Eminence, and that was his paternal uncle, Ja'far Kazzab (the liar), as narrated from Imam Zainul Abideen (a) that he said:

"As if I can see that Ja'far Kazzab, helping the tyrant of the time in searching for the *Wali* of Allah. He will try to spy on him and not knowing about the birth of Imam Qaim, he will become the executor of his father's estate and will desire that were he to gain upper hand on the Qaim he will eliminate him; and will be greedy for his inheritance, till he will usurp it wrongfully."[2]

Resemblance to Sheeth

Hibtullah Sheeth, did not get the permission to reveal his knowledge, as mentioned in a lengthy report quoted in *Rauda Kafi* from His Eminence, Abu Ja'far Baqir (a) that he said:

"When Hibtullah buried his father, Adam, Qabeel came to him and said: O Hibtullah I saw that my father, Adam did not give me as much knowledge as he gifted to you and it is the same knowledge with which your brother, Habeel prayed and his sacrifice was accepted, and that is why I killed him so that he may not have children who could proudly claim to my children that: 'We are children of one whose sacrifice was accepted and you are the children of one whose sacrifice was not accepted.' And if you reveal the knowledge that my father has given to you only, I would kill you too like I killed my brother, Habeel. Thus Hibtullah and his children concealed the knowledge and faith they had..."[3]

His Eminence, Qaim also would not receive permission till the appointed day, as mentioned about His Eminence:

"At the time of his birth he kneeled down and raised his two fingers towards the sky and sneezed, he said:

'Praise be to Allah, the Lord of the worlds and may Allah bless Muhammad and the Progeny of Muhammad.

The oppressors thought that the Divine Proof is invalid and destroyed. If we had been permitted to speak freely about him all the doubts would be removed.'"[4]

This tradition is quoted by the chief of *Hadith* scholars, Shaykh Sadooq in *Kamaluddin*.

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[1] Surah Maidah 5:27
[2] *Kamaluddin*, Vol. 1, Pg. 320
[3] *Rauda Kafi*, Vol. 8, Pg. 114
[4] *Kamaluddin*, Vol. 2, Pg. 430

RESEMBLANCE TO NUH

Nuh, the senior-most (in age) of the prophets: It is narrated from Imam Sadiq and Imam Hadi (a) that His Eminence, Nuh (a) lived for 2500 years.

And His Eminence, Qaim (a) is the senior-most (in age) of the successors; on the basis of the tradition of *Kafi*, was born on the 15th of Shaban 255 A.H.[1]

Thus the age of His Eminence till date – Sunday, 10th Zilqad 1301 A.H. – comes to 1081 years and 5 days.

It is narrated from Imam Zainul Abideen (a) that he said:

"In the Qaim is present the characteristics of Adam and Nuh (a), and that is a long life..."[2]

The complete text of this narration has already been mentioned before.

Nuh, by his words, purified the earth from the disbelievers and said:

> "My Lord! Leave not upon the land any dweller from among the unbelievers."[3]

Qaim also would clear the earth from infidels with the help of his sword till not a trace of them would remain – as we have explained before –.

Nuh remained patient for 950 years and the Almighty Allah says regarding this:

> "...so he remained among them a thousand years save fifty years. And the deluge overtook them, while they were unjust."

The Qaim is also observing patience since the beginning of his Imamate till now, and I don't know till when he would be patient. Those who opposed Nuh (a) were destroyed.

All those who oppose Qaim would also be destroyed. – as mentioned in tradition -.[4]

The Almighty Allah delayed the success of Nuh and his followers to such an extent that a majority of his followers deserted him.

The Almighty Allah would also delay the reappearance of Qaim to such an extent that the majority of his followers would desert him – as mentioned in a tradition of Imam Hasan Askari (a)-.

Idrees gave the glad tidings of the advent of Nuh.[5]

The Almighty Allah gave glad tidings about the reappearance of Qaim to the angels. The Holy Prophet (s) and the Holy Imams (a), and rather the past

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[1] *Kafi*, Vol. 1, Pg. 514

[2] *Kamaluddin*, Vol. 1, Pg. 322

[3] Surah Nuh 71:26

[4] In *Biharul Anwar* it is narrated from the Messenger of Allah (s) that he said: The Qiyamat will not be established till our Qaim arises, and that is the time when the Almighty Allah would give him permission. And one who follows him will be delivered and one who deserts (or opposes) him will be destroyed. O people, for the sake of Allah, for the sake of Allah go to him even if you have to crawl on snow and ice, as he is the caliph of Allah and my caliph. (The Author)

[5] *Kamaluddin*, Vol. 2, Pg. 385

prophets gave glad tidings of his reappearance – that if we mention their statements it would prolong the book unnecessarily.

The call (voice) of Nuh reached to the east and the west of the earth and it was one of the miracles of His Eminence – thus it is mentioned in the book, *Zubdatil Tasaaneef* that:

"Qaim (a) also would stand between the *Rukn* and *Maqaam* and call out and say: O my deputies and representatives, and my special assistants, and those whom the Almighty Allah had treasured on the earth for my help before the reappearance, come to me with fervor and devotion. The voice of His Eminence would reach them whether they are in the prayer niche (praying) or on their beds (sleeping); all would hear the call at once. And all of them would reach between *Rukn* and *Maqaam* in a fraction of a moment."

This matter is mentioned in the tradition of Mufaddal quoted from Imam Ja'far Sadiq (a).[1]

Resemblance to Idrees

Idrees (a) is the grandfather of Akhnukh, the father of Nuh (a). The Almighty Allah exalted Idrees to a high degree; it is said that he was raised to the fourth or the sixth heaven.

In *Majmaul Bayan* it is narrated from Mujahid that he said:

"Idrees was taken up to the sky like Isa (a) was taken, while he was alive and not dead."

And others have said:

"His soul was captured between the fourth and the fifth heaven."

This point is narrated from Imam Baqir (a):[2]

The Almighty Allah also took up Qaim to a high position in the sky.

The Almighty Allah carried Idrees on the wings of an angel and enabled him to fly in space, as mentioned by Ali bin Ibrahim Qummi from his father from Muhammad bin Abi Umair from one who had said it for him, that His Eminence, Abu Abdillah Sadiq (a) said:

"Allah, the Mighty and the High became angry at one of the angels and cut off his wings and threw him on an island. Then a long period of time, extent of which is known to Allah alone, passed, and when the Almighty Allah appointed Idrees as a Prophet, that angel came to him and said: O Prophet of Allah! Please pray that the Almighty Allah becomes pleased with me (forgives me) and restores my wings. Idrees replied: All right! So he prayed. The Almighty Allah restored the wings of that angel and forgave him. At that time the angel said to Idrees: 'Do you have a wish?' 'Yes,' replied he, 'I would like you to take me upto the heavens so that I can see the angel of death as I have no life without his remembrance. Thus the angel took him on his wings and soared to the sky till they reached the fourth

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[1] *Biharul Anwar;* Vol. 53, Pg. 7

[2] *Majma al-Bayan,* Vol. 6, Pg. 519

heaven. Suddenly Idrees saw the Angel of death shaking his head in surprise. Idrees said *Salaam* to the Angel of death and asked him: 'Why are you shaking your head?' He replied: 'When the Almighty Allah commanded me to capture your soul between the fourth and the fifth heaven, I asked Him; O Lord, how would that be possible? While the thickness of the fourth heaven is a journey of 500 years. And from the fourth heaven till the third heaven there is a distance of 500 years' travel and the thickness of the third heaven also is 500 years. Every heaven and what is between it is there in the same way, how would this be possible?' Then he captured his soul between the fourth and the fifth heaven. And it is about this that the Almighty Allah said:

"And We raised him high in Heaven."

And that is why he was named as Idrees as he had obtained lessons *(Dars)* from many books."[1]

And it is said that he is alive in the Paradise and this statement is narrated from Ibne Abbas.

The angel, Ruhul Qudus also took Qaim (a) on his wings to the sky. This is mentioned in the traditional report regarding the birth of His Eminence, Qaim, recorded from Hakima in the book of *Kamaluddin*:

"Then Imam Hasan Askari (a) took his son while pigeons were flying over his head. His Eminence called out to one of the pigeons: 'Take him and keep him safe and bring him back to me every forty days.' That pigeon took him and flew up to the sky; the other pigeons also followed him. At that time I heard His Eminence, Abu Muhammad (Imam Askari) say: 'I have entrusted you to the one whom the mother of Moosa entrusted her son.' Narjis wept. His Eminence told her: 'Take it easy, no one will nurse him, except you and he will be returned to you very soon as Moosa was returned to his mother. And it is about this that the Almighty Allah said:

"So We gave him back to his mother that her eye might be refreshed, and that she might not grieve..."[2]

Hakima said: I asked respectfully: 'What bird was that?' He replied: 'It is Ruhul Qudus who is responsible for the Imams. He guards and protects them and trains them in knowledge...'"[3]

Idrees disappeared from among the people when they wanted to kill him – as mentioned in a tradition from Imam Muhammad Baqir (a).

Qaim (a) also disappeared in the same way when the enemies wanted to kill him, as mentioned in the discussion on the cruelty of the enemies upon His Eminence under the Letter [Z].

The occultation of Idrees was so prolonged that his followers had to undergo severe hardships and difficulties. In the same way it is mentioned in *Biharul*

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[1] *Tafseer al-Qummi*, Vol. 2, Pg. 51
[2] Surah Qasas 28:13
[3] *Kamaluddin*, Vol. 2, Pg. 428

Anwar from the Holy Prophet (s) that he said:

"This will continue, so much so, that people will be born in mischief and inequity and they will not know anything but mischief and inequity, so much so that the earth will be full of corruption. No one will be able to say, Allah. Then Allah, the Exalted will send a man from Me and my family. He will fill the earth with justice as those who have been before him will have filled it with injustice."[1]

And it is narrated from Amirul Momineen (a) that he said:

"Indeed the earth would be full of injustice and oppression. So much so that no one would utter the name of Allah except secretly. Then the Almighty Allah would bring a righteous people so that they may fill it with justice and equity just as it would fraught with injustice and oppression."

We have already mentioned the appropriate points under Letter 'F'.

When the occultation of Idrees became prolonged, people joined in repentance and turned to Allah. The Almighty Allah, in turn, made him reappear and removed the distress and hardships of the people.

Qaim is also like that; such that if people were to unite in repenting for their sins and have a firm determination to help and support the Imam, the Almighty Allah would make him reappear. We shall write more on this matter in the eighth section, *Insha Allah*.

When Idrees reappeared, the tyrant king and the people submitted to him.

The Qaim would also be in the same way. That when he reappears, the tyrannical rulers and kings and all the people of the world would surrender to His Eminence and bow down before him. If you desire to study the circumstances of Idrees in more detail you may refer to comprehensive works like the books of *Kamaluddin*, *Biharul Anwar* and *Hayat al-Qulub*. Were we to dwell further on this discussion it would lead us away from our main topic of study. Hence we suffice by this much so that the Almighty Allah may gather us together with His saints on the Judgment Day.

Resemblance to Hud

The actual name of Hud (a) is Aabir, and Nuh had given glad tidings about him.

It is narrated from Imam Sadiq (a) in *Kamaluddin* that he said:

"When the demise of Nuh approached, he summoned his Shias and followers and said: You should know that after me there shall be an occultation when false deities would appear. And indeed Allah, the Mighty and Sublime would bestow victory upon you through my descendant who would be named Hud. He shall be having awe, tranquility and dignity and in his appearance and manners he shall resemble me. During his reappearance, the Almighty Allah would destroy your enemies through a wind. Thus they began to continuously await and anticipate the reappearance and advent of Hud till the period became prolonged and the hearts of most of them hardened. Then Allah, the Mighty and the High sent His

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[1] *Biharul Anwar;* Vol. 51, Pg. 68

Prophet, Hud when they had become despaired and calamities and hardships had surrounded them fully and the enemies were destroyed by a wind sans benefit, a wind that the Almighty Allah has described as follows in the Holy Quran:

"It did not leave aught on which it blew, but it made it like ashes."[1]

After that occultation occurred for him till the advent of Salih (a)."[2]

The advent of Qaim along with his distinctive qualities were also prophesied by his honorable forefathers and they mentioned his occultation and reappearance as parts of them have been mentioned above.

Allah, the Mighty and Sublime destroyed the infidels through Hud (a) and He sent Aqeem on them as the Almighty Allah says:

"When We sent upon them the destructive wind. It did not leave aught on which it blew, but it made it like ashes."[3]

Qaim is also having the same situation that Allah, the Mighty and the High would also destroy some disbelievers through a black windstorm – as mentioned in the lengthy tradition quoted by Mufaddal and it would be further mentioned under the topic of the call of His Eminence, *Insha Allah*.

Resemblance to Salih

Salih went into occultation from his people. After that when he returned to them, a majority of them denied him as mentioned in the book of *Kamaluddin* in the tradition of His Eminence, Abu Abdillah Sadiq (a) that he said:

"Salih (a) remained in occultation from his community for a period of time: The day he disappeared from them he was of middle age, wide belly, elegant body, thick beard, fair complexioned and medium height. When he returned to his people, they did not recognize him from his face. And he found them divided into three groups: A group had denied him and they were not prepared to retract their denial. Another group was of those who had doubts about him. The third group was firm in its faith. So he addressed the group of doubters and said: 'I am Salih.' They denied and chided him and snubbed him saying: 'May Allah become aloof from you, Salih was indeed having a different appearance.' The Imam says: Then Salih went to the deniers and they paid no heed to his words and expressed a deep hatred for him. After that he went to the third group which was a group of faithful believers and told them that he was Salih. They said: 'Please tell us something through which we may not have any doubt about you. We have no doubt that Allah, the Mighty and the High, Who is the Creator can change the appearance of anyone He wants. We had been informed about it and we have researched and studied the signs and portents regarding the reappearance of the Qaim. And it would be correct when he brings the news from the heavens. Salih said: I am that same Salih who brought the she-camel by miracle. They said: You are right. It is the same point we argued on. But tell us what its sign was? Salih

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[1] Surah Zariyat 51:41-42

[2] *Kamaluddin*, Vol. 1, Pg. 135

[3] Surah Zariyat 51:41-42

said: An alternate day was reserved for this she-camel to drink from the stream and alternate for you. We have brought faith on Allah and also believed on whatever you have brought. At that time Allah, the Mighty and the High said:

"Do you know that Salih is sent by his Lord?"[1]

And the believers and people of faith said:

"Surely we are believers in what he has been sent with."[2]

And the arrogant ones – those who doubted him – said:

"Surely we are deniers of what you believe in."[3]

The narrator asked:

Was there among them a scholar and who knew Salih? Imam replied: The Almighty Allah is more equitable that He should leave the earth without a scholar that guides the people to Allah. This community passed seven days in this manner after the reappearance and advent of Salih as they had no recognition of a leader or Imam for themselves. But in spite of this they has something from divine religion and they had remained firm on that. Their beliefs were same. And when Salih reappeared they gathered around him. And there is no doubt that the simile of Qaim (a) is like that of Salih."[4]

Yes, Qaim (a) would also be like Salih. Whatever occurred on Salih would in the same way, letter to letter, exactly happen for him also. In spite of the fact that he would reappear in the form of a young man of less than forty years while he is of advanced age.

The people would also be divided into three groups: People of firm belief, the doubters and the deniers. He would invite the deniers and they would deny him and he would eliminate them, and the people of faith would ask him for signs and he would show them and they would pledge allegiance to him. And there is a tradition on this. Some of it we have mentioned before and some would follow in the coming pages – if the Almighty Allah wills.

Resemblance to Ibrahim

The pregnancy of Ibrahim's mother when she was pregnant with him, was not obvious and his birth was concealed.

It was the same with Qaim (a) and his (mother's) pregnancy and his birth was also concealed.

Ibrahim (a) grew up in a day as much as others grow in a week and his growth every week was as much as others grow in a month and he grew in a month as much as others grow in a year – as narrated from Imam Sadiq (a) –.[5]

Qaim (a) also was such, as mentioned by Hakima (may Allah be pleased with her)

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[1] Surah Araaf 7:75
[2] Surah Araaf 7:75
[3] Surah Araaf 7:76
[4] *Kamaluddin*, Vol. 1, Pg. 136
[5] *Biharul Anwar;* Vol. 12, Pg. 19

in the report quoted from her:

After forty days, I went to the house of Abu Muhammad (a) and suddenly saw that the Master of the Age was walking about the house. I had never seen a face more beautiful than his, nor heard a tongue more eloquent than his. Abu Muhammad (a) said to me, "This is the boy dignified before Allah, the Exalted."

I said to him, "My master, he is forty days old and I see him like this." He said, "My aunt, don't you know that we the congregation of legatees grow in a day as much as others grow in a week, and grow in a week as much as others grow in a year?"[1]

Ibrahim (a) separated himself from the people. Allah, the Mighty and Sublime has quoted him as:

> "And I will withdraw from you and what you call on besides Allah..."[2]

Qaim (a) has also detached himself from the people as discussed in the chapter of Letter ['Ain].

Ibrahim has two occultations.

Qaim is also having two occultations.

When Ibrahim (a) was thrown into the fire (of Nimrod), Jibraeel brought a garment of Paradise for him.

The Qaim also – when he reappears – would also be wearing the same garment. It is reported by Mufaddal in *Kamaluddin* that he quoted Imam Sadiq (a) to have said:

"Do you know what the garment of Yusuf was? 'No,' replied I. He said, "When fire was lit for (burning) Ibrahim (a) Jibraeel brought a garment of Paradise for him and dressed him in it. That garment protected him from heat and cold and when his death approached, he made it into an arm band and tied it to Ishaq; Ishaq in turn tied it to Yaqoob and when Yusuf was born Yaqoob tied it on him. And it was tied to his arm till those circumstances befell him. Thus when Yusuf removed it from the arm band in Egypt, Yaqoob perceived its fragrance and it is about the same thing that Allah quotes him saying:

> "Most surely I perceive the fragrance of Yusuf, unless you pronounce me to be weak in judgment."[3]

It is the same garment that had come down from Paradise."

I said: May I be sacrificed on you, whom did this garment reach after him? He replied, "To the one deserving of it. And the garment is with our Qaim, when he would reappear. Then he said: All knowledge or things inherited by every prophet have reached to Muhammad (s)."[4]

I say: This tradition is not contradicting the one quoted by the notable scholar,

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[1] *Biharul Anwar;* Vol. 51, Pg. 27
[2] Surah Maryam 19:48
[3] Surah Yusuf 12:94
[4] *Kamaluddin,* Vol. 1, Pg. 142

Allamah Majlisi in his book, *Biharul Anwar* from Nomani. The tradition is as follows: from his own chain of narrators, from Yaqoob bin Shuaib from His Eminence, Abu Abdillah Sadiq (a) that he said:

"Shall I show you the garment, wearing which the Qaim would reappear?" "Yes," said I (the narrator). So His Eminence asked for a garment and opened it and out of it came a canvas garment. And he spread it. I saw that the left sleeve was smeared with blood. Then he said, "It is the same garment that the Holy Prophet (s) wore when his teeth were injured. And His Eminence, Qaim would put on the same garment and reappear." I kissed that blood and put it on my face. After that His Eminence folded it and took it away.[1]

There is a possibility that he may be wearing both these garments at some time; perhaps he would be having the garment of Ibrahim (a) with him, tied to his arm or one like that. Because in the first tradition it is not clearly mentioned that His Eminence would be dressed up in it.

And Allah knows best.

Ibrahim (a): He constructed the Holy Kaaba and fixed the Black Stone in its place. Allah, the Mighty and Sublime says:

> "And when Ibrahim and Ismail raised the foundations of the House: Our Lord! accept from us; surely Thou art the Hearing, the Knowing..."[2]

In *Tafseer Burhan* and other books it is reported from Uqbah bin Basheer from either Imam Muhammad Baqir (a) or Imam Ja'far Sadiq (a) that he said:

"Allah, the Mighty and Sublime commanded Ibrahim (a) to build the Kaaba and to raise its foundations so that it becomes a place of worship for people. So Ibrahim and Ismail every day constructed equal to one *'Saaq'* (leg) till they reached the place of the Black Stone. His Eminence, Baqir (a) said: Here Mt. Abu Qubais called out to them that it was holding something as trust for them. At that time it gave the Back Stone to Ibrahim and His Eminence fixed it in its proper place."[3]

Qaim (a) also is having something like that. It is mentioned in *Biharul Anwar* that His Eminence, Abu Abdillah Sadiq (a) said:

"When Qaim (a) reappears, he would raze the Masjidul Haraam till he reaches its foundations and he would return the place of Ibrahim to its original location..."[4]

In *Kharaij* it is narrated from Abul Qasim Ja'far bin Muhammad Quluwahy that he said:

In the year 337 I had the honor of performing the Hajj and enroute to it reached Baghdad. That year by the destruction of Qaramtians, they had returned Hajar al-Aswad to its prior place. Most of my efforts were aimed to find someone who would fix that stone in its original spot. Because I had learnt from books that

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[1] *Biharul Anwar;* Vol. 52, Pg. 355, *Ghaibat Nomani,* Pg. 128

[2] Surah Baqarah 2:127

[3] *Al-Burhan,* Vol. 1, Pg. 153

[4] *Biharul Anwar;* Vol. 52, Pg. 338

except for the Divine Proof of the time no one can fix it in its original spot. As was seen during the time of Hajjaj when Imam Zainul Abideen (a) placed it in its original spot. But I fell severely ill and began to fear for myself, and in that condition I was not able to continue my journey. Then I learnt that Ibne Hisham was traveling to Mecca. Therefore I wrote a letter, sealed it and entrusted it to him. In that letter I had asked about the span of my life, that whether I was destined to die during this illness or not. And I told Ibne Hisham: My endeavor is that this letter should reach into the hands of one who fixes the Hajar al-Aswad. And for this job I have summoned you.

Ibne Hisham says: When I reached Mecca and came to the place where Hajar al-Aswad was supposed to be fixed, I gave an amount of cash to the caretakers of the Haram to allow me to remain there at that fixed time. I took up a location from where I could see who fixes that stone. I told the guards to remain with me so that they may take me away from the crowd. I saw that everyone was trying to fix the stone but none was able to do so and it used to fall down. Then a young man of wheat complexion and an elegant appearance approached; he took the stone and placed it in the proper spot. It became so well fixed that I imagined it must not have been so even in the beginning. Clamor arose from the people due to that and that young man headed towards the exit. I rose from where I was sitting and went after him. I pushed people to right and left and they thought I had gone insane. People were making way for him and I did not let him get out of my sight till he separated from the people. I was walking very fast and he moved calmly and with composure. When he reached a place where none could see him except me, he turned to me and said: Give me that which you are carrying. I presented the letter to him. Without looking at it he said: Tell him that there is no danger for him in this illness and the death from which he is helpless would come after thirty years. Tears filled up my eyes and I could not even move. He left me in my condition and went away.

Abul Qasim says: This incident was related to me by Ibne Hisham.

The narrator adds: Thirty years after that mysterious incident Abul Qasim fell ill. So he gathered his affairs, wrote down his will and he made exceptional efforts in this regard. They asked him: What fear is that? We expect that the Almighty Allah would again give you good health. He replied: This is the year about which I was warned. He passed away in that illness. May Allah have mercy on him.[1]

The Almighty Allah saved Ibrahim (a) from the fire. Allah, the Mighty and Sublime says in His book:

> "We said: O fire! be a comfort and peace to Ibrahim..."[2]

Qaim (a) would also have a similar situation. As mentioned in some books it is reported by Muhammad bin Zaid Kufi from Imam Sadiq (a) that he said:

"When Qaim (a) reappears a man from Isfahan would approach him and ask him

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[1] *Kharaij*, Chapter 13

[2] Surah Anbiya 21:69

to show the miracle of His Eminence, Ibrahim, the Friend of Allah. So the Imam would order the preparation of a huge fire and he would recite the following verse:

"Therefore glory be to Him in Whose hand is the kingdom of all things, and to Him you shall be brought back."[1]

After that he would enter the fire and then he would come out of it safe and sound. That accursed man who had demanded this miracle would deny it and say: This is sorcery. Then His Eminence would command the fire and it would catch hold of that man and burn him up. And he would say: This is the punishment of one who denies the Master of the time and the Proof of the Beneficent.

Ibrahim (a) would call the people towards the Almighty Allah. The Holy Quran says:

"And proclaim among men the Pilgrimage..."[2]

It is mentioned in *Tafseer Burhan* that His Eminence, Abu Ja'far Baqir (a) said:

"Ibrahim called out among the people for Hajj and said: O people, I am Ibrahim, the Friend of Allah; the Almighty Allah commands you to perform the Hajj of this House, so you all perform the Hajj. One who goes for Hajj – till the day of *Qiyamat* – has obeyed Ibrahim."[3]

Qaim (a) would also invite the people to Allah, as mentioned under the chapter of Letter 'D' and more points shall be presented in the coming pages.

RESEMBLANCE TO ISMAIL

The Almighty Allah gave glad tidings of the birth of Ismail (a) and He says:

"So We gave him the good news of a boy, possessing forbearance."[4]

The Almighty Allah has also prophesied the birth and advent of Qaim (a) as we mentioned in Part Three. And in the same way the Holy Prophet (s) and the Infallible Imams (a) have also given glad tidings about them. That which additionally proves this matter is that which is mentioned in the books *Tabsiratul Wali* and *Biharul Anwar* from Ismail bin Ali Naubakhti (r.a.) that he said:

When Imam Hasan Askari (a) was in his fatal illness I was present with him. He summoned his servant, Aqeed, who was a Nubian black. Prior to this he was in the employ of Imam Ali Naqi (a). It was he that had brought up Imam Hasan Askari (a). Imam (a) told him: "O Aqeed, boil for me some mastic water." Aqeed obeyed and after the water was procured, Saiqal, the mother of Imam-e-Zamana (aj) brought it to His Eminence.

His Eminence took hold of the vessel but his hands shook so much that the bowl clattered against his teeth. The Imam let go of the vessel and said to Aqeed: "Go inside the house where you will find a boy in prostration. Bring him to me."

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[1] Surah Yasin 36:83
[2] Surah Hajj 22:27
[3] *Al-Burhan*, Vol. 1, Pg. 154, *Kafi*, Vol. 4, Pg. 205
[4] Surah Saffat 37:101

Abu Sahl says: Aqeed said: When I went inside to bring that boy I saw that the boy was in a prostration and he had raised his index finger to the sky. I saluted him. He shortened his Prayer. I said respectfully: "The master has called you." At that moment his mother arrived and taking his hand brought him to his father.

Abu Sahl says: When the boy came to His Eminence, he saluted him. I saw that his face was glowing like a pearl, he had short hair and wide teeth. When the eyes of Imam Hasan Askari (a) fell upon him he wept and said: "O master of my family, give me this water so that I may proceed to my Lord." The young master complied and taking up the bowl of mastic water brought it to the lips of his father so that he may drink it. Then Imam Hasan Askari (a) said: "Prepare me for the ritual prayer." That child kept a towel before the Imam and made ablution for him by washing his face and hands in turn. Then he did *Masah* of his head and both feet. The Imam said: "O my son, I give you glad tidings that you are the Master of the Time and the Proof of Allah on the face of the earth. You are my son and successor. You are born from me and you are M-H-M-D the son of Hasan son of Ali son of Muhammad son of Ali son of Moosa son of Ja'far son of Muhammad son of Ali son of Husain son of Ali Ibne Abi Talib (a) and you are from the progeny of the Holy Prophet (s) and the last of the Purified Imams (a). And the Messenger of Allah (s) gave glad tidings about you and informed about your name and patronymic. This was told me by my father from his purified forefathers – blessings of Allah be on Ahle Bayt. Indeed our Lord alone is worthy of praise and glorification."

Imam Hasan bin Ali Askari (a) spoke these sentences and passed away at that very moment.[1]

I say: His Eminence passed away due to the effect of poison on the 8th of Rabi I, year 260 A.H. and at that time his age was barely 28 years, may Allah bless him.

Ismail (a) – the spring of Zam Zam burst forth for him.

For Qaim (a) also a spring of water would burst forth from a hard stone – as would be explained in the discussion of resemblance to Prophet Moosa (a) – and water also had sprung many times for that respected personality, as mentioned in *Biharul Anwar* quoting from the book of *Tanbiyatul Khaatir* that Sayyid Ajal Ali son of Ibrahim Areezi Alawi Husaini reports from Ali son of Ali son of Numa that he said:

Hasan bin Ali bin Hamza Aqsasi related this incident in the house of Shareef Ali bin Ja'far bin Ali Madaini Alawi that there was a short-stature Shaykh in Kufa who was well known for his piety, he liked sight-seeing, was an ardent worshipper and preferred seclusion. And he was always in pursuit of historical information and traditional reports.

One day it so happened that I was in the gathering of my father when this gentleman arrived and began to converse with my father and the latter was listening to him intently.

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[1] *Biharul Anwar;* Vol. 52, Pg. 16

The senior gentleman said: One night I was in Masjid Jofa, which is an ancient Masjid on the outskirts of Kufa. Half the night had passed and I was engrossed in secluded prayers when suddenly three persons entered the Masjid. When they reached the center of the courtyard, one of them squatted and began to move the soil to the right and the left. A spring of water appeared and water gushed out of it.

He performed the ritual ablution with this water and gestured to the other two persons and they also performed the ablution. Then he stood in the front and the other two stood behind him to pray. I also went and stood at the back and recited the prayers with them.

Since I was astonished at the erupting of the spring, when the prayer was concluded I asked the man to my right: Who is that gentleman? He told me: He is the Master of the Affair, son of Imam Hasan Askari (a). So I went forward and kissed the blessed hands of His Eminence and asked very respectfully: O son of Allah's Messenger (s), what is your opinion about Shareef Umar, son of Hamza? Is he on the right religion? He replied: No, but it is possible he may come to the right path. However it is sure that he would not die without seeing me.

The narrator says: We wrote down this interesting tradition, and some time passed after this incident till Shareef Umar bin Hamza expired and it was not heard that he had seen Imam-e-Zamana (a). One day I met that old gentleman at a place and reminded him about that incident and asked: Did you not say that Shareef would see Imam-e-Zamana (a) before his death? The aged gentleman replied: How do you know that he did not meet His Eminence? After that, one day I met Shareef Abul Manaqib son of Shareef Umar son of Hamza and discussed about his father with him.

Shareef Abul Manaqib said: One night I was with my father when he was in his terminal illness. It was the last part of the night. The physical strength of my father was sapped and his voice had become feeble. All the doors of the house were shut when suddenly a man came to us and I was overwhelmed by his awe. We were so astonished that we didn't even ask him how he managed to enter the house when all the doors were closed and what the purpose of his visit was. That gentleman sat besides my father spoke softly to him and my father wept. Then he arose and went away. And when he went out of our sight my father shook terribly and asked me to make him sit up. I helped him to sit up. He opened his eyes and asked: Where is that gentleman who was sitting near me? I replied that he had left. He said: Go after him. I went after him but could not find him again as all the doors were closed. I returned to my father and related the matter to him. Then I asked him who that gentleman was. He said: He is the Master of the Affair (a). After that his illness intensified again and he became unconscious.[1]

I say: In the chapter of Letter [Z] we have discussed the relevant points, which may be referred.

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[1] *Biharul Anwar;* Vol. 52, Pg. 55

Ismail (a) used to graze sheep.

Qaim (a) also would have the same program. In the tradition of Mufaddal it is narrated from Imam Ja'far Sadiq (a) that he said:

"And by Allah, O Mufaddal, as if I can see him entering Mecca wearing the dress of the Holy Prophet (s) and donning a yellow turban and shoes of Prophet, holding the staff of His Eminence, driving some emaciated goats; and he would walk in this manner till he reaches the Holy Kaaba. At that time there would be no one who could recognize him, he shall appear as a young man."[1]

Ismail (a) was submissive to the command of the Almighty. He said:

> "He said: O my father! do what you are commanded; if Allah please, you will find me of the patient ones."[2]

Qaim (a) is also submissive to Divine orders.

Resemblance to Ishaq

Ishaq (a): the Almighty Allah gave the glad tidings of his birth to Sarah when she had lost all hope of having a child. Allah, the Mighty and Sublime says:

> "And his wife was standing (by), so she laughed, then We gave her the good news of Ishaq and after Ishaq of (a son's son) Yaqoob. She said: O wonder! shall I bear a son when I am an extremely old woman and this my husband an extremely old man? Most surely this is a wonderful thing."[3]

Qaim (a) is also such that when people became despaired that he would be born, they were given the glad news of his birth. As mentioned in *Kharaij* quoting from Isa bin ash-Shaykh (or Masih) that he said:

Imam Hasan Askari (a) came to us in the prison. I was cognizant of his rights (considered him my Imam). He told me: You are aged 65 years, one month and two days.

I had a prayer book with me on which my date of birth was written. When I referred to it I saw that what the Imam had said was right. Then he asked: Do you have children? 'No,' I replied. He raised up his hands in prayer and said: O Allah, bestow him a son who may become his support as a son is a very good support. Then he recited the following couplets to illustrate his point:

> Whoever has an arm will take back his usurped rights
>
> Indeed, disgraced is one who does not have an arm.

I asked His Eminence: Do you have a son?

He replied: Yes, by Allah, I would have a son who would fill up the earth with justice and equity; however, presently I am not having a son. Then he continued his recitation of couplets:

> Perhaps that day arrives when you will see my son besides me like a lion cub.

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[1] *Biharul Anwar;* Vol. 6, Pg. 53

[2] Surah Saffat 37:102

[3] Surah Hud 11:71-72

Thus indeed, before the Teem give birth to many children for a long period of time he was alone among the people.[1]

Resemblance to Lut

Lut (a): Angels came down to render him assistance.

"They said: O Lut! we are the messengers of your Lord; they shall by no means reach you…"[2]

Qaim (a) is also such: That angels would come down for his assistance. We have already discussed this matter in the previous pages. And it is mentioned in the report of the maidservant of His Eminence, Abu Muhammad [Imam Hasan Askari (a)] that:

"When the Sayyid was born I saw a light from His Eminence that reached upto the horizon and I also saw white birds that came down from the sky and rubbed their feathers on his head, face and all the parts of his body, then they flew away. And when I reported this to His Eminence, Abi Muhammad, he smiled and said: They were angels and they had come down for this baby and they shall be his helpers when he reappears."[3]

In the discussion of the strength of believers...we have already mentioned the relevant points.

Also the resemblance of His Eminence, Qaim with Lut is that Lut (a) went out from the city of transgressors; His Eminence, Qaim (a) also in the same way left the countries of transgressing people.

Resemblance to Yaqoob

Yaqoob (a): The Almighty Allah, after a long time, brought his dispersed affairs together and removed his distress. Qaim (a) is also such that the Almighty Allah would solve his problems and remove his distress after a long time. Yaqoob (a) wept so much for Yusuf (a) that his pupils became white with blindness.[4]

Qaim (a) weeps intensely for his great grandfather, Husain (a) and in *Ziarat* Nahiya he says:

"And I weep on you blood instead of tears."[5]

Yaqoob (a) was in anticipation of reappearance and he said:

"O my sons! Go and inquire respecting Yusuf and his brother, and despair not of Allah's mercy; surely none despairs of Allah's mercy except the unbelieving people."[6]

Qaim (a) is also waiting for the reappearance as proved by the traditional reports regarding this matter.

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[1] *Kharaij*, Pg. 72
[2] Surah Hud 11:81
[3] *Kamaluddin*, Vol. 2, Pg. 431
[4] Surah Yusuf 12:84
[5] *Biharul Anwar;* Vol. 101, Pg. 320
[6] Surah Yusuf 12:87

Resemblance to Yusuf

Yusuf (a) was the most handsome person of his time.

Qaim (a) would also be the most handsome person of his time as mentioned in the discussion about the elegance of His Eminence.

Yusuf (a) disappeared for a long time while he walked among them and recognized them but they did not recognize him.[1]

Qaim (a) also disappeared from the sight of the people in such a way that he walks among them and recognizes them but they do not recognize him as we have mentioned in the discussion of the Ghaibat of His Eminence in the chapter of the Letter 'Gh'.

The Almighty Allah reformed the affairs of Yusuf (a) overnight when the king of Egypt saw that dream.

The Almighty Allah would also improve the affairs of Qaim (a) overnight. Thus on that single night He would gather the companions of His Eminence from far off lands.

Shaykh Sadooq has narrated in *Kamaluddin* from His Eminence, Abu Ja'far Baqir (a) that he said:

"In the Master of this affair there is a resemblance to Yusuf (a) and it is that Allah, the Mighty and Sublime would improve and reform his affairs overnight."[2]

It is narrated from the Holy Prophet (s) that he said:

"Mahdi is from us, Ahle Bayt. The Almighty Allah would improve and reform his affairs overnight."[3]

Yusuf (a) was distressed by being imprisoned and he said as follows:

> "He said: My Lord! the prison house is dearer to me than that to which they invite me…"[4]

In the same way Qaim (a) has also the same situation as mentioned in the tradition of His Eminence, Abu Ja'far Baqir (a):

"In the Master of this affair there is a resemblance to Moosa, a resemblance to Isa, a resemblance to Yusuf and a resemblance to Muhammad (s)" – till he said – "and as for the resemblance to Yusuf, it is the prison and occultation..."[5]

I say: O ardent follower of the family of infallibility, take lesson from these statements and imagine the distress and hardship of your *Maula;* that the world, in spite of its vastness and the earth in spite of its extent is a prison for him in such a way that he is not secure from the oppression and opposition of the enemies. We pray to the Almighty Allah to hasten his reappearance and ease his advent.

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[1] Surah Yusuf 12:88
[2] *Kamaluddin,* Vol. 1, Pg. 329
[3] *Biharul Anwar;* Vol. 52, Pg. 280
[4] Surah Yusuf 12:33
[5] *Kamaluddin,* Vol. 1, Pg. 329

Yusuf (a) remained in the prison for some years.

Qaim (a); if only we could know how long he would have to remain in the prison of occultation and when he would come out of it!

Yusuf (a) had gone into occultation from the general public as well as his near and dear ones and he remained hidden from his brothers and his disappearance was very tough upon his father, Yaqoob, in spite of the fact that there was not much distance between him and his followers, as mentioned in traditions.

Qaim (a) also – as mentioned in other traditions – is like that. In *Kamaluddin* it is narrated from His Eminence, Imam Baqir (a) in the discussion of the resemblance to some prophets as follows:

"And as for his resemblance to Yusuf bin Yaqoob (a), it is occultation from his near and near ones as well as from the general populace and being hidden from his brothers; and the concealment of his affair from his father, Prophet Yaqoob (a). in spite of the fact that the distance between His Eminence and his father, family and followers..."[1]

I say: There are a large number of reports that prove that His Eminence is with us and is aware of our affairs. Some of these traditional reports would be mentioned in this book, if Allah the Almighty wills.

Resemblance to Khizr

The subject of Khizr (a), that Allah prolonged his lifespan is having unanimity among the Shias and the Sunnis and a large number of traditions prove this. One such report is as follows:

In *Biharul Anwar* it is quoted from *Manaqib* from Dawood Riqqi that he said:

"Two of my brothers decided to travel for performing *Ziarat*. One of them was overwhelmed by thirst so much that he fell down from his mount and the other one also fell on his hands. But he got up from his place and recited the prayer and sought the help of Almighty Allah, the Holy Prophet (s), Amirul Momineen (a) and the Imams (a). He uttered their names one by one till he came to the name of Ja'far bin Muhammad (a), and he began to beseech and call out for His Eminence. Suddenly he decried a man standing besides him and asking: 'What's the problem?' He related his circumstances to that gentleman. That person gave him a piece of wood and said: 'Keep it between his (fellow traveler's) lips.' He complied with this and once he saw him open his eyes and sit up without feeling any thirst. They continued their journey and performed the *Ziarat* of the holy tomb.

And when they returned towards Kufa the one who had supplicated, traveled to Medina and went to Imam Sadiq (a). His Eminence asked: 'Sit down, how is your brother? Where is that (piece of) wood?' I politely replied: 'O master, when my brother fell down in that condition I was extremely distraught and when the Almighty Allah returned his soul, due to being overjoyed I forgot the (piece of)

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[1] *Kamaluddin*, Vol. 1, Pg. 327

wood.' His Eminence, Sadiq (a) said: 'When you were depressed by the condition of your brother, my brother, Khizr came to me. I sent you the piece of Tooba tree wood with him.' After that His Eminence turned to his servant and said: 'Go and bring that container.' The servant went and brought it. His Eminence opened it and that same piece of wood came out. He showed it to that person who recognized it. Then the Imam returned it to its place."[1]

Qaim (a) is also such that the Almighty Allah gave him a long lifespan. Rather some traditions inform us that the wisdom behind the prolongation of Khizr's life is that it should be a proof for the longevity of Qaim (a). Shaykh Sadooq (q.s.) has mentioned a lengthy tradition in his book, *Kamaluddin* that we shall bring in Part Eighth, *Insha Allah*. In that report Imam Ja'far Sadiq (a) says:

"And as for the Righteous Servant, Khizr (a); the Almighty Allah bestowed him with a long lifespan not due to the fact that He had made him a Prophet, or because a book was revealed to him, nor that he brought a new *Shariat* nullifying the previous one, nor that He made him an Imam and required the people to follow him, nor because his obedience was compulsory. Rather it was because it was there in the knowledge of Allah, the Blessed and the High, that during occultation the age of Qaim (a) would be prolonged to an extent that people would not believe it, and they would deny a long age, He prolonged the age of the Righteous Servant, Khizr (a) without any justification, except that it should be a basis for proving the age of Qaim (a) so that the arguments and proofs of the opponents may be invalidated and that people may not have any argument against the Almighty Allah."[2]

Also in the book of *Kamaluddin* it is narrated from Imam Ja'far Sadiq (a) that he said:

"Khizr (a) drank from the nectar of life. Thus he is alive and will not die till the bugle is blown. Indeed he comes to us and he greets us by *Salaam*. His voice is audible but he could not be seen. And he is present wherever his name is mentioned. Thus whomsoever of you mentions him, must say *Salaam* to him. Every year he is present in the ceremonies of Hajj. He performs all the rituals and he camps at Arafat; says Amen to the prayers of believers. And the Almighty Allah changes the loneliness of our Qaim (a) during his occultation into his companionship and removes his solitude through him (Khizr)."[3]

The name of His Eminence, Khizr is 'Baliya' and other names are also mentioned. The reason of his being named thus is that – as Shaykh Sadooq mentioned – he never sits on dry wood except that it turns green and it is also said that whenever he prays, his surroundings turn green.[4] And it is said that once he was on a white land and he moved once and became green.

The Arabic word 'Khzr' is pronounced in three ways: 'Khazr', 'Khizr' and 'Khazir."

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[1] *Biharul Anwar;* Vol. 47, Pg. 138
[2] *Kamaluddin,* Vol. 2, Pg. 357
[3] *Kamaluddin,* Vol. 2, Pg. 390
[4] *Kamaluddin,* Vol. 2, Pg. 391

It is mentioned in *An-Najmus Thaqib* that to whichever land Qaim (a) comes, it would become green and vegetated and water would flow from it. And when he departs from there, the water would recede and the land will return to its prior condition.[1]

I say: This report has other testimonies also but we refrain from presenting them as it would prolong the discussion to no profit.

The Almighty Allah has bestowed His Eminence, Khizr (a) with the power to assume any form as Ali bin Ibrahim, in his *Tafseer*, has related from Imam Ja'far Sadiq (a).[2]

The Almighty Allah has bestowed the same power to Qaim (a). There are numerous traditions and incidents that illustrate this point, some of which we have presented in this book.

Khizr (a) has the ability to know the unseen as he said in his conversation with Prophet Moosa (a):

> "He said: Surely you cannot have patience with me: And how can you have patience in that of which you have not got a comprehensive knowledge?"[3]

Qaim (a) also has the ability to know the unseen as mentioned in the discussion about the knowledge and wisdom of His Eminence.

Khizr (a) did not reveal the wisdom behind his actions till after he revealed himself.

Qaim (a) is also such that the cause of his occultation will not be revealed till after the reappearance, as we discussed about it in the topic of Ghaibat (occultation) in the chapter of Letter 'Gh'.

Khizr (a) participates in the Hajj ceremonies every year and performs all the rituals.

Qaim (a) also participates in the Hajj ceremonies every year and performs all the rituals.

This was already mentioned in the discussion about the Hajj of His Eminence. Here we would like to relate a very interesting incident as it is having many benefits.

In the book, *Kamaluddin*, Shaykh Sadooq has narrated through his own chain of narrators from Abu Nuaym Ansari and Allamah Majlisi has also quoted in his *Biharul Anwar* from *Ghaibat* of Shaykh Ajal Muhammad bin al-Hasan Tusi through his own chain of narrators from Ahmad bin Muhammad Ansari that he said:

Along with us was also a group of Umrah pilgrims. Among them were Mahmoodi, Allaan Kulaini, Abu Haitham, Abu Ja'far Ahwaal Hamadani, Muhammad bin Qasim Alawi comprising 30 persons. Except for Muhammad bin Qasim Alawi

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[1] *An-Najmus Thaqib*, Pg. 84
[2] *Tafseer al-Qummi*, Pg. 404
[3] Surah Kahf 18:67-68

Aqiqi none of them was sincere. It was the 6th of Zilhajj of the year 293 A.H. a young man approached us wearing *Ihraam* dress and carrying his slippers in his hands. He came among us and due to his awe and majesty we stood up and greeted him with *Salaam*. He glanced to the left and right and sat down among us. He asked: 'Do you know what His Eminence, Imam Ja'far Sadiq (a) used to say in his supplication?' We asked: 'What did he recite?' He said: 'He used to say:

O Allah, indeed I ask You by Your name due to which the sky and the earth stand, and by which it is possible to distinguish between right and wrong. Due to which different and separated people come together and by which there develops differences and dispersion in cohesive groups; and through which are calculated the number of sand particles in the desert, the weight of the mountains and the measure of water in the oceans. Bless Muhammad and the Progeny of Muhammad and widen and ease all my affairs for me.'

Then the handsome youth stood up and we also followed by way of respect. He began to perform the circumambulation *(Tawaf)*. As a result of his awe we forgot to ask him who he was. The next day at the same time he completed the *Tawaf* and came to us and sat down among us in the same way. Then he glanced to the right and left and asked: 'Do you what supplication Amirul Momineen used to recite after the obligatory prayers?' We asked: 'What did he recite?' He said: 'He used to recite as follows:

O Allah it is towards You that voices are raised. Supplications are addressed to You alone. Before You only are cheeks placed in submission. Humility and lowliness is shown to You. Your command is honored in all the matters. O the best of those who are beseeched and One Who is better than all those who bestow. O the true one, O the forgiving one. O one who never breaks His promise. O one who also commands to ask from Him and also promises the fulfillment of supplications. O one who has said: 'Call upon Me, I will answer you.' O one who said: 'And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me, that they may walk in the right way.' O one who said: Say: 'O my servants! Who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the Merciful.'

Then he looked to the right and the left and asked: 'Do you know what Amirul Momineen used to recite in the prostration of thankfulness *(Sajdah Shukr)?* 'Please tell us what he used to say,' we replied. He said: 'He used to say:

The weeping of those who weep does not increase anything except Your generosity and kindness. O one who has the treasures of the heavens and the earth. O one whose mercy is widespread. My sins cannot restrain Your favors from reaching me for which I pray to You. Regarding my affairs, do what befits You. You are powerful over every type of punishment and You have complete right upon all of them. I have no argument to support my case in Your court and neither have I an opportunity to present excuse. I present my sins to You and I confess of having committed them so that You may forgive them and You are the

best of those who know. I dissociate myself of all the sins that I have committed and all the mistakes I made and all the evils deeds I have performed. O my Lord, forgive me and have mercy on me and overlook all that You know, for You are the most powerful and kind.'

After that the young man arose and began to circle the Kaaba. We all also rose up to pay respect. The next day he again came to us at the same time and like the previous day we welcomed and greeted him. He sat down in our company and glanced at the right and left. Then he said: 'Ali bin al-Husain, Chief of those who prostrate (Sayyid us-Saajideen) used to recite this at this place in prostration (so saying he pointed to the Black Stone):

'Your slave is at Your threshold, Your destitute is at Your door, You are asked for those things over which none except You have power.'[1]

Then he looked to the right and the left and glanced at Muhammad bin al-Qasim Alawi from among us and said: 'O Muhammad bin al-Qasim, you are, *Insha Allah* on the right path.'

Then he arose and entered the circling of the Kaaba. There was none among us that had not learnt by heart the supplications he had recited, but we forgot to ask him about himself everyday.

Mahmoodi asked us: 'Do you know this man?' 'No,' we replied. He said: 'By Allah, he is the Master of your time.' We asked: 'How do you know, O Abu Ali?' He said: 'I prayed to my Lord for seven years to let me have the glimpse of the Master of the Age.'

Then he said: 'Seven years ago that same gentleman was reciting the supplication of *Isha* in Arafat. I asked him: 'Who are you?' He replied: 'I am a human being.' I asked: 'From which race of human beings?' He said: 'From the Arabs.'

Then I asked: 'From which Arab clan?' He said: 'From the most noble and high clan.' I asked: 'Which is that?' He replied: 'Banu Hashim.' I asked: 'From which branch of Banu Hashim?' He said: 'That which is the highest in giving counsel and worthy of praise in its loftiness.' I asked: 'From which of these persons?' He said: 'From those who split the heads, fed the poor and prayed in the dead of the night when the people slept.'

I said to myself that he was an Alawite and I was inclined to the Alawites. Then he disappeared. I don't know whether he went to the sky or into the earth. I asked those who were around him whether they knew that Alawite gentleman. 'Yes,' they replied, 'He comes with us every year on foot to perform the Hajj.' I told them that I didn't see his footprints. Then I went towards Muzdalifah in a condition of grief and sorrow. That same night I saw the Holy Prophet (s) in dream. He said: 'O Mahmoodi, you have seen what you desired.' I said: 'My master, who was he?' He replied: 'The one you saw during *Isha* was the Master of the Time.'

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[1] The supplication in *Kamaluddin* is as follows: Your basest servant is present in your court, your poor one is at your door. I ask you for that which none can give except you.

Thus when we heard this from him we became angry at him, why he did not inform us about it. He said that during the conversation he had forgotten about it."[1]

I say: There are minor differences in the wordings of the tradition mentioned by Shaykh Sadooq in *Kamaluddin* and that quoted by Allamah Majlisi in *Biharul Anwar* from *Ghaibat* of Shaykh Tusi. But it makes no difference to the general meaning and thus we have brought them together by the grace of Allah.

Resemblance to Ilyas

Like Khizr (a) the Almighty Allah also prolonged the lifespan of Ilyas (a).

In the same way the Almighty Allah has also prolonged the age of Qaim (a).

Again like Khizr (a), Ilyas (a) also goes for Hajj every year and they all meet over there. That which proves this matter is the text mentioned in *Tafseer Imam Hasan Askari (a):*

The Holy Prophet (s) said to Zaid bin Arqam: If you want their (disbelievers' and hypocrites') mischief not to reach you and their deception not to affect you, recite the following every morning:

'I seek the refuge of Allah from the accursed Satan.'

The Almighty Allah would certainly protect you from their mischief as they are satans (as some of them inspire others).

And if you want that Allah may protect you from drowning, burning and theft, you must recite this every morning:

In the Name of Allah. No evil harms except what Allah willed. In the name of Allah, as Allah willed. No good proceeds except as Allah willed. In the name of Allah, as Allah willed. There are no bounties but all are from Allah. In the name of Allah, as Allah willed. There is no strength and might except by Allah the High and the Mighty. In the name of Allah, as Allah willed. And may Allah bless Muhammad and his Purified and chaste progeny.

One who recites this three times every morning will remain safe from drowning, burning and theft and one who recites these words three times in the night will remain safe all night from drowning, burning and theft. And Khizr and Ilyas meet each other in the Hajj ceremonies every year; and when they part, they do so reciting these words. And it is the sign of my Shias and by these words my enemies separate from my friends during the advent of their Qaim.[2]

Qaim (a) also goes for the Hajj every year – as was mentioned in the topic of his resemblance to Khizr – and in the fifth section more relevant points would be discussed, if Allah, the High, wills.

Ilyas (a) fled from his people and disappeared from their sight when they wanted to kill him. Qaim (a) also fled from his community and has gone out of the sight of the people when they wanted to kill His Eminence.

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[1] *Kamaluddin,* Vol. 2, Pg. 470, *Biharul Anwar;* Vol. 52, Pg. 9

[2] *Tafseer al-Askari,* Pg. 5

Ilyas (a) was in occultation for seven years.

We don't know what would be the duration of the occultation of Qaim (a).

Ilyas (a) resided in the mountain with great difficulty.[1]

According to the tradition of Ali Ibne Mahziyar quoted in *Kamaluddin*, *Biharul Anwar* and *Tabsiratul Wali* and other books, Qaim (a) said:

"My father, Abu Muhammad (a) enjoined me not remain in the neighborhood of the people with whom the Almighty Allah is wrathful and whom He cursed. And for whom there is disgrace and humiliation in the world and the hereafter and there is a painful chastisement for them. And he ordered me not to live except in difficult mountains and from the countries except in lowlands, and the Almighty Allah is your master, he explained *Taqayyah* and told me to observe it, thus I am in *Taqayyah* till the time I am permitted to reappear."

I (the narrator) asked: "O my master, when would that be?" He replied: "When there develops a distance and separation between you and the way of Kaaba. And the Sun and the Moon come together and the planets and stars surround them."[2]

Ilyas (a) was such that the Almighty Allah, through his *Dua* revived Prophet Yunus (a) fourteen days after he died in his childhood as mentioned in traditions.[3]

Through the blessings of Qaim (a) also the Almighty Allah would enliven numerous dead people, years after their death. Among them would be: The People of the Cave, twenty-five persons from the community of Moosa – who judged with justice and equity – and Yusha bin Noon, the successor of His Eminence, Moosa, the Believer of the community of Firon, Salman Farsi, Abu Dujana Ansari and Malik Ashtar, as mentioned in the tradition of Imam Sadiq (a) in *Biharul Anwar* and other books.[4] And if Allah wills, we shall mention the relevant points in the chapter of Letter 'N'. It would also be explained that Ilyas (a) is also among the companions of His Eminence, Qaim (a).

The Almighty Allah took up Ilyas (a) to the heavens as mentioned in the tradition reported by Ibne Abbas: the Almighty Allah also took up Qaim (a) to the heavens as mentioned under the topic of resemblance of His Eminence with Idrees.

It is said that Ilyas (a) comes for the help of afflicted ones and he guides the ones distressed by losing their way in the deserts and wilderness and Khizr helps them in the islands of the oceans. These points are mentioned by Allamah Majlisi (r.a.) in *Hayatul Qulub*.

Qaim (a) also reaches to help those in distress and he guides those who have lost their way in the land as well as the sea – rather in the earth and the heavens –

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[1] In his Tawqee the Imam of the age (a) says that his father willed him not to take up residence in big cities...

[2] *Tabsiratul Wali*, Pg. 781

[3] And it is said: The one whom the Almighty Allah made alive by the prayer of Ilyas was Ya-sa'. And Allah knows best. (The Author)

[4] *Biharul Anwar;* Vol. 53, Pg. 90

and he comes for helping the helpless and *'that is Allah's grace; He grants it to whom He pleases.'*

Ilyas (a) was such that food came for him from the sky by the leave of the Almighty Allah. As mentioned in *Tafseer Burhan* and other books from Anas, he said: the Holy Prophet (s) heard a call from a mountain peak saying:

"O Allah, make me from the nation that is shown mercy and forgiven. The Holy Prophet (s) went there; suddenly he saw an old man three hundred *Zaraa* (1 *Zaraa* = 41 inches) in height. When he saw the Messenger of Allah (s) he embraced him and said: I eat once in a year and now is my mealtime. So food descended from the sky and both of them ate from it. He was Ilyas (a)."[1]

Food descended from the sky for Qaim (a) also. Here we would be content to just mention one incident that Allamah Majlisi and other writers have mentioned from Abu Muhammad Isa bin Mahdi Jauhari:

"I set out for Hajj in the year 268 A.H. and I also intended to visit Medina because we had received the correct report that the Master of the Time has reappeared. I had traveled some distance from the Fayd Fort that I fell ill[2] and wished I could obtain fish and dates from somewhere. I reached Medina in the same condition and met my brothers in faith. They also gave me the good news of the reappearance of the Master of the Time that he has reappeared in Sabar. Thus I set out towards Sabar. When I reached the valley, I saw some emaciated goats. Then I entered the boundaries of the fort, halted there and began to wait to see what happens; till it was time for prayers. I performed the *Maghrib* and *Isha* prayers and began to supplicate. Suddenly I saw the servant, Badr, calling me: 'O Isa bin Mahdi Jauhari, come in.' I said: 'God is the Greatest' and 'There is no God except Allah'. And I praised and glorified the Almighty. And when I reached the courtyard of the fort I saw that dinner was laid out. The servant took me to the banquet and seated me there. He told me: 'Your master orders you to eat about which you had doubts when you fell ill after leaving Fayd.' I said: Only this proof is enough for me. Thus how can I eat while I do not see my master? Then His Eminence called out: 'O Isa, eat your food, you will see me also.' So I sat down on the dinner spread *(Sufra)*. I saw that there were hot fried fishes, some dates and milk was also served. I thought to myself that since I was ill I should abstain from fish, dates and milk. A voice called out: 'O Isa, you have doubts about us. Do you think you know more than me what is beneficial for you and what is harmful?' I began to weep and prayed to Allah for forgiveness. Then I ate from all the dishes which were extremely delicious. I had never eaten anything more delicious. Thus I ate more than my normal appetite and restrained my hand as I felt ashamed to eat more. A voice came: 'O Isa, do not feel shy. These are victuals of Paradise, no mortal has a hand in their preparation.' Then I ate more and more but felt that I

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[1] *Al-Burhan,* Vol. 4, Pg. 33

[2] *Fayd:* It is said to be a halt on the route to Syria and it is also said that it was a city of Najd. Both these statements are mentioned by the author of *Majma al-Bahrayn* (The Author)

was not getting satiated. So I said: 'Maula, I have had enough.' Now His Eminence called me to himself and said: 'Come near me.' I thought to myself: 'Shall I meet my master without even washing up after dinner?' The voice asked: 'O Isa, look at your hands, is there anything sticking to them?' I glanced at my hands and smelt them, but found them clean and smelling of musk and camphor. So I went into the presence of His Eminence and glanced at him. Such effulgence emanated from his face that I was absolutely stunned. His Eminence said: 'O Isa, if the deniers had not asked: 'Where is he? When would he reappear? When was he born? Who has seen him? What did you receive from him? What message did he convey? What miracle he showed?, you would never have seen me. And by Allah, people had seen same kinds of miracles performed by Amirul Momineen (a), but in spite of that they preferred themselves over His Eminence. They deceived and plotted against him. At last they martyred him. And in the same way they misbehaved with my other purified forefathers also. They did not consider them truthful, they did not testify about them. And they labeled their miracles to be acts of magic; they alleged that they had Jinns under their control. O Isa, tell my friends whatever you have seen and conceal it from my enemies.' I said: 'Please pray that the Almighty Allah keeps me steadfast.' He said: 'If you hadn't been steadfast you wouldn't have even seen me. Okay, now you go back. Isa says: I left the place thanking God profusely.'"[1]

Resemblance to Dhulqarnain

Dhulqarnain was not a prophet but he called the people to the path of Allah and he called towards piety and fear of God.

Qaim (a) is also not a prophet because there is no prophet after our Prophet Muhammad Mustafa (s), however His Eminence, would also invite to the Almighty Allah, to piety and devoutness.

Dhulqarnain was a Divine Proof on the people.[2]

Qaim (a) is also a Divine Proof on all the people of the world.

The Almighty Allah took Dhulqarnain on the sky of the world and the whole world was unveiled for him. He saw all the earth – including the mountains and the deserts – from the east to the west; and the Almighty Allah bestowed him the knowledge of everything so that by this he may recognize truth and falsehood. And on his two horns He appointed a chunk of cloud having darkness, lightning and thunder so that he is obeyed. After that he was sent to the earth and it was revealed to him that he must travel to the eastern and the western-most points of the earth.[3] This is mentioned by Allamah Majlisi in the fifth volume of *Biharul Anwar* in a lengthy tradition related from Amirul Momineen (a).

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[1] *Biharul Anwar;* Vol. 52, Pg. 68

[2] A tradition says that his name was Ayyash and another tradition says that it was Ayyasha. And Allamah Majlisi has said: According to reports he was other than Alexander and he lived at the time of Ibrahim and the first rulers after Nuh (a). (The Author)

[3] *Biharul Anwar;* Vol. 12, Pg. 198

Qaim (a) took him higher than the first sky then returned him to the earth as we have previously explained.

Dhulqarnain was in occultation, away from the sight of his people and had a very long occultation.

Qaim (a) is also having a very long occultation and in the tradition of Imam Hasan Askari (a) related by Ahmad bin Ishaq, it is mentioned that Ahmad asked:

"What is the resemblance to Dhulqarnain and Khizr?" He replied, "A long occultation, O Ahmad..."

The full text of the above tradition has already passed in the chapter of Letter 'Gh'.

Dhulqarnain, on the basis of what is mentioned in the Holy Quran, reached upto the eastern and the western limits of the earth.

Qaim (a) would also be such; as mentioned in the report of Jabir Ibne Abdullah Ansari in *Kamaluddin* through the author's own chain of narrators that he said:

I heard the Messenger of Allah (s) say: "Dhulqarnain was a righteous servant of Allah whom the Almighty Allah appointed as a Divine Proof on the people. So he called his people to God and piety. They hit on his horn and he disappeared from them for a long time till they began to debate about him saying: He has died or he has gone into which wilderness? After that he reappeared and came back to his community, but once again they happened to strike at his horn. And there is among you (Muslims) someone who is on his practice and manner. And indeed Allah, the Mighty and Sublime settled Dhulqarnain in the earth and bestowed him with a cause of everything. He reached up to the eastern and the western limits of the earth. The Almighty Allah would repeat his Sunnah in the Qaim of my progeny till he conquers the east and the west of the earth. Till there does not remain any wet and dry place, mountain and highland, that Dhulqarnain had crossed. And the Almighty Allah would expose for him the treasures and mines and He would help him by giving him awe and through him He would fill the earth with justice and equity in the same way as it would be full of injustice and oppression."[1]

Dhulqarnain had jurisdiction and control over the whole world.

Qaim (a) would also have jurisdiction and control over the whole world.

Dhulqarnain was not a Prophet but he was a recipient of Divine revelation as mentioned in the traditions.

Qaim (a) in the same way is not a Prophet; but as mentioned in the traditions, divine revelation would descend on him. Dhulqarnain rode on a cloud.

Qaim (a) would also sit on a cloud. That which proves this matter is a tradition that Saffar and Allamah Majlisi have quoted in *Basair* and *Biharul Anwar* respectively through their own chains of narrators from Abdur Raheem from His Eminence, Abu Ja'far Baqir (a) that he said:

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[1] *Kamaluddin,* Vol. 2, Pg. 394

"Dhulqarnain was given a choice between two clouds and he chose the tame one and the hard cloud is saved for your master. The narrator says: I asked: Which is the hard one? He replied: That which is having lightning and thunder. Your master would ride on that cloud, once he will ride the cloud and reach to the 'Sevens' the seven heavens and the seven earths, five for building and two for demolishing."[1]

In *Basairud Darajaat* a tradition similar to this is narrated through the author's own chain of reporters from Surah from Imam Muhammad Baqir (a).[2]

Through the chains of those two (*Basair* and *Ikhtisas*) from His Eminence, Abu Abdillah Sadiq (a) it is narrated that he said:

"The Almighty Allah gave Dhulqarnain the choice of two, hard and tame clouds and he chose the tame one and it is one in which there is no lightning and thunder. And if he had chosen the hard one it would not have become available for him because the Almighty Allah has stored it for Qaim (a)."[3]

Resemblance to Prophet Shuaib

Shuaib (a) invited his people towards Allah till his age prolonged and his bones became exhausted. Then he disappeared from them – and remained thus as long as Allah wished – then he returned to them as a young man. Allamah Majlisi (r.a.) has related this in the fifth volume of *Biharul Anwar* from Amirul Momineen (a).[4]

Qaim (a) also despite his advanced age would appear as a young man of less than forty years. In *Biharul Anwar* it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"One who is more than forty years of age is not the master of this affair."[5]

A large number of traditions have been recorded on this matter.

Shuaib (a), as mentioned in the saying of the Holy Prophet (s), wept so much in the love of Allah that he lost his eyesight. Allah, the Mighty and Sublime then restored his sight; and he wept again till he became blind. Then the Almighty Allah once more restored his sight. Again for the third time he wept so much that he became blind and this time also the Almighty Allah brought his eyesight back.[6]

Qaim (a) says in *Ziarat* Nahiya as follows:

"And I weep for you blood instead of tears."

Shuaib (a) said to his people:

"What remains with Allah is better for you if you are believers..."[7]

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[1] *Biharul Anwar;* Vol. 12, Pg. 182, *Al-Ikhtisas*, Pg. 194
[2] *Basairud Darajaat*, Pg. 408
[3] *Biharul Anwar;* Vol. 12, Pg. 183
[4] *Biharul Anwar;* Vol. 12, Pg. 385
[5] *Biharul Anwar;* Vol. 52, Pg. 319
[6] *Biharul Anwar;* Vol. 12, Pg. 380
[7] Surah Hud 11:86

Qaim (a) would also be like that, as mentioned in *Kamaluddin* by His Eminence, Abu Ja'far Baqir (a) when he said:

"When Qaim (a) reappears he would lean on the Kaaba and three hundred and thirteen men would reach him, and the first words that he would speak up are:

"What remains with Allah is better for you if you are believers..."

Then he would say: I am the remnant of Allah on the earth and the vicegerent of God and His Divine Proof upon you. Then no Muslim would salute him except by the words:

"Peace be on you, O the remnant of Allah on His earth."

And when the number of his supporters reaches one *Iqd,* that is 10000 men, he would set out. Then no deity except Allah, the Mighty and Sublime would remain on the earth. Idols, statutes and such other things would be destroyed, and fire would rise up among them; and this would come to pass after a prolonged occultation till the Almighty Allah knows who brings faith during the occultation and who obeys."[1]

Shuaib (a) came out of the fire that came out of a cloud hovering on his deniers and burned them as Allah, the Mighty and Sublime says:

"But they called him a liar, so the punishment of the day of covering overtook them; surely it was the punishment of a grievous day."[2]

Qaim (a) would also burn up all the idols and false deities during the period of his reappearance as mentioned in traditions quoted before.

Resemblance to Moosa (a)

When the mother of Moosa (a) was pregnant with him, her pregnancy did not become apparent on anyone.

The situation of Qaim (a) was also same. When his mother was pregnant with him, the pregnancy did not become obvious.

The birth of Moosa (a) was concealed.

The birth of Qaim (a) was also concealed.

Moosa (a) had two occultations from the people and one occultation was longer than the other. His first occultation was in Egypt and his second occultation was when he went to the *Meeqat* of his Lord. The duration of his first occultation was twenty eight years. Thus it is mentioned in *Kamaluddin* of Shaykh Sadooq, through the author's own chain of narrators from Abdullah bin Sinaan that he said: His Eminence, Abu Abdillah Sadiq (a) said:

"In the Qaim (a) is a resemblance to Moosa bin Imran. I asked: What is that resemblance to Moosa bin Imran (a)? He replied: His concealed birth and his disappearance from the people. I asked: For how long did Moosa bin Imran remain concealed from the people and his family? He replied: Twenty eight

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[1] *Kamaluddin,* Vol. 1, Pg. 331

[2] Surah Shuara 26:189

years."[1]

And the duration of the second disappearance was forty days; Allah, the Mighty and the High says:

> "...so the appointed time of his Lord was complete forty nights..."[2]

Qaim (a) is also having two occultations. One of them is longer than the other as we have already explained above.

Moosa (a) was such that the Almighty Allah spoke to him. And He said to him:

> "Surely I have chosen you above the people with My messages and with My words, therefore take hold of what I give to you and be of the grateful ones."[3]

Qaim (a) is also like this. The Almighty Allah spoke to him when they took him up in the sky. Thus it is narrated in *Biharul Anwar* from Imam Hasan Askari (a) that he said:

"When the Almighty Allah bestowed me with the Mahdi of this community he sent two angels who took him to the curtain of the *Arsh* (throne) till they conveyed him into the presence of Allah, the Mighty and Sublime. The Almighty Allah said to him: Welcome to you, O My servant for your support of My religion, revealing of the affair and leadership of the people. I have sworn that I would take by you and give by you and by you I would forgive and by you I would punish."[4]

Moosa (a) went into occultation from his people as well as others, due to the fear of his enemies. Allah, the Mighty and Sublime says:

> "So he went forth therefrom, fearing, awaiting..."[5]

Qaim (a) has also gone into occultation as a result of the danger of the enemies from his people and others.

When Moosa (a) went into occultation from his people they fell into hardships, calamities and misery and they were disgraced much. So much so that their enemies slew their sons and spared their women (to enslave them).

In the same way during the occultation of Qaim (a) his Shias and followers would have to undergo untold hardships and calamities during his occultation and they would also become downtrodden. So that the Almighty Allah may purify those who bring faith and eliminate the disbelievers.[6]

In *Kamaluddin* it is quoted from His Eminence, Baqir (a) that he said in the discussion about the resemblance of Qaim (a) to some Prophets as follows:

"And as for the resemblance to Moosa (a), it is constant fear and prolonged occultation and concealed birth and the hardships and trials of his followers after him as a result of the disgrace that they would have to bear at the hands of their

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[1] *Kamaluddin*, Vol. 2, Pg. 340
[2] Surah Araaf 7:142
[3] Surah Araaf 7:144
[4] *Biharul Anwar;* Vol. 51, Pg. 27
[5] Surah Qasas 28:21
[6] Surah Aale Imran 17:141

enemies. Till the time Allah, the Mighty and Sublime permits His Eminence to reappear and helps and supports him against his enemies."[1]

It is mentioned in *Biharul Anwar* from Shaykh Nomani through his own chain of reporters that Amirul Momineen (a) said:

"The Shia community will continuously be the like of goats that a grabber does not know which one of them should he put his hand on. They will neither have any dignity to be dignified with, nor a source of support to refer to."[2]

In the same book it is quoted from *Amali* of the Shaykh that Amirul Momineen (a) said:

"The earth would be fraught with injustice and oppression, so much that one would not utter the name of Allah except secretly. Then Allah, the Mighty and Sublime will bring a virtuous congregation, who will fill it with equity and justice, as it will be full of oppression and injustice."[3]

In the same book, in the signs of the period of occultation in a lengthy tradition, it is narrated from Imam Sadiq (a) that he said:

"...and the believer would be seen as sorrowful, disgraced and humiliated. And see that the believer, except in his heart, is not capable of denying falsehood, and see that our Shias would be associated with falsehood. And their testimony would not be accepted. And see that the rulers would humiliate the believer for the sake of a disbeliever."[4]

It is mentioned by Amirul Momineen (a) regarding the conditions of the Shias in that period:

"And by Allah it would not be as you wish, till the mischief mongers are destroyed and the ignorant ones are broken off from each other and the observers of piety are secure.[5] They are very few. Till the time that there would not remain for any of you a place to stand. And till the time that you would be considered of lesser value than a cadaver by its owner."[6]

In another tradition it is mentioned that during that time the believer would wish for death all the time.[7] And there are many traditions that state this matter. However, the worst of the conditions would be witnessed during the advent of Sufyani as mentioned in *Biharul Anwar* quoting from *Ghaibat* of Shaykh Tusi, through the author's own chain of narrators through Umar bin Aban Kalbi from His Eminence, Sadiq (a) that he said:

"As if I can see the Sufyani or a representative of Sufyani camped outside Kufa

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[1] *Kamaluddin,* Vol. 1, Pg. 327

[2] *Biharul Anwar;* Vol. 51, Pg. 114

[3] *Biharul Anwar;* Vol. 51, Pg. 117

[4] *Biharul Anwar;* Vol. 52, Pg. 257&258

[5] The implication of destruction and security is in the religious sense and not worldly matters. (The Author)

[6] *Ilzaam an-Naasib,* Pg. 229, New Edition, Vol. 2, Pg. 303

[7] *Ilzaam an-Naasib,* Pg. 299, New Edition, Vol. 2, Pg. 303

and his statements are being announced to the people: Anyone who brings a severed head of a Shia of Ali (a) would be rewarded a thousand Dirhams. Then neighbor would attack his neighbor and say: 'he is from them', and he would cut off his head and collect a thousand Dirhams. And indeed the rulership and kingdom at that time would not be in the control of anyone except the illegitimate born. As if I can see the veiled one. I asked: 'Who is the veiled one?' He replied: 'He is a man from you who would be talking just like you. He would be veiled and he would identify each of you so that you may be captured, he is not but a bastard."[1]

I say: The advent of Sufyani would be one of the certain occurrences before the reappearance of His Eminence, Qaim (aj) as mentioned in numerous traditions regarding this matter. Sufyani would be a descendant of Bani Umayyah, curse of Allah be upon them. His real name would Uthman bin Uyyana.

It is narrated from Imam Sadiq (a) that he said:

"If you see Sufyani, you would have seen the worst of men. His complexion is yellowish and reddish and his eyes are dark (blackish) blue."[2]

It is narrated from Amirul Momineen (a) that he said:

"The descendant of Hind, the liver-eater would emerge from the valley of Yabis. He is a man of medium height, terrible in appearance with a huge head and pockmarked face."[3]

Detailed matter is present in *Biharul Anwar*.

When the people of Moosa (a) were lost and wandering in the desert they remained in that condition for many years. Whenever a son was born to them he would have a dress upon himself according to his size like the skin of his body. Tabarsi has mentioned this in *Majmaul Bayan*.[4]

The Shias of Qaim (a) would also be such during the period of his reappearance, as mentioned in *Al-Muhajja* from Imam Ja'far Sadiq (a) that he said:

"When our Qaim arises the earth would be illuminated by the light of its Lord and the people would become needless of the light of the Sun. Nights and days would be same. People would have a lifespan of a thousand years during that period, and every year a son would be born to them. And no daughter would be born to them. They would be born wearing a dress which will grow with them and it would change its color as per their wish."[5]

The Bani Israel was waiting for the reappearance of Moosa (a) as they had been informed that he would make them successful.

The Shias of Qaim (a) are also in anticipation of his reappearance because they have been told that their success and victory is at the hands of His Eminence. We

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[1] *Biharul Anwar;* Vol. 52, Pg. 215
[2] *Biharul Anwar;* Vol. 52, Pg. 205
[3] *Biharul Anwar;* Vol. 52, Pg. 205
[4] *Majma al-Bayan,* Vol. 1, Pg. 117
[5] *Al-Muhajja,* Pg. 748

have discussed this in the chapter of Letter 'F' to prove this fact. May Allah make us among the helpers, defenders, Shias and awaiters of His Eminence. The writer says:

O Allah, please hasten the reappearance of our Imam
And this supplication is for the benefit of all humanity.

Regarding Moosa (a) the Almighty Allah says:

"And certainly We gave the book to Moosa, but it was gone against..."[1]

Tabarsi says in *Majmaul Bayan*:

It implies that the people disputed about it. That is they disputed the veracity of the book that was revealed on him.[2]

The Qaim (a) is also in the same way, such that the Quran Amirul Momineen (a) had compiled would be in the possession of Qaim (a) and there would be dispute regarding it.

That which proves this is a tradition quoted in *Raudat Kafi* from Imam Muhammad Baqir (a) that he said regarding the verse:

"And certainly We gave the book to Moosa, but it was gone against..."[3]

They disputed about it like this Ummah disputed about the book. And there would be dispute also regarding the book that is in the possession of the Qaim. So much so, that the majority of the people would reject it. They would be brought and he would eliminate them.[4]

It is mentioned in *Biharul Anwar* from Shaykh Tusi through his own chain of narrators that His Eminence, Abu Abdillah Sadiq (a) said:

"The companions of Moosa (a) were tested by the stream and it is that which the Almighty Allah has said:

"Surely Allah will try you with a river..."[5]

The companions of Qaim (a) would also be tested in the same way.[6]

The Almighty Allah bestowed Moosa (a) with a staff and made it a miracle for him.

The Qaim (a) is also having that same staff as mentioned in *Kamaluddin* from His Eminence, Abu Ja'far Baqir (a) that he said:

"The staff of Moosa (a) actually was one that Adam had. Then it reached to Shuaib and at that time it reached Moosa (a). That staff is in our possession and even now when I see it, it is as green and fresh as it was when it was broken from the tree. If it is spoken to, it talks. It has come for our Qaim. He would perform all the tasks through it that Moosa (a) had performed. It does whatever it is ordered.

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[1] Surah Hud 11:110
[2] *Majma al-Bayan*, Vol. 5, Pg. 198
[3] Surah Hud 11:110
[4] *Rauda Kafi*, Pg. 287
[5] Surah Baqarah 2:249
[6] *Biharul Anwar;* Vol. 52, Pg. 332

And wherever it is cast, it snaps up with its tongue the deception of the enemies."[1]

Allamah Majlisi has quoted the same narration in the thirteenth volume of *Biharul Anwar* from the book of *Basairud Darajaat*. And it is mentioned therein that:

"It is kept for our Qaim (a). He would perform all the tasks through it that Moosa (a) had performed. And it would do whatever it is appointed to. When it moves forward it devours all the deceptions. Its two lips would be so huge that when it opens its mouth, one lip touches the floor and the other touches the ceiling. There is a distance of forty hands between the two lips. It would devour anything that comes before it."[2]

A tradition similar to this is mentioned by Thiqatul Islam, Kulaini in *Kafi*.[3]

In the book, *Tadhkiratul Aaimma* attributed to Allamah Majlisi – as its authorship has yet to be determined – it is narrated from Muhammad bin Zaid Kufi that Imam Sadiq (a) said:

"A Persian man would come to His Eminence, Qaim (a) and ask him to show the miracle of Moosa (a). So His Eminence would cast the staff and it would assume the shape of a python. That man would say: This is magic. The staff, due to the fact that it resembles that of Moosa (a) would devour that man."

Reminder

It would be appropriate to say something about the staff and its qualities. The great respected scholar, Allamah Majlisi in the fifth volume of *Biharul Anwar* has quoted from Thalabi's *Araaisul Majaalis* as follows:

There is difference of opinion regarding the name of that staff. Ibne Jubair says: Its name is *Maashaa Allah*. And Maqatil says: It is named *Nafa* And some have said that it is *Ghayaath* and yet others say it is *Aleeq*.

As for its qualities and utilities for Moosa (a): The knowledgeable ones from the past have said: "The staff of Moosa (a) had two heads and each of its root was curved and there was also an iron pillar at its end. Thus whenever Moosa (a) used to go into a wilderness at night when there was no moon, the two heads of the staff used to give light as far as the eye could see. Whenever there was shortage of water he used to put it in the well till it reached to the bottom of it and its head used to become like a bucket. Whenever he was hungry he used to beat it on the ground and eatables came out. It so happened that whenever he had desire for fruits he used to make a sketch of it on the ground, then buds of that same tree that Moosa (a) wanted, used to appear and fructify at that same time. It is said that the staff of Moosa (a) was a stick of almond. Whenever he felt hungry he used to put it on the ground and it used to bear fruits and he used to eat almonds from it. When he used to fight with the enemies a serpent used to appear from

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[1] *Kamaluddin*, Vol. 2, Pg. 673

[2] *Biharul Anwar;* Vol. 52, Pg. 318

[3] *Kafi*, Vol. 1, Pg. 231

each of the two branches of the staff with which he used to fight. Moosa (a) used to cast it on difficult mountainous terrains and also through woods and forests he made his way clear through it. Whenever he wanted to cross a river without a boat he used to cast the staff upon it, it used to open up a wide path for him on which he walked.

And His Eminence – may Allah bless him – sometimes used to drink milk from one of its branches and honey from the other. When he became tired he used to sit on it so that whenever he wanted he could reach it without hands and legs. And it also used to show the way and fight with the enemies. When Moosa (a) wanted to smell fragrance, a pleasant odor used to emanate from the staff till it perfumed his clothes. If he were on a route infested with robbers that terrorize the people, the staff used to speak to him saying: Change your route in that direction. With the help of this staff Moosa (a) used to break the leaves of the tress for his sheep. With it he used to deflect from himself wild beasts, serpents and crawling creatures. When he used to go on a journey he used to fix it on the beast and hang on it rations, water and clothes..."[1]

It is not necessary to quote the full text of the above, and this much that we have quoted shows that this staff, during this time is related to our lord and master, His Eminence, Mahdi (a) as indicated by the traditions.

In the thirteenth volume of *Biharul Anwar* it is narrated from Nomani through his own chain of narrators from His Eminence, Abu Abdillah Sadiq (a) that he said:

"The Staff of Moosa (a) was a myrtle stick from the tree of Paradise which Jibraeel (a) brought to him when he wanted to move to Madayn; and that Staff with the coffer of Adam is in the hatch of Tiberia; it neither decays not changes, till the time Qaim (a) brings it out during his reappearance."[2]

Moosa (a) fled from Egypt in fear, Allah, the Mighty and Sublime quotes him thus:

"So I fled from you when I feared you..."[3]

Qaim (a) has gone away from the towns due to the fear of mischiefs and he lives in wilderness devoid of water and greenery; despite that he comes to the people and walks among them and becomes aware of their conditions while they do not recognize him – as we have explained before.

During the time of his reappearance also he would go away from Medina due to the risk of the mischief of Sufyani. That which proves this matter is a tradition recorded in *Biharul Anwar* and other books from His Eminence, Abu Ja'far Baqir (a) that he said regarding the Sufyani (may Allah curse him):

"Sufyani would send a battalion to Medina. Then Mahdi (a) would leave Medina and flee to Mecca. The commander of Sufyani's army would learn that Mahdi (a)

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[1] *Biharul Anwar;* Vol. 13, Pg. 60

[2] *Biharul Anwar;* Vol. 52, Pg. 351, *Ghaibat Nomani,* Pg. 238

[3] Surah Shuara 26:21

is heading to Mecca. He would dispatch a force in his pursuit but it would not be able to apprehend him. Till finally, in a condition of fear and apprehension, resembling that of Moosa bin Imran, he would enter Mecca and the commander of Sufyani's army would arrive at the Baida desert. A caller from the sky would address that desert:

O Baida, swallow the people.

Thus the ground of that desert would swallow them and only three persons from them would survive, whose faces the Almighty Allah would turn to their backs; and they would be from the Kalb tribe. The following verse is revealed about them:

> "O you who have been given the Book! believe that which We have revealed, verifying what you have, before We alter faces then turn them on their backs..."[1]

Moosa (a) was such that the Almighty Allah made the earth swallow up Qaroon, his enemy, as Allah the Mighty and Sublime says:

> "Thus We made the earth to swallow up him and his abode..."[2]

Qaim (a) also, as mentioned before, would be having such circumstances that the Almighty Allah would cause the earth to swallow up his enemies, that is the army of Sufyani.

When Moosa (a) used to raise up his hand it used to gleam in such a way that its whiteness astonished the onlookers.

Qaim (a) would be casting such an effulgence that in his presence, people would become needless of the Sun and the Moon. If Allah the Mighty wills we would explain this in detail in the discussion of the *Noor* (effulgence) of His Eminence.[3]

Twelve springs of water gushed out of the stone for Moosa (a).

Similar would be the situation of Qaim (a) as mentioned in *Biharul Anwar* quoting from Nomani through his own chain of narrators that His Eminence, Abu Ja'far Baqir (a) said:

"When Qaim (a) reappears he would do so with the flag of the Messenger of Allah (s), the ring of Prophet Sulaiman (a) and the staff and stone of Moosa (a). Then he would command an announcer to say that none of his men must carry with themselves rations and fodder for their beasts. His men would comment: It seems he wants to starve us and our animals. But when they halt at the first station, he would strike at the stone and out of it will gush forth food, water and fodder. So they would all eat and drink from it and also feed their animals. In this manner they would cross each stage of the journey till they arrive at the rear of Kufa."[4]

It is mentioned in *Kamaluddin* that Imam Muhammad Baqir (a) said:

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[1] *Biharul Anwar;* Vol. 52, Pg. 238

[2] Surah Qasas 28:81

[3] Surah Araaf 7:108

[4] *Biharul Anwar;* Vol. 52, Pg. 351, *Ghaibat Nomani*, Pg. 238

"When Qaim (a) sets out from Mecca, a caller of His Eminence would announce: 'None of you must carry any food and water.' His Eminence would be having with himself the stone of Moosa bin Imran that weighs a camel load. Thus he does not halt at any stage but that streams burst forth from that stone and anyone that feels hunger eats from it and any that felt thirsty drinks from it. The beasts of burden also get their feed from that till they reach Najaf at the rear of Kufa."[1]

I say: Thiqatul Islam, Kulaini (r.a.) has mentioned a tradition like the above in *Usool Kafi* with slight difference in wording on the authority of Imam Ja'far Sadiq (a) through his forefathers.[2]

It is also mentioned in *Kharaij* on the authority of Imam Ja'far Sadiq (a) through his forefathers that:

"When Qaim (a) camps in Mecca and intends to move to Kufa, an announcer would say: None of you may carry any food or water on the journey. And His Eminence would carry with himself the stone of Moosa bin Imran from which had gushed out twelve streams. Then he did not halt at any stage but that he fixed it and streams burst forth from that stone and anyone that felt hunger ate from it and any that felt thirsty drank from it. Thus it would be their only source of food and water till they reach Najaf which is before Kufa. When they arrive there, water and milk would continuously flow out of it. Anyone that feels hunger satiates himself from it and any that feels thirsty drinks from it."[3]

Moosa (a) survived the attempts of Firon to apprehend him even though the latter slew innumerable souls; and what Allah willed, happened.

A hundred thousand infants were beheaded
Before *Kalimullah* (one with whom Allah spoke) was born.

In the case of Qaim (a) also, the Firons of that time put to death innumerable descendants of the Holy Prophet (s) in order to eliminate His Eminence (Qaim) as mentioned in a lengthy tradition from Imam Ja'far Sadiq (a) in *Kamaluddin* regarding resemblance of His Eminence to Moosa (a):

"When Firon learnt that his downfall and destruction was going to be at the hands of Moosa (a) he summoned the soothsayers and they predicted the downfall of his kingdom at the hands of a youth of Bani Israel. So Firon issued orders that the bellies of pregnant ladies of the Bani Israel be slit open, till more than twenty thousand newborns were killed. But he was not able to get Moosa because Allah, the Mighty and the High protected him. In the same way when the Bani Umayyah and the Bani Abbas came to know that the downfall and destruction of their kingdom and tyrant rulers was to be at the hands of our Qaim, they began to wreak their enmity on us and swords were drawn out to slay the progeny of the Messenger of Allah (s) and to destroy his descendants so that through it they may be able to eliminate Qaim (a). But the Almighty Allah did not

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[1] *Kamaluddin*, Vol. 2, Pg. 670
[2] *Kafi*, Vol. 1, Pg. 231
[3] *Al-Kharaij*; Pg. 110

accept that His affair be divulged to anyone of the oppressors. But that His light may be perfected even though the polytheists may despise it."[1]

This is a part of a lengthy tradition that would be quoted in full in Part Eight.

The Almighty Allah reformed the affairs of Moosa (a) overnight.

Qaim (a) is also such that the Almighty Allah would also reform his affairs overnight as mentioned in the tradition of *Kamaluddin* reporting from His Eminence, Abu Ja'far Baqir (a) who describing the qualities of His Eminence, Qaim (a) says:

"Indeed the Almighty Allah would reform his affairs overnight in the same manner as He reformed the affairs of His *Kaleem* (Moosa a.s.) when he went to get fire for his wife but he returned graced with prophethood and messengership."[2]

If Allah wills, this tradition would be quoted in full in the Part Eight.

In the case of Moosa (a) the Almighty Allah delayed his advent in order to test the people of his community till those who worshipped the calf were distinguished from those who worshipped Allah, the Mighty and Sublime.

In the case of Qaim (a) also, the Almighty Allah has delayed his reappearance with this same intent as we have already mentioned before.

Resemblance to Haroon

The Almighty Allah raised Haroon (a) up to the sky and then brought him back to the earth as mentioned in a report quoted in *Biharul Anwar* from His Eminence, Abu Abdillah Sadiq (a) that he said:

"Moosa said to Haroon: Come, let us go to the Mt. Sina. So they went together and all of a sudden they saw a house at the door of which was a tree and two garments were upon it. So Moosa said to Haroon: Remove your clothes, enter this house, put on these two garments and go to sleep on the bed. Haroon did as he was told. Thus when he rested on the wooden bed, the Almighty Allah captured his soul and the house and the bed were taken away, and Moosa returned to Bani Israel and informed them that the Almighty Allah has taken away the soul of Haroon and taken him up to himself. They said: You are lying, you have murdered him. So Moosa complained to Allah. The Almighty Allah ordered the angels to take him on the wooden platform between the earth and the sky so that the Bani Israel may see him and understand that he was dead."[3]

A narration somewhat similar to this is mentioned by the author of *Kaamil*.

The Almighty Allah also took Qaim (a) up in the sky after his birth and brought him back to the earth – as we have already explained in the topic of the resemblance to Moosa (a).

Haroon (a) was able to hear the voice of Moosa (a) from a long distance just as

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[1] *Kamaluddin*, Vol. 2, Pg. 354

[2] *Kamaluddin*, Vol. 2, Pg. 377

[3] *Biharul Anwar*; Vol. 13, Pg. 368

Moosa (a) could hear the voice of Haroon from a great distance. The author of the book, *Badaa az-Zahoor* has mentioned this point.

About Qaim (a) also it is mentioned by His Eminence, Abu Abdillah Sadiq (a) in *Rauda Kafi* that:

"When our Qaim rises up, Allah, the Mighty and Sublime would sharpen the sight and hearing of Shias to such an extent that there would be no correspondence between them. He would speak and they shall hear and they would see him while he would be where he was."[1]

Resemblance to Yusha (a)

After the passing away of Moosa (a), the hypocrites of the community fought with Yusha (a).

Qaim (a) would also be such that the hypocrites of this community would fight him – as already mentioned in the Chapter of the Letter 'Kha'.

The Sun had risen up again for Yusha (a).

Qaim (a) would speak to the Sun and the Moon and he would call out to them. And they shall reply to him. As Allamah Majlisi has mentioned in *Biharul Anwar* that His Eminence, Abu Ja'far Baqir (a) said:

"Qaim (a) shall rule for 309 years – equal to the number of years the folks of the cave slept in their cave – he would fill up the earth with justice and equity just as it would be fraught with injustice and oppression. Then the Almighty Allah would conquer the whole earth for him. He would eliminate people till there remains nothing but the religion of Muhammad (s). He would act like Sulaiman bin Dawood and he would call out to the Sun and the Moon and they shall reply to him. And the earth would be illuminated for him. He would receive divine revelation and he would act according to the command of Allah."[2]

I say: I have versified this as follows:

Indeed it is mentioned in religious texts
That he would call the Sun and the Moon.
And he would hear their reply
And there is nothing surprising in it.
As the excellence of Yusha in comparison to Hazrat Hujjat
Is like that of a needle besides the sea
Thus how nice is this honor and perfection
How nice is this majesty and honor
How nice is this excellence and greatness
And this respect and importance.

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[1] *Rauda Kafi*, Vol. 8, Pg. 240

[2] *Biharul Anwar;* Vol. 52, Pg. 390

RESEMBLANCE TO HIZQIL (A)

Hizqil is pronounced to rhyme with Zibrij.

The Almighty Allah revived the dead for Hizqil (a) as mentioned in *Rauda Kafi* quoting His Eminence, Abu Ja'far Baqir (a) regarding the verse:

> "Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them, Die; again He gave them life..."[1]

They were 7000 families in a Syrian town. A number of times plague struck their hometown. Thus whenever they felt that the plague has arrived, the affluent people of the town used to leave the place, however the poor – who had no means to travel – used to remain there. Therefore there were a large number of deaths among those who stayed back while there were very few deaths among those who left the town. Thus those who had left the town would say: If we had remained in the town, death would have taken many of us. And those who stayed back said: If we had left the town, death would have harmed the least of us. Thus all of them were under the impression that whenever there is incidence of plague all should leave the town. And when they came to know that the plague had arrived all of them left the town and went away far away from there in terror of death and roamed about in different towns till Allah wanted.

A town fell on their way which had fallen into ruins, and the plague had killed all the people. When they reached this town and settled down, Allah, the Mighty and Sublime said to them: Die, all of you. They all died at the same time and became dust, such that it was clear to the onlookers that they had died during a journey. Therefore the passers-by and the travelers halted there. So they brought their dust together. Then Hizqil,[2] a Prophet of Bani Israel passed through there. When he saw those bones he wept and said: If You will, just as You killed them together, you can bring them back to life together also. So that they may construct Your cities and towns and that they may give birth to children who may, with Your other creatures, worship You. The Almighty Allah revealed to him: Do you like this? 'Yes,' he replied, 'Please make them alive.'

His Eminence said: Then Allah, the Mighty and Sublime revealed: You say this and that. And when he said what Allah had commanded him to say – Imam Sadiq (a) said: It was *Isme Aazam* (Great Name) – and Hizqil uttered those words, he saw the bones flying to each other and they became alive once more. They looked at each other said: Glory be to Allah, Allah is the greatest. There is no god except Allah. At that moment Hizqil said: I testify that the Almighty Allah is powerful over everything."[3]

Qaim (a) is also such that the Almighty Allah would enliven for him the believers, the hypocrites and the infidels. Traditional reports that prove this matter are too

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[1] Surah Baqarah 2:243

[2] In the text of tradition, three times Hizqil is mentioned.

[3] *Rauda Kafi*, Vol. 8, Pg. 198

numerous, rather they are *Mutawatir*. Among them is one mentioned in *Rauda Kafi* from Abu Baseer that he said:

"I asked His Eminence, Abu Abdillah Sadiq (a) regarding the statement of Allah Almighty:

> "And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies. Yea! it is a promise binding on Him, quite true, but most people do not know..."[1]

That what it implies? He said: O Abu Baseer what do they say about it? I replied: The polytheists think and they swore to the Messenger of Allah (s) that the Almighty Allah does not bring the dead back to life. His Eminence said: Death be on one who says like that. Ask them whether the polytheists swore by Allah or by Laat and Uzza? Abu Baseer says: I said: May I be sacrificed on you, then tell me about it. He said: O Abu Baseer when our Qaim arises, the Almighty Allah would raise up a group from our Shias for him and He would make them alive in such a way that the handles of their swords would be on their shoulders (ready to strike). When this news reaches a community from our Shias who have not died, they will say to one another: Such and such and so and so have risen from their graves and they are with Qaim (a). This statement would reach a group of our enemies. They will say: O group of Shias, how untrue you are! This is your rule and kingdom, and you are lying? No, by Allah, about whom you say have not become alive and they will not do so till the Judgment Day, thus the Almighty Allah narrates their statement:

> "And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies."[2]

In the same book it is narrated from Hasan bin Shazan from a person who said:

I wrote a letter of complaint to His Eminence, Abul Hasan, Imam Reza (a) as in that city there was a group of Ottomans who troubled me very much. The reply of His Eminence to that letter was as follows: Allah, the Mighty and the High has taken covenant from our friends to observe patience in the rule of tyrants. So be patient by the order of your Lord. As when the lord of the creatures rises up they would say: O woe to us! Who has raised us up from our sleeping-place? This is what the Beneficent God promised and the apostles told the truth."[3]

In *Biharul Anwar* it is narrated from Abdul Kareem Khatami that he said:

I asked His Eminence, Abu Abdillah Sadiq (a): "How long would Qaim (a) rule?" He said: He replied: "Seven years, the days and the nights would be prolonged so much that a year would be as long as ten years of yours. Thus his rule would be equal to seventy years according to your standards. And when the time comes for his end in the month of Jumadi II ten days before Rajab there would be such heavy rainfall as the people had not seen before. Then the Almighty Allah by that

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[1] Surah Nahl 16:38
[2] *Rauda Kafi*, Vol. 8, Pg. 50
[3] *Rauda Kafi*, Vol. 8, Pg. 247, Surah Yasin 36:51

would expose the flesh and bodies of the believers in their graves. And as if I could see them coming from Jehna, shaking off dust from their hair."[1]

In the same book there is a lengthy tradition quoted from *Khasais* from Amirul Momineen (a) in which he said:

"...O surprise! And how should I not be astonished about the people whom Allah would enliven, group by group, reciting: 'Here I am' and harkening to the call of the Divine caller they would reach the lanes of Kufa..."[2]

It is narrated from His Eminence that he said regarding the verse:

"Often will those who disbelieve wish that they had been Muslims."[3]

When my Shias and I emerge from our graves and Uthman bin Affan and his followers emerge, and Quraish and we eliminate the Bani Umayyah at that time those who disbelieve would wish that they were Muslims."[4]

In *Tafseer Ali bin Ibrahim* it is mentioned regarding the verse:

"So grant the unbelievers a respite: let them alone for a while."[5]

That: We have given respite till the rise of the Qaim. Then he would take revenge on my behalf from the tyrants, the rebels of Quraish and Bani Umayyah and other people.[6]

I say: Further matter on this topic would be given in the Chapter of Letter 'N', *Insha Allah*.

Resemblance to Dawood

Allah, the Mighty and Sublime appointed Dawood as the Caliph on the earth and said:

"O Dawood! surely We have made you a ruler in the land..."[7]

The Almighty Allah also appointed Qaim (a) as the Caliph on the earth and said:

"Or, Who answers the distressed one when he calls upon Him and removes the evil..."[8]

In the supplication narrated from His Eminence, Imam Reza (a) it is mentioned:

"Ward off from Your *Wali* and Your Caliph..."[9]

Points regarding this matter have already been discussed in the chapters of Letter 'Alif' and Letter 'Kh'.

The Almighty Allah softened iron for Dawood (a) as the Holy Quran says:

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[1] *Biharul Anwar;* Vol. 52, Pg. 337
[2] *Biharul Anwar;* Vol. 53, Pg. 47
[3] Surah Hijr 15:2
[4] *Biharul Anwar;* Vol. 53, Pg. 64
[5] Surah Tariq 86:17
[6] *Tafseer al-Qummi,* Pg. 721, New Edition, Vol. 2, Pg. 416
[7] Surah Saad 38:26
[8] Surah Naml 27:62
[9] *Al-Balad al-Ameen,* Pg. 81

"...and We made the iron pliant to him..."[1]

The Almighty Allah has also made iron soft for Qaim (a) as mentioned in some books quoting from Muhammad bin Zaid Kufi from Imam Sadiq (a) that he said:

"An Omani man comes to His Eminence, the Master of the Time and says: Iron became soft for Dawood (a), if you can also do that I would bring faith on you. Thus His Eminence would show him the miracle of Dawood (a). However that man would reject it. So Qaim (aj) would throw a pillar of iron around the neck of that man who would die as a result of it. Then His Eminence would say: This is the recompense of one who denies the signs of Allah."

Dawood (a) was such that pebbles spoke to him and called out to him: "O Dawood, pick me up and kill Jaloot through me."

Qaim (a) would also be such that his standard and the sword would call out to him: "O *Wali* of Allah, rise up and eliminate the enemies of God."

Shaykh Sadooq has quoted this full tradition in *Kamaluddin wa Tamaamun Nima* and it is also mentioned in a traditional report that: "During the reappearance of His Eminence a stone, below which a disbeliever would hide, would call out to the believer: O believer, below me there is a disbeliever, eliminate him. Then the believer would come and eliminate that infidel."

Dawood (a) killed Jaloot.

Qaim (a) would finish off Dajjal, who is worse than Jaloot.

Dawood (a) judged among the people through divine inspiration.

Qaim (a) would also judge among the people according to the practice of Dawood (a) and he would not ask for proof and witnesses and he would not be in need of the same, as we have already explained in the chapter of Letter [H'a] under the heading of justice of His Eminence.

A writing arrived from the heavens for Dawood (a) which had a golden seal on it. On this were inscribed thirteen religious problems and Allah revealed to Dawood (a):

"Put these questions to your son, if he can furnish replies, he would be your vicegerent after you. Thus Dawood (a) summoned seventy priests and rabbis and showed it to them. He also showed it to Sulaiman in their presence and asked: O my son, tell me what is the nearest thing? And which is the furthest? What is the most companionable and what is the loneliest? What is the most beautiful and what is the ugliest? What is most abundant and what is most scarce? What two would remain forever? And which two are different? Which are the most inimical and hateful? And what is it on which when one sits his end becomes good. And what is it that whenever man sits on it his end becomes bad?

Sulaiman replied: The nearest is the Hereafter and the furthest is that which goes away from the hands from the worldly matters. The most companionable is the physical body as the talking soul is present in it. And the loneliest is the body

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[1] Surah Saba 34:10

without soul. The best thing is faith after disbelief. The worst is disbelief after faith. Certainty is most scarce and doubt is most abundant. The two that shall endure forever are the heavens and the earth. The two contradictory ones are the night and day. The two that hate each other are death and life. That which whenever man rides, his end becomes good, is forbearance in anger. And that which makes his end bad is harshness in anger. [The narrator says:] When the seal was broken all the replies were found to be correct. Then the priests and rabbis asked: What is it that if it is righteous everything of man becomes righteous and if it transgresses everything of man transgresses? Sulaiman replied: The heart. Thus he got aproval for his caliphate."

Qaim (a) is also having the heavenly scroll with a golden seal as mentioned in the tradition of Imam Ja'far Sadiq (a) in *Kamaluddin*:

"As if I can see Qaim (a) on the pulpit of Kufa surrounded by his 313 men equal to the people of Badr. They are the standard bearers and they are the divine rulers on His (Allah's) earth over His creatures. Till he would bring out from his cloak a parchment sealed with a golden seal. A covenant from the Messenger of Allah (s). Then they would go away and disperse from him like tongueless sheep and none would remain with him except the deputy and eleven chiefs – as had remained with Moosa bin Imran (a) – then they would wander in the earth but will not be able to find a way except him. Then they would come back to him."[1]

This tradition has been narrated with slight difference on the authority of *Biharul Anwar* before.[2]

Resemblance to Sulaiman (a)

Sulaiman (a) was such that Dawood appointed him as his vicegerent and caliph while he had not reached the age of maturity as mentioned in the tradition of the ninth Imam, His Eminence, Jawad (a):

"Allah, the Mighty and the High revealed to Dawood to make Sulaiman his caliph while he was yet a child and used to graze sheep. The priests and scholars of Bani Israel rejected this proposal. Then the Almighty Allah revealed: Take the staffs of these persons and also the staff of Sulaiman and put them in a room and seal that room with your seal. The next day whoever's staff puts forth leaves and fructifies, he would be the caliph. Thus Dawood (a) told them about this and they replied: We agree to this."[3]

The Almighty Allah appointed Qaim (a) as the caliph when he was a child of around five years and during the lifetime of his father he replied to the questions of Saad bin Abdullah Qummi as related in the foregone pages.

Sulaiman (a) said:

> "O Lord, give me such a kingdom that none after me should have such dominion."[4]

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[1] *Kamaluddin*, Vol. 2, Pg. 672
[2] *Biharul Anwar;* Vol. 52, Pg. 326
[3] *Kamaluddin*, Vol. 1, Pg. 156
[4] Surah Saad 38:35

From the view of condition and quality, all the rulers of the world have based their dominance on oppression and corruption, but Sulaiman desired that his kingdom should not be like that, and also the dominion and kingdom of the kings and rulers of the earth is limited only on human beings, however the power of Sulaiman extended even upon the Jinns and birds. Allah, the Mighty and Sublime says:

> "And his hosts of the jinn and the men and the birds were gathered to him, and they were formed into groups."[1]

The Almighty Allah would bestow such a kingdom to Qaim (a) – in quality and quantity – as He has not bestowed to anyone before or would give to anyone after him. As for quantity, His Eminence would have power on the east and the west of the earth as mentioned in traditions. As for quality, it is so because it is justice and only justice. Because his kingdom includes all the folks of the heavens and the earths, as explained above.

Sulaiman (a) was such that the Almighty Allah gave him control over the wind. Allah, the Mighty and Sublime says:

> "Then We made the wind subservient to him; it made his command to run gently wherever he desired."[2]

The Almighty Allah has also appointed the wind in service of Qaim (a) as mentioned in the tradition of Imam Ja'far Sadiq (a) in *Kamaluddin*:

"Then the Almighty Allah shall send a breeze that shall call out in every valley, 'This is Mahdi, who shall judge like Prophet Dawood and Sulaiman and he would not ask for proof.'"[3]

Sulaiman (a) disappeared from his people for a period of time as the chief of the traditionists, Shaykh Sadooq has narrated in a tradition of his book, *Kamaluddin*.

The occultation of Qaim (a) is longer than that of Sulaiman (a).

The Sun rose again for Sulaiman (a) after setting.

Qaim (a) is such that he would call out to the Sun and the Moon and they would respond to him.

Sulaiman (a) was the dignity *(Hashmat)* of Allah. Qaim (a) also is the dignity of Allah.

Resemblance to Asif

Asif was having a part of knowledge of the Book.

Qaim (a) is having knowledges of the Book.

Asif was such that the Almighty Allah made him disappear from his people for a long period of time as mentioned in *Kamaluddin*.

The Almighty Allah also caused Qaim (a) to go into occultation for a long time.

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[1] Surah Naml 27:17

[2] Surah Saad 38:36

[3] *Kamaluddin*, Vol. 2, Pg. 671

Due to the occultation of Asif, the people of Bani Israel fell into severe hardships and calamities.

Qaim (a) is also such that during his occultation, the believers would have to face untold hardships and problems.

Resemblance to Daniyal

Daniyal (a) remained in occultation for a period of time from Bani Israel. And they had imprisoned him in a huge pit along with a man-eater lion so that it makes a morsel of him. The Almighty Allah protected him and ordered a prophet of Bani Israel to convey food and water to him. And his followers and Shias fell into severe hardships.

Qaim (a) remains in occultation from our sight and due to his occultation our hardships have multiplied. And as we have explained before, the enemies of His Eminence wanted to eliminate him but the Almighty Allah protected and guarded him.

Resemblance to Uzair

When Uzair returned to his people and reappeared among them, he recited the Torah as it had been revealed to Moosa bin Imran (a).

When Qaim (a) reappears he would recite the Quran for the people as it was revealed upon the Seal of the Prophets (s).

Resemblance to Jirjees

The Almighty Allah brought back the dead to life for Jirjees (a) as mentioned in *Biharul Anwar:*

A lady came to him and said: "O righteous servant of God. We had a cow which was the source of our livelihood, but it is dead." Jirjees said: "Take this staff and put it on that cow and say that Jirjees says: 'Get up by the permission of Allah.'" When that lady did thus, the cow became alive and the lady became a believer.[1]

Qaim (a) is also such that the Almighty Allah would enliven the dead for him, as we have mentioned before.

Resemblance to Ayyub (a)

Ayyub (a) observed patience in calamities for seven years as His Eminence, Abu Abdillah Sadiq (a) has mentioned[2] that Allah, the Mighty and the High says:

> "Surely We found him patient; most excellent the servant! Surely he was frequent in returning (to Allah)."[3]

Qaim (a) is also keeping patience from the time of the passing away of his father till date. And I don't know how long this patience will continue! We have already discussed the relevant points about this in the chapter of Letter 'B'.

Once or twice, water spring burst forth for Ayyub (a) as the Almighty Allah says:

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[1] *Biharul Anwar;* Vol. 14, Pg. 447

[2] *Biharul Anwar;* Vol. 12, Pg. 347

[3] Surah Saad 38:44

"Urge with your foot; here is a cool washing-place and a drink."[1]

For Qaim (a), spring of water erupts, as mentioned in some narrations and incidents in the previous pages. In addition to this is the conclusion that Qutub Rawandi has drawn in his book, *Kharaij* and the respected scholar, Allamah Majlisi has mentioned in *Biharul Anwar* quoting from *Ghaibat* of Shaykh Tusi that we present below. Shaykh Tusi through his own chain of narrators has reported from Abu Surah that: He met Hazrat Hujjat (a) during his return from the *Ziarat* of Kerbala in Arafah days. Abu Surah says:

"That night while we was on our way, suddenly we reached the graves of Masjid Sahla. He said: This is my destination. Then he said: You go to Ibne Raazi Ali bin Yahya and tell him to give you that particular thing, having such and such distinguishing mark...has reached...and it is hidden with...I asked: Who are you? He replied: I am Muhammad bin al-Hasan. Then we continued on the way till we reached to Nawaawees. He sat down and dug with his hands till all of a sudden water erupted. He performed the ritual ablution and recited thirteen units of prayer.

Thus I went to Ibne Raazi and knocked at his door. 'Who is it?' he asked. 'Abu Surah,' said I. I heard him say to himself: What do I have to do with Abu Surah? When he came out, I related the incident to him. He shook my hands, kissed my face and rubbed the palms of my hands on his face. Then he took me inside and brought out a purse from under the bed. Abu Surah recognized the truth and after this incident became a Shia, because previously he was Zaidiyyah."[2]

Allah, the Mighty and Sublime brought the dead back to life for the sake of Ayyub (a) as Allah, the Mighty and Sublime says:

"And We gave him his family and the like of them with them: a mercy from Us and a reminder to the worshippers."[3]

Qaim (a) is also such that the Almighty Allah would enliven the dead for him as mentioned in our discussion before. And more points shall be provided in the chapter of Resemblance of His Eminence to Isa, if Allah, the High wills.

Resemblance to Yunus (a)

Shaykh Sadooq through his own chain of narrators has quoted from Muhammad bin Muslim that he said:

"I came to His Eminence, Abu Ja'far Muhammad bin Ali Baqir (a) in order to ask him about the Qaim of Aale Muhammad. His Eminence himself initiated the matter and said: O Muhammad bin Muslim in the Qaim of Ahle Bayt of Muhammad (s) are present similarities to five prophets: Yunus bin Mata, Yusuf bin Yaqoob, Moosa, Isa and Muhammad – peace be on them all. As for the resemblance to Yunus bin Mata it is that he would return from occultation to his

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[1] Surah Saad 38:42

[2] *Al-Kharaij*; Pg. 70

[3] Surah Anbiya 21:84

people as a young man, though being advanced in age."[1]

Resemblance to Zakariya (a)

Zakariya (a) was such that angels called out to him while he was engrossed in prayers.

Qaim (a) also – as mentioned before – would be addressed by the Almighty and in the same way, angels would address him in every Night of Power *(Shab-e-Qadr)* and Jibraeel also when he pays allegiance to His Eminence would put his hand on his hand and say: Pledge of allegiance for Allah. Rawandi has narrated this report in *Kharaij* from His Eminence, Abu Ja'far Baqir (a).

In the tradition of Mufaddal quoted in *Biharul Anwar* from Imam Ja'far Sadiq (a) it is mentioned that:

Jibraeel would say to His Eminence: "O my master, I have accepted your word and your command is valid."[2]

Zakariya (a) wept upon the calamity of His Eminence, Abi Abdullah Husain (a) for three days, as mentioned in the report of Ahmad bin Ishaq in Part Two.

Qaim (a) has also wept on His Eminence all his life and all the time as mentioned in *Ziarat* Nahiya:

"I lament for you day and night. I weep for you tears of blood."[3]

Resemblance to Yahya (a)

Prophecy and glad tidings regarding Yahya (a) were received before he was born.

In the case of Qaim (a) also, prophecy and glad tidings arrived before his birth.

Yahya (a) spoke to his mother while he was yet in the womb as mentioned in the tradition of Imam Hasan Askari (a) when he said:

"One day Maryam came to the mother of Yahya – the wife of Zakariya – but she did not stand up for her. Yahya [in the mother's womb] called out: Will you not stand up for the best woman of the world who has come to you carrying the best of men? Thus his mother felt ashamed and stood up."[4]

Qaim (a) also, as mentioned in the report of Hakima, spoke while he was in the womb of the mother and he recited Surah Qadr.[5]

Yahya (a) was the most pious and devout person of his time.

Qaim (a) also is the most pious and devout person of his time.

Resemblance to Isa (a)

Isa (a) is the son of the best lady of her time.

Qaim (a) is also the son of the best lady of her time.

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[1] *Kamaluddin*, Vol. 1, Pg. 327
[2] *Biharul Anwar;* Vol. 53, Pg. 7
[3] *Biharul Anwar;* Vol. 101, Pg. 320
[4] *Biharul Anwar;* Vol. 14, Pg. 187
[5] *Kamaluddin*, Vol. 2, Pg. 428

Isa (a) spoke while he was yet in the mother's womb reciting the glorifications of God as Allamah Majlisi has mentioned in his notes in the fifth volume of *Biharul Anwar* quoting from Thalabi through the Ahle Sunnat channels.

Qaim (a) also – as mentioned before – spoke in the mother's womb.

Isa (a) spoke while he was an infant in the cradle.

Qaim (a) also spoke while he was an infant in the cradle as proved by some traditions. Of them is a report mentioned in *Kamaluddin* quoting Hakima, daughter of Imam Muhammad bin Ali Jawad (a) that he said:

Hazrat Hujjat (just) after his birth spoke up and said:

"I witness that that there is no god except Allah. The One, there is no partner for Him. And that Muhammad is the Messenger of Allah may Allah bless him and his progeny."

Then he recited benedictions upon Amirul Momineen and Imams (a) one by one till he reached to the name of his father. At that time he closed his lips till on the seventh day he spoke on monotheism and recited benedictions on Muhammad and Imams (a). Then he recited the following verse:

> "In the Name of Allah the Beneficent the Merciful. And We desired to bestow a favor upon those who were deemed weak in the land, and to make them the Imams, and to make them the heirs…"[1]

And in the same book it is mentioned in another report that:

When His Eminence was born he fell into prostration and while kneeling down he raised up his two index fingers and said:

"I witness that that there is no god except Allah and that my grandfather, Muhammad is the Messenger of Allah; may Allah bless him and his progeny. And my father is Amirul Momineen (a)."

Then he named all the Imams one by one till he reached his own name. At this point he said: "O Allah, fulfill my promise and make my affair to reach its conclusion. Make my paths smooth and fill up the earth with justice and equity through me."[2]

In the same way, in that same source, it is reported from two maid servants, Naseem and Mariya that:

"As soon as the Master of the Time (a) was born, he knelt down and raised his two index fingers to the sky; then he sneezed and said:

'Praise be to Allah, the Lord of the worlds and may Allah bless Muhammad and his progeny.'"

"The oppressors thought that the Divine Proof is invalid and destroyed. If we had been permitted to speak freely about him, all the doubts would be removed."[3]

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[1] *Kamaluddin,* Vol. 2, Pg. 425, Surah Qasas 28:5

[2] *Kamaluddin,* Vol. 2, Pg. 428

[3] *Kamaluddin,* Vol. 2, Pg. 430

Also in the same source it is narrated from the maidservant Naseem that:

"A night after the birth of the Master of the Time (a) I came to him. I sneezed and he said to me:

'May Allah have mercy on you.'"

Naseem says: "I became very pleased at this." His Eminence said: "Shall I not give you glad tidings about your sneeze?" I asked: "What is it?" He said: "You are secure from death for three days."[1]

Isa (a) was such that the Almighty Allah bestowed him wisdom and chose him for prophethood while he was yet a child.

Qaim (a) is also such that the Almighty Allah bestowed him wisdom and chose him for Imamate while he was yet a child as we have discussed in the foregone chapters.

Allah, the Mighty and the High raised up Isa (a) to Himself.

Allah, the Mighty and the High also raised up Qaim (a) to Himself – as has been stated many times.

People had different opinions regarding Isa (a).

Qaim (a) is also such that people have different opinions regarding him.

In Part Eight it would be mentioned, if Allah wills, that Imam Ja'far Sadiq (a) said regarding the similarity of Hazrat Hujjat to Isa (a) that:

The Jews and Christians unanimously say that Isa (a) has died. But Allah, the Mighty and Sublime has refuted them saying:

> "And they did not kill him nor did they crucify him, but it appeared to them so."[2]

The occultation of Qaim (a) is also such, that the last of this community would deny him due to its length. Some who are not guided would say: Actually he is not born yet. And others would say: He was born and is (now) dead. And they disbelieve who would say: The eleventh one from us was issueless and some transgressing ones would attribute Imamate to thirteen or more persons. And others have disobeyed Allah, the Mighty and Sublime who would say: The soul of Qaim (a) has entered another body and he speaks through the tongue of His Eminence.

Isa (a) by the permission of the Almighty Allah used to bring the dead back to life. The Almighty Allah has quoted him directly in the Holy Quran:

> "And (I) bring the dead to life with Allah's permission."[3]

And addressing him says:

> "And when you brought forth the dead by My permission."[4]

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[1] *Kamaluddin,* Vol. 2, Pg. 430
[2] Surah Nisa 4:157
[3] Surah Aale Imran 3:49
[4] Surah Maidah 5:110

Here I would like to quote a very interesting narration having important morals and our many past scholars have mentioned it. Shaykh Bahai is one who has recorded it in his book, *Arbaeen* on the authority of Imam Ja'far Sadiq (a) that he said:

"Isa (a) passed by a village whose people, quadrupeds and birds had perished at one and a single time. He said: It is nothing but divine chastisement that killed them. If they had died separately they would buried each other. The disciples said: O spirit and word of the Almighty Allah, invoke the Lord to bring them back to life so that they may tell us what their actions were so that we may keep away from such deeds. Thus Isa (a) supplicated to his Lord. At that moment a voice was heard from the sky: Call out to them. In the evening Isa (a) went on an elevated place and said: O people of this village.

One of them replied:

Labbaik (Here I am) O Spirit of Allah and His Word.

He said: Woe be on you, what did you do (to deserve chastisement)? He replied: Worship of false god, love of the world with little fear and high hopes, ignorance, playfulness and hectic activity. He asked: How was your love for the world? He said: Like a mother loves her child. Whenever it was with us, we used to be happy and pleased and whenever it went away from us we used to lament and grieve. His Eminence, Isa (a) said: How was your worship with regard to the false deities? He replied: It was in the form of obedience of sinful people. He asked: What happened to you in the end? He said: One night we went to sleep in comfort but awoke in the *Haawiya*. Isa (a) asked: What is *Haawiya?* He said: *Sijjeen*. Isa (a) asked: What is *Sijjeen?* He replied: A mountain of red fire which will keep us till the Judgment Day. What did you say and what were you told? He said: We said: Send us back to the earth so that we may practice piety in it. We were told: You lie. Isa (a) asked: Woe be on you, how is it that except for you, none else speaks to me? He said: O Spirit of Allah, they are caught up in reins of fire and the rude and severe angels have closed their mouths. I was among them but I was not like them, but when the chastisement came down, it included me with them. I hang from a hair-like wire at the edge of Hell. I don't know whether I would fall from it or obtain salvation. After this conversation Isa (a) told his disciples: O friends of Allah, having dry bread with salt is better and sleeping on a bed of nails with the well being of the world and the hereafter is very nice."

Qaim (a) would also revive the dead by the permission of the Almighty Allah and many traditions prove this, some of which we have quoted in the topic of resemblance to Hizqil and also in other discussions of this book. In some books it is related from Imam Ja'far Sadiq (a) that he said:

"When Qaim (a) reappears a person from Azerbaijan would come to him holding a decayed bone and say: If you are the Divine Proof order this bone to speak up. Thus by the order of His Eminence that bone will begin to speak and say: I am in chastisement since a thousand years and hopeful that through your prayers the Almighty Allah would release me from the punishment. Then that man would

say: This is magic. At that moment by the command of His Eminence he would hung atop the house and for seven days and he would cry: This is the punishment of one who compares the miracle of the Imam to magic. After that he would die."

Isa (a) said:

> "With Allah's permission and I inform you of what you should eat and what you should store in your houses..."[1]

Qaim (a) is informed about all our actions and circumstances. That which proves this are the numerous traditional reports recorded about the Knowledge of the Infallible Imams (a) but here we shall present only a few of them by way of examples:

1. There is a tradition in the book of *Kharaij* related from Abu Baseer that he said:

I went to the Masjid with His Eminence, Abu Ja'far Baqir (a). People were coming and going. His Eminence said to me: "Ask the people if they can see me?" I asked every person that entered: "Have you seen Abu Ja'far?" He said: "No." While His Eminence was standing over there. Till there came Abu Haroon Makfoof (blind). His Eminence said: "Ask him also." I asked him: "Have you not seen Abu Ja'far (a)?" He replied: "Is it not he that stands?" I asked: "How did you know?" He said: "How could I not know it when he is a brilliant effulgence?"[2]

2. The same Abu Baseer says:

I heard His Eminence, Imam Baqir (a) ask a man from Africa: "How is Abu Raashid?" That man replied politely: "I found him alive and in good health. I will convey your greetings to him." Imam said: "May Allah have mercy on him." The man asked: "Is he dead?" "Yes," said the Imam. "When?" "Two days after you left." "By Allah, he was neither sick nor had any disease." I asked: "Who was that man?" Imam said: "He was a man from our followers and Shias." Then he said: "If you think that we don't have the seeing eye and the hearing ear for you, you think wrongly. By Allah, nothing from your affairs is concealed from us. You should always consider us to be present and make a habit of performing good deeds and be from the devout, so that you are identified with that. This is our request to our children and Shias."[3]

3. And it is also mentioned in *Kharaij* from Imam Ja'far Sadiq (a) that:

Someone came to him and asked: "What is the description of an Imam?" He replied: "His description is great, if you come to him you must pay respect and honor him. And that which he conveys to you (divine recognition) you must bring faith in it. And it is incumbent on him to guide you. And there is a quality in him that when you come to him no one has the capacity to look at him fully due to his awe and majesty. Because the Messenger of Allah (s) was also like that. The Imam is also like that." They asked: "Are you acquainted with your Shias?" He said: "Yes, I see all of them." They asked: "Are we your Shias?" He replied: "Yes, all of

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[1] Surah Aale Imran 3:49
[2] *Al-Kharaij*; Pg. 92
[3] *Al-Kharaij*; Pg. 92

you?" "Please tell us about their characteristics." He said: "I will tell your name and the name of your tribe." They said: "Please do." Thus the Imam mentioned the names of each, and their respective tribes. They said: "You are right." He said: "And I will inform you of what you asked me regarding the verse:

"Like a good tree, whose root is firm and whose branches are in heaven."[1]

They said: "You are right." He said: "I can give as much knowledge as I like to our Shias." Then he said: "You will be satisfied by this much." They said: "We would have been satisfied with lesser."[2]

4. In *Kamaluddin* it is mentioned from Hasan bin Wajna Naseebi that he said:

"I was in my fifty-fourth Hajj and in supplicating in prostration under the drain-pipe of the Kaaba after Isha prayer. I was lamenting and beseeching when all of a sudden somebody shook me and said: "O Hasan bin Wajna, get up." He said: I got up and saw a slavemaid of pale complexion and thin stature. I thought she was more than forty years of age. She began to walk before me. And without asking any questions I began to follow her till she reached the house of Her Eminence, Khadija. There was a room in that house with an open door in the center of the wall. The slavemaid went above. I heard a voice calling out: O Hasan, come up. So I went up and stood at the door of the room when His Eminence, the Master of the Time (a) said: "O Hasan, you thought that you were hidden from me? By Allah, I had been with you every time you came for Hajj." Then he described my circumstances. I fell down unconscious on the face. Then I felt a hand touching me; I got up. He said to me: "Stay in Medina at the house of Ja'far bin Muhammad (a) and do not worry about food, water and clothes." Then he gave me a paper on which were written *Dua Faraj* and recitations of benedictions on His Eminence. And he said: "Recite this supplication and send benedictions upon me in this manner. And do not show this paper to anyone except deserving ones among our Shias. As Allah, the Mighty and Sublime will give you *Tawfeeq*."

I said: "O my master, Would I never see you after this?" He replied: "O Hasan, whenever Allah wills, (you will see me)."

Hasan says: After concluding my Hajj I went to Medina and stayed at the house of Ja'far bin Muhammad (a). I always went to the Masjid and except for three things I did not return to the house. For making ablution, rest and sleep, and at mealtimes. When I entered my room at the time of breaking the fast, I found a bowl one-fourth filled with water and upon it was kept a loaf of bread and food that I felt like having that day. I consumed it till satiation. Winter clothes arrived in winter and summer clothes in summer. During the day I used to enter the water for bathing and sprinkle the water in the house also. I used to take the empty cup and fill it with food and whatever exceeded my needs I gave it away to the poor so that those with me may not come to know of my circumstances."[3]

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[1] Surah Ibrahim 14:24

[2] *Al-Kharaij*; Pg. 92

[3] *Kamaluddin*, Vol. 2, Pg. 443

Resemblance to the Seal of the Prophets (s)

The comprehensive statement in this chapter is the saying of the Messenger of Allah (s) that he said:

"Mahdi is from my progeny. His name is same as mine and his patronymic is same as mine; and in looks and speech most resembling me among all the people..."

I say: This blessed statement opens numerous doors so it is best to ponder upon it; that if Allah wills, your patience will increase and your breast would widen.

Section Two

Resemblance to the Infallible Imams, Allah's blessings be on them

Keeping in view the fact that to discuss each quality, characteristic, conditions and miracles of the purified ancestors of His Eminence and to compare them to the characteristic, conditions and miracles of His Eminence is needful of a wide field and detailed analysis we have refrained from taking up this effort to avoid verbosity and hence we have decided to be content with the mention of only the most famous and clear excellence of each of the Imams (a).

As for Amirul Momineen (a): His most apparent superior qualities were knowledge, piety and valor and all of these are also seen in His Eminence, Qaim (a) as we have explained in the Chapters of letters J, H', Z and A'.

As for Imam Hasan (a): His most outstanding quality was patience and forbearance, and among all the effects of these qualities is his calm and tranquility and not being distressed even when others are behaving in a rude manner. And how beautifully it is said:

> Among the benefits of forbearance is that it creates peace and not making haste in whatever one hears from others that one does not like.
>
> Upon the pains caused by lowly people maintain yourself in a forbearing manner. And try to gain their love since forbearance cannot come to you till you do not become forbearing.

And if you contemplate on the distress and severe troubles that Maula Hazrat Hujjat (a) has borne at the hands of his people, the forbearance and magnanimity of His Eminence would become clear to you, in such a way that no one has displayed such a quality in such conditions.

As for Imam Husain (a): Resemblance of Qaim (a) to him would be discussed in a separate section, if Allah wills.

As for His Eminence, Ali bin al-Husain (a): His most outstanding quality was his worship, such that he was given the titles of 'ornament of the worshippers', 'chief of those who prostrate' and 'one having callous skin corns', it was so because the eyes of His Eminence had become sunken and the forehead, knees and hands had developed corns and thick skin as a result of continuous and prolonged prayers as mentioned in the report of His Eminence, Abu Ja'far Baqir (a) from Fatima binte Ali bin Abi Talib (a) that she asked a maidservant of Imam Sajjad (a) about the

conditions of His Eminence and she said:

"Shall I reply in brief or in detail?" She said: "In brief." She said: "I never took food to him during the day and never made his bed at night."[1]

A large number of traditional reports have come regarding the excess, severity, effort and preparations of His Eminence's prayers. And our master, Hazrat Hujjat (a), may Allah hasten his reappearance, has an exemplar in his great grandfather, the chief of the worshippers (a) as mentioned by His Eminence, Abul Hasan Moosa bin Ja'far (a) – may our souls be sacrificed on him – when he said:

"On that wheat complexioned face there is also present a yellowness of wakefulness of the night. May my father be sacrificed on one who would spend the nights in bowing, prostration and counting the stars (keeping awake)..."[2]

We shall narrate the complete text of this traditional report in Part Eight, *Insha Allah*.

As for His Eminence, Abu Ja'far Muhammad bin Ali al-Baqir (a): His most outstanding quality was his resemblance to the Messenger of Allah (s). Therefore when Jabir Ansari met and saw him he exclaimed:

"By the Lord of the Kaaba, it is a facsimile of the Prophet" – as mentioned in some traditions narrated through him - .[3]

This is inspite the fact that, Jabir had, before Imam Muhammad Baqir (a) also seen Hasan, Husain and Ali Ibnul Husain but he did not say this about them. Our master, His Eminence, Master of the Time (a) is also most closely resembling the Prophet. Rather his resemblance to the Prophet is greater and more perfect, which is proved by numerous traditions recorded through Shia as well as Sunni channels from the Messenger of Allah (s) that His Eminence said regarding the qualities of Qaim (a):

"And in looks and speech most resembling me among all the people."

We have quoted some of these traditions in the chapter of Letter 'J'.

As for His Eminence, Abu Abdillah Sadiq (a): The most outstanding quality of his was expounding of sciences and explaining of Islamic laws to the people in such a free manner as was not available for the other Imams. A tradition scholar says:

"Four thousand reliable scholars related traditions on the authority of His Eminence."[4]

I say: In spite of this, all the sciences that His Eminence possessed were not taught to the people and they are kept in abeyance till the reappearance of Qaim (a) and His Eminence would explain all the laws because the previous Imams and Prophets did not find the people deserving and capable of being told about them. Often Amirul Momineen (a) pointed to his breast and said:

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[1] *Biharul Anwar;* Vol. 46, Pg. 62
[2] *Biharul Anwar;* Vol. 86, Pg. 81
[3] *Biharul Anwar;* Vol. 46, Pg. 223
[4] *Manaqib,* Ibne Shahr Aashob, Vol. 3, Pg. 372

"There is unbounded knowledge here, if only I could find those who could carry it..."

We shall prove this in detail in the chapter of expounding of sciences, *Insha Allah.*

As for Abu Ibrahim, Moosa bin Ja'far (a): He was forced to observe dissimulation and was under the threat of enemies – more than his ancestors were ever under such restrictions. This matter is clear for anyone who has studied the biography of His Eminence in detail. Our master, Qaim (a) is also having such a condition – as indicated in the chapter of Letter 'Kh'.

As for His Eminence, Abul Hasan Ali bin Moosa ar-Reza (a): The Almighty Allah bestowed him heir-apparency and visible status; a thing that was not given on the same level to his purified ancestors. Dissimulation and threats were removed during his tenure to a great extent. Qaim (a) would also be such that the Almighty Allah would change his fear into security and bestow him power in the lands, give him such power as was not available for his predecessors. The domination of His Eminence over all the world is like the power of the day over the dark night.[1]

Ali bin Ibrahim through an authentic chain of narrators from His Eminence, Abu Ja'far Baqir (a) relates regarding the verse:

"And the day when it shines in brightness."[2]

"It is the day of our Qaim of Ahle Bayt, that when he would reappear he would be victorious over the rule of tyrants..."[3]

As for His Eminence, Abu Ja'far Muhammad bin Ali Taqi (a): When His Eminence occupied the position of Imamate he had not yet reached the age of maturity and he was not even eight years old. Hazrat Hujjat (a) is also like that; that he also received the post of Imamate in childhood – as explained earlier.

As for His Eminence, Abul Hasan Ali bin Muhammad Hadi (a): He was the master of such an awe that none else had ever possessed such awe and majesty; such that even his enemies used to humiliate themselves before him and grant him exceeding honor which was never done to anyone else. This was due to the effect of the awe of His Eminence and not due to affection and regard for him. Qaim (a) is also such; he is also having such awe, especially for the enemies as we have indicated in the chapter of his resemblance to Dhulqarnain.

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[1] I say: Perhaps the Imam is compared to 'the day' because when the power of the day comes, it defeats and overpowers the darkness of the night. In the same way when the Imam reappears he will be victorious over the tyrannical powers. Also when the day appears the light of the sun illuminates the world, in the same way when the Imam reappears his effulgence will light up all the world in such a way that people will become needless of the light of the Sun and the Moon. Moreover, when the sun is out, all the people benefit from its light depending upon their personal capacity; in the same way when the Imam (a) reappears all the people will benefit from him in proportion of their own capacity and eligibility. (The Author)

[2] Surah Lail 92:2

[3] *Tafseer al-Qummi,* Vol. 2, Pg. 425

His Eminence, Abu Muhammad Hasan al-Askari (a) also possessed this quality as stated in the tradition of the twelfth volume of *Biharul Anwar*. The late Allamah Majlisi has through his own chain of narrators mentioned that:

The Abbasids, Salih bin Ali and group of persons deviated from the faith of Ahle Bayt (a) came to Salih bin Waseef when Imam Hasan Askari (a) was in detention under him and said: "Be harsh on His Eminence and do not allow him any type of comfort or facility." He replied: "What can I do with him? I have appointed for him the worst kinds of persons possible, but he is having exceptional greatness in his worship and prayers." Then he scolded those two deviated fellows and said: "Woe be on you, what do you think about this gentleman?" They said: "What can we say about one who spends his days fasting and nights, praying; he neither speaks nor does anything except pray. Whenever he glances at us we tremble due to his awe and such awe pervades our hearts that we become helpless?" When the Abbasids heard this, they went back disgraced and dejected.[1]

And in the topic of his resemblance to Imam Husain (a) we shall discuss the relevant points, *Insha Allah*. Indeed there were many subtle points and aspects in this but we have refrained from mentioning all of them to avoid undue prolonging of the discussion.

Allah is He that gives *Tawfeeq* for that which is right.

Section Three
Resemblance to His Eminence, the Chief of the Martyrs, Imam Husain (a)

Many similarities exist in the circumstances of Imam Husain (a) and Imam Mahdi (a). Among them are:

1. The fervor and importance with which they are mentioned in the Holy Quran and the traditions of prophets in the heavenly scriptures as is not hidden from the researchers. If one likes one may refer to the book of *Al-Muhajja Feema Nazala minal Quran lil Qaaimil Hujja* and the tenth volume of *Biharul Anwar*.

2. Special efforts of the past prophets to lament for His Eminence, Imam Husain (a) and their arranging of assemblies and gatherings of mourning for the martyrdom of His Eminence. In the same way was the special care of the past Imams when they prayed for the success of the Master, Hujjat Ibnul Hasan (aj) and supplicating for his reappearance before his occultation.

3. The seriousness of both (Imam Husain and Imam of the Age) in implementing the laws of Exhorting Good and Forbidding Evil *(Amr bil Maa'roof and Nahy Anil Munkar)*. It was such that the Chief of the Martyrs, Husain bin Ali (a) did not resort to dissimulation in this matter and it is a quality of His Eminence. The Master, His Eminence, the Divine Proof is also such as shall be explained with further details under the chapter of Letter 'N', *Insha Allah*.

4. Absence of their oath of allegiance to the tyrant of the time as mentioned in the

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[1] *Biharul Anwar;* Vol. 50, Pg. 308

qualities of Imam Husain (a) that he was told on the day of Aashura:

"Accept the command and rulership of your cousins." He replied:

"No, by Allah! I will never give them my hand like a man who has been humiliated; nor will I flee like a slave." Then he said: "O servants of God, I take refuge in my Lord and your Lord if you intend to harass and stone me. I take refuge in my Lord and your Lord from every haughty man who does not believe in the Day of Reckoning."

(And His Eminence also said:) "A respectable death is better than a life of degradation."

In the discussion of the cause of the occultation on Hazrat Hujjat (a) also we have stated some points that prove this matter.

5. Both of them (Imam Husain and Imam Qaim a.s.) were taken up to the heavens by the angels with the permission of the Almighty Allah as mentioned in the topic of resemblance of His Eminence, Qaim (a) to Prophet Idrees.

6. The nostalgia that 'if only we had been present on the day of Aashura'. The intention to help and support His Eminence is having the same reward as that of being martyred with Imam Husain (a). To have an ambition to be in the company of Qaim (a) during his reappearance, to have the intention of helping him, to fight *Jihad* against his enemies by his side is also having the reward of martyrdom. Traditions have been recorded on both these points and we shall quote them in Part Eight, if Allah, the High wills.

7. Imam Husain (a) left Medina in apprehension and arrived in Mecca and again he left for Kufa. Hazrat Hujjat (a) would also be having similar circumstances as mentioned in an authentic tradition of Imam Abu Ja'far Baqir (a):

"Sufyani would send a battalion to Medina. Then Mahdi (a) would leave Medina and flee to Mecca. The commander of Sufyani's army would learn that Mahdi (a) is heading to Mecca. He would dispatch a force in his pursuit but it would not be able to apprehend him. Till finally, in a condition of fear and apprehension resembling that of Moosa bin Imran he would enter Mecca. The commander of Sufyani's army would arrive at the Baida desert. A caller from the sky would address that desert:

O Baida, swallow the people.

Thus the ground of that desert would swallow them and only three persons from them would survive, whose faces the Almighty Allah would turn to their backs; and they would be from the Kalb tribe."[1]

8. The calamities that befell both of them were the most severe. As for the hardships of Imam Husain (a) it is mentioned in the conversation between Adam and Jibraeel that he said:

"O Adam, this son of yours would be involved in such a hardship that calamities

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[1] *Biharul Anwar;* Vol. 52, Pg. 238

would seem small before it."[1]

As for Qaim (a) his hardship has prolonged and his calamity has intensified.

Imam Husain (a) at the time of setting out from Mecca to Kufa asked for help and said:

"Then whoever desires to lay down his life for us and strive in the way of Allah should come out with us, for I shall be leaving tomorrow morning, Allah willing."[2]

When Imam Qaim, Hujjat Ibnul Hasan al-Askari (aj) reappears in Mecca he would ask for help as mentioned in a lengthy authentic tradition of the fifth Imam, Imam Muhammad Baqir (a):

"...on that day Qaim (a) is in Mecca, resting his back to the wall of the Holy Kaaba he takes refuge by it. He calls out: O people, I ask the help of the Almighty Allah. One who wants to respond to me should know that I am from the family of the Holy Prophet (s) and I am the nearest in relation to the Messenger of Allah (s). Anyone who argues with me with regard to Adam should know that I am the nearest one to Adam. And one who with argues me with regard to Nuh should know that I am the nearest one to Nuh. And one who argues with me with regard to Ibrahim should know that I am the nearest one to Ibrahim. And one who argues with me with regard to Muhammad (s) should know that I am the nearest one to Muhammad (s). And one who argues with me with regard to the prophets should know that I am the nearest one to the prophets. Has the Almighty Allah not said in His Clear Book? That:

> "Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations. Offspring, one of the other; and Allah is Hearing, Knowing."[3]

Thus I am the remnant of Adam, the treasure of Nuh, the chosen one of Ibrahim and the Purified one of Muhammad (s).

One who argues with me with regard to the Book of Allah should know that I am the nearest one to the Book of Allah. One who argues with me with regard to the Sunnah of the Messenger of Allah (s) should know that I am the nearest one to the Sunnah of the Messenger of Allah (s). To those who are present and hear my words today, I implore them under oath to convey it to those who are absent. I beseech you for the sake of Allah, the sake of the Messenger of Allah (s) and my own sake for my relationship to the Messenger of Allah (s) that you help me and prevent those who want to oppress us as we have been terrorized and oppressed. And we have indeed been compelled to abandon our homes and our children. We have been deprived of our rights and meted out injustice and the evil people attributed falsehood to us. For the sake of Allah, for the sake of Allah do not disgrace us; for our sake help us as Allah would help you..."[4]

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[1] *Biharul Anwar;* Vol. 44, Pg. 245

[2] *Biharul Anwar;* Vol. 44, Pg. 367

[3] Surah Aale Imran 3:33-34

[4] *Biharul Anwar;* Vol. 52, Pg. 238

I say: If you open the ear of your heart and widen your breast with the light of your Lord you would be able to hear the call of the Imam of the time in this period also that he is asking for help from the people of faith. Is there anyone who has responded to the call of His Eminence? Is there any helper? Is there any supporter? Providing help is the requirement of every age. Helping His Eminence is like helping Allah. It is like helping the Messenger of Allah, it is like helping the saints of Allah, it is helping Islam and faith, it is helping the poor and oppressed people of the world, it is helping the channel of bounties and the affectionate father...and other aims that are realized by helping His Eminence.

Among the ways of helping His Eminence are spending in his way, printing of books about His Eminence and spending on the descendants and Shias of the Imams (a). And also helping the helpers of His Eminence monetarily, or using ones influence, supporting verbally etc. are in a sense all methods of helping His Eminence.

THE LETTER *KAAF* (K)

1. *KARAM* (MUNIFICENCE) OF HIS EMINENCE

To love persons who are munificent is ingrained in human nature and it is a part of it and the intelligent ones are unanimous that it is preferable, rather necessary to pray for such persons.

The difference between a generous and a munificent person is that the former gives only after being asked for something but the latter is such that he gives before being asked. And in the life history of Imam Hasan (a) it is mentioned that a Bedouin came to him and before he could say anything Imam Mujtaba (a) said:

"Give whatever is in the treasury." There were twenty thousand dinars (or dirham) in the treasury. They were handed over to that man. The Bedouin said in a polite manner: "O my master, will you not let me mention my need and sing your praise?" Imam Hasan (a) recited the following couplets:

1. We are people whose bestowal is having freshness so that people and hopeful ones may get enjoyment from them.
2. We give before we are asked. So that the dignity of the petitioner is not reduced.
3. If the sea comes to know our remaining generosity, it will feel ashamed of its raging waves.

Traditions that prove the perfection of this quality in His Eminence, Qaim (a) are in large number, whether it be traditions that are general or which are especially about him. Among them it is that in every period of time the Imam is the most munificent and charitable person of the world. And it is that the manners and behavior of Imam Qaim (a) are same as the manners and behavior of the Holy Prophet (s). And it is also a fact that His Eminence has made Khums on the things that are in possession of the opponents – from the war booty etc. – lawful for the believers – in the event when they purchase them from the opponents. So that their offspring and wealth is purified and it is mentioned in *Biharul Anwar*

from His Eminence, Abu Ja'far Baqir (a) that he said:

"When His Eminence, Qaim (a) reappears and enters Kufa, the Almighty Allah would send seventy thousand *Siddiqeen* (who have testified him) and they shall join the ranks of his companions and helpers. He would pay stipends to his followers twice a year and pay such high salaries twice every month that there would not remain anyone in need of taking *Zakat*. Those who are liable to pay *Zakat* would search for eligible Shias to give their *Zakat* to; they would go to each of their houses and call out but the people would come out and say that they are not in need of charity."

(Allamah Majlisi says: The tradition continues and further on the Imam says:) "And all the wealth of the world, whether it be on the surface of it or below its surface, would come together to collect with Qaim (a). He would say to the people: Come to that for which you used to break off relations, shed unlawful blood and commit sinful acts. Then he would give them so much money as none had ever paid before."[1]

I say: We have mentioned the relevant points in the discussion of the charity of His Eminence.

2. Expounding the Sciences for the People

This unprecedented expounding and unveiling of sciences and learning was not present in any period of time and will not be there in any period except the time of the reappearance. In *Basair* it is related by the author through his own chain of narrators from Saad bin Tareef from Asbagh bin Nubatah that he said:

Amirul Momineen (a) was such that whenever a person came to him he used to tell him: "O so and so, be ready for the journey of the Hereafter, and gather for yourself all the provisions that you want as on such and such day at such and such time illness would strike you and the cause of your illness is such and such, and you will die in so and so month on such and such day at such and such hour." Saad says: I mentioned this statement to Imam Muhammad Baqir (a). He said it was right. I said: "May I be sacrificed on you, why do you not give us such information so that we may be ready for the journey of the Hereafter?" He replied: "Ali Ibnul Husain (a) has closed this door till the time our Qaim (a) arises."[2]

In *Biharul Anwar* it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"Knowledge consists of twenty-seven letters – all that the prophets brought is two letters and people have not received till date more than two letters. And when our Qaim arises he would bring another twenty-five letters and spread them among the people and add them to the two letters and spread the knowledge of twenty-seven letters."[3]

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[1] *Biharul Anwar;* Vol. 52, Pg. 390

[2] *Basairud Darajaat,* Part 6, Pg. 262

[3] *Biharul Anwar;* Vol. 52, Pg. 336

In that same book is related in a lengthy tradition from His Eminence, Abu Ja'far Baqir (a) with reference to the qualities of Imam Qaim (a) and the practice of His Eminence during the period of his reappearance that he said:

"...then he would return to Kufa and send those three hundred and thirteen persons to all the parts of the world. He would (also) stroke their shoulders and chests, (by which) they would not face any difficulty in any judgment and every part of the earth would echo with the call of:

'There is no god except Allah, Muhammad is the Messenger of Allah.'

And that is the implication of the words of the Almighty Allah:

> "And to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned."[1]

And the master of this affair is not such that he would agree to accept Jizyah like the Holy Prophet (s). And that is the meaning of the statement of the Almighty Allah:

> "And fight with them until there is no more persecution and religion should be only for Allah."[2]

In another tradition from His Eminence it is mentioned that he said:

"And in his time, wisdom would be bestowed to you; so much so that a woman would dispense justice from her home on the basis of the Book of Allah and the Sunnah of the Messenger of Allah (s)."[3]

In another report from His Eminence it is stated that he remarked:

"When Qaim (a) arises, he would appoint a person in each country of the world and say to him: Your guidance is present in the palm of your hand. So whenever you are faced with a decision you find difficult, you should glance at your palm and act accordingly..."[4]

In *Kharaij* there is a tradition from the Chief of the Martyrs (a) that he said:

"Then the Almighty Allah would bestow a miracle to our Shias, such that nothing would be hidden from them. So much so, that a man from them would like to know what his family knows. He would inform them of what they know."[5]

In *Biharul Anwar,* in a lengthy tradition from Amirul Momineen (a) it is mentioned that he said:

"...and knowledge would be located in the hearts of the believers. Thus no one would be needful of the knowledge that his brother has and the interpretation of this verse:

> "Allah will render them both free from want out of His ampleness."[6]

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[1] Surah Aale Imran 3:83

[2] *Biharul Anwar;* Vol. 52, Pg. 345, Surah Anfaal 8:39

[3] *Biharul Anwar;* Vol. 52, Pg. 352

[4] *Biharul Anwar;* Vol. 52, Pg. 365

[5] *Al-Kharaij*; Pg. 138

[6] Surah Nisa 4:130

Would be realized on that day and the earth would expose its treasures for them and the Qaim (a) would say:

"Eat and drink pleasantly for what you did beforehand in the days gone by."[1]

3. Clearing and Removing hardships from the believers

The Imam of the Age (aj), by praying for the believers, generally removes their problems and difficulties, and he also prays especially for those who seek his mediation and refuge and removes so many hardships from them as they could not even estimate. Among all the scholars the noted academic, Allamah Majlisi (r.a.) in his nineteenth volume of *Bihar* has quoted through some channels from Abul Wafa Shirazi that:

"I was a captive in the hands of Ibne Ilyas in Kerman. He had fettered me in chains so that I should be aware that he had decided to hang me from the gate (after executing me). Thus I made Imam Zainul Abideen Ali bin al-Husain (a) as my medium to approach Allah, the Mighty and Sublime, to save me. I went to sleep and saw the Messenger of Allah (s) in dream saying to me: In any problem of the world do not take the medium of me, my daughter and my sons (son), but you may take our mediation for the hereafter and whatever you want from the rewards of the Almighty Allah. However my brother Abul Hasan would take revenge for you from whoever that oppresses you.

I respectfully said: O Messenger of Allah (s), is it not a fact that injustice was done to Fatima and she observed patience and was also patient on those who had oppressed her? Then how could he (Ali) take revenge from one who is unjust to me?

He replied: It was the covenant I had made with him and it was my order, so he had to obey it as her right will be restored but at present he takes up the cause of those of his followers who are oppressed. And as for Ali bin al-Husain, he is for saving from the clutches of rulers, kings and rebellious satans. As for Muhammad bin Ali and Ja'far bin Muhammad, for the Hereafter. And as for Moosa bin Ja'far; pray to him for health and well being. As for Ali bin Moosa, pray through him for safety in journeys by the sea or land. And as for Muhammad bin Ali ask the Almighty Allah for sustenance through his mediation. And as for Ali bin Muhammad, he is for the recommended acts and doing good to the believing brothers. And as for Hasan bin Ali, he is of the Hereafter and as for Hazrat Hujjat, when the sword reaches your throat – at this point His Eminence (s) pointed to this throat – pray fervently to him and take refuge with him as he comes to help one who calls him and he is a refuge for those who seek his refuge.

Thus I said: O my master, O my Master of the Time, I take refuge with you. Suddenly I saw a person come down from the sky mounted on a horse holding an iron (or bright) weapon. I pleaded: O my master, Protect me from one who is torturing me. He said: I prayed to Allah that I may be allowed to defend you and Allah, the Mighty and Sublime accepted my prayer.

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[1] *Biharul Anwar;* Vol. 53, Pg. 86, Surah Haqqah 69:24

In the morning Ibne Ilyas summoned me and removed the chains. He gave me a robe and said: Through whose mediation did you pray? I replied: I sought the refuge of one who is the refuge-giver, so that he may beseech the Almighty on my behalf:

And praise be to Allah the Lord of the worlds."[1]

Second Incident: In the thirteenth volume of *Biharul Anwar*, Allamah Majlisi has quoted his father, the honorable scholar, Maulana Muhammad Taqi well known as Majlisi, that he said:

In our time was a noble and righteous personality by the name of Amir Ishaq Astarabadi. He had completed 40 Hajjs on foot. It was famous among the people that the earth used to fold up for him. One year he came to Isfahan. I went to him to ask him about the fame he had earned. He told me: "The cause of that honor is that one year when I was on my way to the Holy House of Allah, along with other pilgrims, and when we were at a distance of seven or nine stages from Mecca, I was, for some reason, left behind the caravan and soon they went out of my sight. I lost my way and overcome with thirst, I was about to die when I prayed:

O the righteous one, O Aba Salih guide us to the path, may Allah have mercy on you.

Suddenly an apparition became visible at the end of the desert, before I could make it out, it had already reached me. I saw a handsome youth wearing clean clothes of green hue and having a noble demeanor riding a camel and carrying a water in a container. I saluted him and he replied to my *Salaam* and asked: Are you thirsty? 'Yes,' I replied. He gave me the vessel and I drank the water. Then he asked: Would you like to join your caravan? "Yes,' said I. He made me mount behind him and moved to Mecca. I had the habit of reciting the Hirz-e-Yamaani everyday. At that time also I began to recite it, at some points he used to say: 'Recite like this.'

Not much time passed that he said to me: 'Do you recognize this place?' I looked and saw that I was at Abtah. He said: 'Alight.' I alighted, but when I turned back he had disappeared. At that moment I realized that he was Qaim (a). I became regretful and sad at his separation and was affected that I had not recognized him. Thus when seven days had passed, my caravan reached Mecca and found me there – while they had lost hopes of my survival – therefore I became famous for having the land folded for me."

Majlisi says in *Biharul Anwar*: My father said: I recited the Hirz-e-Yamaani in his presence and got it corrected and he gave the permit also.

And praise be to Allah.[2]

Another Incident: The practical scholar, Mirza Husain Noori, in the book, *Jannatul Maawa* quotes *Kunooz an-Najaah* of the prominent Shaykh Ameenul Islam Fadl bin al-Hasan Tabarsi that he said:

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[1] *Biharul Anwar;* Vol. 94, Pg. 35

[2] *Biharul Anwar;* Vol. 52, Pg. 175

It is the supplication that His Eminence, the Master of the Time – may Allah the King and the Bestower bless him – has taught to Abul Hasan Muhammad bin Ahmad bin Abi Laith – (r.a.). Abul Hasan fled to the Quraish Cemetery in Baghdad for fear of being killed and he was saved by the bounty of this supplication. Abul Hasan says: His Eminence (a) taught me to recite as follows:

"O Allah, terrible was the calamity, and its evil consequences are visible, the covering has been removed, (all) hopes have been cut off, the (plentiful) earth has shrunk, the heavenly blessings have been withheld. Thou alone can help, we refer our grief and sorrow to Thee, we have full faith in Thee, in the time of distress, as well as in good fortune. O Allah send blessings on Muhammad and on the children of Muhammad, whom we must obey as per Thy command, through which we become aware of their rank and status, and let there be joy after sorrow for us, for their sake, right away, in the twinkle of an eye, more rapidly than that. O Muhammad! O Ali! O Ali! O Muhammad! Help me, because both of you help and protect. Give me enough, because both of you provide sufficiently. O our Master! O master of the time! Help! Help! Help! Reach me! Reach me! Reach me! At once, in this hour. Be quick, be quick, be quick, O the Most Merciful, for the sake of Muhammad and his pure children."

The narrator says: When His Eminence said 'O master of the time' he pointed towards himself.

I say: If you desire to learn other aspects of this you may refer to the book of *An-Najmus Thaqib*. May the Almighty Allah give the best of rewards to its author.

The Letter *Laam* (L)

1. *Liwa* (Flag) of His Eminence

Among the important matters is to pray for the hoisting of the flag of His Eminence, as due to it, people would be happy and their distress shall be dispelled as mentioned in *Kamaluddin* from Amirul Momineen (a) that he said from the pulpit:

"A man from my descendants would appear in the last age of time. His complexion would be fair with a reddish hue and he would have a broad stomach, his thighs would be big. And his sides would be broad. He would have two moles, one skin colored and the other like the seal of prophethood of the Holy Prophet (s). He would have two names, one is confidential and the other, popular. His secret name is Ahmad and his known name is Muhammad. When he hoists and waves his flag, he would illuminate the east and the west. He would stroke the heads of the people. Thus there would not remain any believer but that his heart would become as a strong as a mountain of steel and Allah, the Mighty and the High would give each of them the strength of forty men. And no corpse would remain but that the celebration of his reappearance would reach its grave as the believers in the grave also would see him in their graves and they would greet each other upon the reappearance of Qaim (a)."[1]

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[1] *Kamaluddin*, Vol. 2, Pg. 653

I say: Grave implies the spiritual state of the believers in the Purgatory *(Barzakh)*. That which proves this matter is a tradition quoted by some elders.

Also in *Kamaluddin* it is narrated that in the standard of Mahdi (a) is the pledge of allegiance to Allah, the Mighty and Sublime.[1]

In the same book it is narrated from Amirul Momineen (a) that he said:

"There is a flag for us; and one who goes ahead of it, is a transgressor and one who lags behind it, is destroyed and one who follows it, would achieve the aim."[2]

It is reported from Imam Ja'far Sadiq (a) that he said:

"As if I could see Qaim (a) that he has reached to the rear of Najaf. When he reaches to the back of Najaf he would mount a dark colored pie-bald horse having a white streak between its eyes. Then he would fly on it. Thus there will not remain any city that would not think that Qaim (a) is with them in that town. And when he unfurls the flag of the Messenger of Allah (s) 13013 angels would descend to him from the sky as they all would be in anticipation of the orders of Qaim (a)..."[3]

It is narrated from Abu Hamza that he said:

His Eminence, Abu Ja'far Baqir (a) told me: "As if I can see Qaim (a) appearing in Kufa at the back of Najaf. When he arrives at Najaf he would unfurl the standard of the Messenger of Allah (s). Its pole would be a pillar of the *Arsh* and those who accompany it would be helpers of Allah, the Mighty and Sublime. He would not bring it down for anyone but that the Almighty Allah would destroy that person."

The narrator says: I asked in a polite manner: "Is that flag with him or it would be brought for him?" He said: "It would be brought for him by Jibraeel (a)."[4]

In the same book it is narrated from the Holy Prophet (s) in a lengthy tradition that he said:

"He would be having a standard which would unfurl itself automatically when the time is ripe for his reappearance. And the Almighty Allah would give it the power to speak and it would say: O *Wali* of Allah, march forward and eliminate the enemies of Allah. And he would have two flags and two emblems. And he is having a sheathed sword, which at the time of reappearance would come out its sheath automatically and Allah, the Mighty and Sublime would bestow the power of speech to it and it would call out to His Eminence: O *Wali* of Allah, march forward as it is not right for you to avoid the enemies of Allah."[5]

In *Biharul Anwar* it is narrated from Abu Baseer that he said:

His Eminence, Abu Abdillah Sadiq (a) said: "When Amirul Momineen (a) confronted the Basrans, he unfurled his standard, that is the standard of the Holy

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[1] *Kamaluddin*, Vol. 2, Pg. 653
[2] *Kamaluddin*, Vol. 2, Pg. 653
[3] *Kamaluddin*, Vol. 2, Pg. 653
[4] *Kamaluddin*, Vol. 2, Pg. 672
[5] *Kamaluddin*, Vol. 1, Pg. 268

Prophet (s), therefore they were routed and the sun had not yet set when they called out: O son of Abu Talib, you have destroyed us (or we bring faith).[1] At that time His Eminence ordered that the prisoners not be killed, the wounded must not be attacked, the runaways must not be pursued and whosoever drops his weapons would be secure and whosoever shuts the door, his house (and one who remains there) is safe."

In the battle of Siffeen (the companions of His Eminence) requested him to wave that flag once more but the Imam did not agree to it. They petitioned him through the mediation of Hasan, Husain (a) and Ammar Yasir (r.a.). His Eminence said to Husain (a): "My son, a time period is appointed for these people and they would reach it, and it is a flag that none would wave after me, except Qaim (a)."[2]

Another tradition from His Eminence, Abu Ja'far Baqir (a) about the description of this flag says:

"By Allah, that flag is not made of cotton, silk or muslin." The narrator says: I asked: "Then of what material is it?" Imam replied: "Made of the leaves of the tree of Paradise. The Holy Prophet (s) unfurled it on the day of the battle of Badr. After that he folded it up and gave it to Ali (a). It always remained with Ali (a) till he unfurled it in Basra (in the battle of Jamal). When Amirul Momineen (a) unfurled it, the Almighty Allah granted victory to him. After that he rolled it up again. And that flag is with us. No one would open it till Qaim (a) reappears. When he arises no one would remain either in the east or west but that he would see it. Its awe would travel a month's distance before as well as after it and to right as well as left."

Then he said: "He would rise up to take revenge for his forefathers. Infuriated and aggrieved for the fury of the Almighty Allah on the people. He would be wearing the dress the Holy Prophet (s) had used on the day of the battle of Uhud. Upon his head would be the turban called *Sahaab* and he would also be equipped with the armor of the Prophet. *Zulfiqar*, the sword of the Messenger of Allah (s) shall be in his hand. At that moment he would extract the sword and go on fighting for eight months..."[3]

I say: This tradition proves that His Eminence is having more than one flag. Other reports also support this point but in this brief discussion we shall refrain from quoting them.

The Letter *Meem* (M)

1. *Marabata* (Vigil) of His Eminence in the path of God

We shall, if Allah the High wills, would explain the meaning and excellence of *Marabat* in Part Eight. As for the merit of praying for the two *Maratabas* it is supported by reason as well as religious texts.

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[1] In *Biharul Anwar* it is 'you have killed us' and in *Ghaibat* of Nomani it is 'we bring faith'.

[2] *Biharul Anwar;* Vol. 52, Pg. 367

[3] *Biharul Anwar;* Vol. 52, Pg. 360

The logical proof is that: Those who are in vigil are in fact supporters of Islam and they are the sentries of the Muslims and reason and logic state that such persons deserve our best wishes and prayers.

Textual proof: The supplication of our Imam and Master, His Eminence, the chief the worshippers (a) in *Sahifa Sajjadiya* – the twenty-seventh supplication – is sufficient for this matter.

And that which confirms that Hazrat Hujjat is in *Marabata* on the path of Allah, the Mighty and Sublime are some traditional reports. Some of them are as follows:

1. In a *Tawqee* to Shaykh Abu Abdillah Muhammad bin Muhammad an-Noman, alias Shaykh Mufeed he says:

"From the slave of Allah who is in *Marabata* on His path, to the one inspired and guided to truth..."[1]

2. In the book of *Ghaibat Shaykh Nomani* through his own chain of narrators from His Eminence, Abu Ja'far Muhammad bin Ali Baqir (a) from his father His Eminence, Ali bin al-Husain (a) it is mentioned that he said:

Ibne Abbas sent a person to His Eminence to ask him the interpretation of the verse:

> "O you who believe! be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful."[2]

His Eminence, Ali bin al-Husain (a) became angry and said: "I wish that one who sent you with this had approached me directly." Then he said: "This verse was revealed for my father and us, and the perseverance that we have been ordered for has not yet occurred, it would be for some of our descendants..."

3. It is mentioned in *Burhan* from Ayyashi in a *Mursal* tradition (having incomplete chain of narrators) from His Eminence, Abu Ja'far Baqir (a) regarding this verse that he said:

"It was revealed for us and until now the time of steadfastness that is commanded, has not arrived, and it would be in our descendants."[3]

I say: It is obvious that in the above mentioned traditions the implied *Marabit* is none but our master, His Eminence, the Master of the Age, the Imam of the time (a), on the basis of his statement in the *Tawqee* and as also explained in the chapter of Letter 'L'. And here it is clear that this matter is a special act of worship of His Eminence just as performing the Hajj of the House of Allah is a special quality of His Eminence as mentioned in the chapter of Letter 'H'a'. In addition to this, the length of his patience and his constant lamenting for his great ancestor, the Chief of the Martyrs (a) are among his distinguishing qualities which were not present in his predecessors. In the *Ziarat*, famous as *Ziarat*

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[1] *Biharul Anwar;* Vol. 53, Pg. 176

[2] Surah Aale Imran 3:200

[3] *Tafseer Al-Burhan*; Vol. 1, Pg. 335

Nahiya His Eminence says:

"Since I have been pushed behind by the passage of time and being prevented from helping you by fate and I could not fight those who had fought you. And (since) I had not been able to face your enemies I will continue to weep morning and evening..."[1]

This *Ziarat* is mentioned in the part of *Mazaar Kabeer* in *Biharul Anwar* of Allamah Majlisi.

2. Miracles of His Eminence

The special concern and effort of His Eminence in religious propagation and guiding the people is the basis for his showing of miracles. To pray for one who is concerned with spreading divine customs and struggling to reform the people, is a praiseworthy act according to logic and religious texts. That is why angels pray for the seekers of knowledge in addition to the fact that guidance of the people is the most beneficial matter for them and it is a favor upon them. Thus it is necessary that prayers should be recited for one who guides the people to the right path.

And as for the miracles of His Eminence: The great traditionist Shaykh Hurr Aamili (q.s.) in his book, *Athbaat al-Huda* quoting from the book of Fadl bin Shazan through his own chain of narrators from Abdullah bin Abi Ya'fur has said:

Imam Abu Abdullah Ja'far bin Muhammad, peace be upon both of them and their forefathers said: "There is no miracle of the Prophets and their legatees but that Allah, the Mighty and the High would display the like of it at the hands of our Qaim for exhausting the proof on the enemies."[2]

Details about the miracles that would be shown by His Eminence could be studied in comprehensive books like *Biharul Anwar* etc.

3. *Mehnat* (Hardships) of His Eminence

In the book of *Ghaibat Nomani* through the author's own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"When the Qaim arises he would have to face more problems from ignorant people than the Holy Prophet (s) had to face in his time. Fuzail says: I asked: How would that be? He replied: The Messenger of Allah (s) was such that when he approached the people, they threw stones, clods and pieces of wood at him; however when our Qaim arises, during his debates with the people all his opponents would be arguing on the basis of the Book of Allah and its interpretation..."[3]

There is another traditional report about this which cannot be quoted here for the sake of brevity.

These are the hardships during the reappearance of His Eminence, and as for the

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[1] *Biharul Anwar;* Vol. 101, Pg. 320

[2] *Ithbaath al-Huda,* Vol. 7, Pg. 357

[3] *Ghaibat Nomani,* Pg. 296

hardships experienced during the period of his occultation, they are not concealed on anyone.

4. *Masaib* (Calamities) of His Eminence

There are numerous calamities upon His Eminence, like his great ancestors and elders had to face, especially the hardships of His Eminence, the Chief of the Martyrs, would all be there for His Eminence also, as he is the one who would take revenge from him as mentioned in the interpretation of Quran.

It is a recommended act to pray for those who are afflicted with calamities as mentioned in reports and traditions quoted from the Purified Imams (a).

5. *Mohabbat Mutaqaabil* (Reciprocal Love) of His Eminence and the believers

Love of His Eminence for the believers and the love of the believers for His Eminence is the most important aim of praying for His Eminence and for beseeching the Almighty Allah for his early reappearance.

As for the love of His Eminence with regard to his believers, there are various groups of traditions that prove this matter. Some of them are as follows:

1. Traditions that prove that: Imam (a) is a loving and affectionate father for the believers, rather he is the most affectionate father.

2. Reports that prove that: Shias are like the leaves of the tree of Imamate.

3. Traditions that prove that: The Imam (a) is sad at the sorrow of the Shias, is moved by their hardships and is pained by their illness.

4. Reports that prove that: Imam (a) prays for the Shias and their well being.

5. Reports that prove that: Imam (a) has made things like the war booty etc. lawful for his Shias during the period of his occultation.

6. Reports that prove that: Imam (a) harkens to the call of help of his friends, also there are numerous instances that prove this matter and we have related quite of few of such instances in this book.

7. That which proves: Imam (a) is present at the funeral of the believers.

8. Traditions that indicate that Imams (a) weep at the calamities of their friends and at the time of their death etc. as it must now be clear for those who have investigated the matter thoroughly.

And indeed the love of the believers towards His Eminence is incumbent and is a part of faith and religion and the acceptance of good deeds depends upon that. Rather there is a special effect of the love for His Eminence, which we shall explain in Part Eight of this book, if Allah wills. So, O devout followers and devotees of His Eminence, pray for your beloved and beseech the Almighty Allah that He may grant you the glimpse of His *Wali*.

The Letter *Noon* (N)

1. *Nafa'* (Benefit) of His Eminence

You should know that the benefits of the blessed existence of His Eminence are of few types:

First Type: Benefits of His Eminence whether he is in *Ghaibat* or present among the people. These are again of two kinds:

First kind: In which all the creatures are partners; like: life and survival in the world etc. as all these are the bounties and benefits of the blessed being of His Eminence – as we have mentioned in Part One and Two of this book – therefore he says in his *Tawqee* thus:

"And as for getting benefits from me while I am in the occultation, it is like benefiting from the Sun when the clouds conceal it from the sight, and I am the security for the folks of the earth just like the stars are security for the folks of the heavens..."[1]

Another report of the Purified Imams (a) has been recorded with the same meaning that shall be mentioned at the end of the book, in a section on sources and references, *Insha Allah Taala*.

Second kind: Scientific benefits and divine bestowals that are especially granted to the believers like: Becoming clear of the time of Daily Prayers and things like that, as mentioned in *Wasail* through the author's own chain of narrators from His Eminence, Abu Abdillah Sadiq (a) that he said:

"There is no cloudy day on which the time of *Zawaal* (decline of the sun) is unknown to the people, but that Imam (a) will call the Sun and it will come out. So that people of every populated place become ready for Prayer and not let it lapse."[2]

Second Type: Benefits of the Occultation of His Eminence; these are also of two kinds:

First kind: They are restricted for the believers and they are many in number. Among them is that: There is much reward related to the anticipation of the reappearance of His Eminence and it shall be explained in Part Eight, if Allah wills. And also that which is among the rewards related to their patience and forbearance during the period of occultation; it shall also be explained in Part Eight, if Allah wills. Also the doubling of the rewards for good deeds during that time as mentioned in *Usool Kafi* and other books quoting Ammar Saabaati that he said:

"I asked Abu Abdillah, peace be upon him: 'Which is better, worship *['ibadah]* in secret with a hidden Imam from among you [in the time] of government by an illegal ruler, or worship in the time of the manifestation of the Truth *[al-Haqq]* and its government with the manifest Imam from among you?' He said: 'O Ammar, the giving of alms, which is a form of worship in secret is better, by Allah, than giving openly; similarly, by Allah, your worship in secret with your hidden Imam in the time of government of an illegal ruler, and your fear of your enemy in the time of government of an illegal ruler and in a state of truce with your enemy, is better than that you should worship Allah, may remembrance of

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[1] *Biharul Anwar;* Vol. 53, Pg. 181

[2] *Wasailush Shia,* Vol. 3, Pg. 79

Him be made Mighty and Majestic, in the time of the manifestation of the Truth with the Imam of Truth which is manifest in the time of the government of Truth. Worship while you fear in the time of government of an illegal ruler is not the same as worship and security in the time of the government of Truth. Know that, for whoever of you now prays a prescribed prayers at its hour in congregation with the others, thereby concealing himself from his enemy, and completes it correctly, Allah will register the rewards for having completed fifty prescribed prayers in congregation; and that for whoever of you prays a prescribed prayers at its hour by himself, thereby concealing himself from his enemy, and completes it correctly, Allah to Whom belong Might and Majesty, will register thereby the reward for having completed twenty-five prescribed prayers recited alone; and that for whoever of you prays a supererogatory prayers at its hour and completes it correctly, Allah will register thereby the reward for having completed ten supererogatory prayers; and that for whoever of you performs a good deed, Allah to Whom belong Mighty and Majesty, will register thereby the reward for having performed twenty good deeds; and Allah, to Whom belong Might and Majesty, will handsomely double the reward of the good deeds of the believer among you when he does good deeds and practices *Taqayyah* with regard to his religion, his Imam and himself, and keeps his tongue in check; for Allah, to Whom belong Might and Majesty is Generous.'

"I said: 'May I be made your ransom, by Allah, you have encouraged me to [do good] deeds, and spurred me on to them, but I should like to know how we shall be better in [our] deeds at this time than the companions of the manifest Imam from among you in [the time of] the government of Truth, since we are [both] of a single religion?' He said: "Indeed, you outstrip them in involvement in the religion of Allah, to Whom belong Might and Majesty, and in prayers, fasting, hajj and in every good deed and knowledge, and in worshipping Allah, may remembrance of Him be made Mighty and Majestic, secretly from your enemy, while [at the same time] concealing [the truth] about your Imam, being obedient to him and being patient with him, awaiting the government of the Truth, apprehensive about your Imam and yourselves before oppressive kings. You see the rights of your Imam and your own rights in the hands of the oppressors: they take them away from you and force you to work hard on the land and struggle to make a livelihood, and [you must also] be patient about your religion, your worship, obedience to your Imam and fear of your enemy. For this, Allah, to whom belong Might and Majesty, will double [the reward for your] actions for you, may it be pleasing to you.'

"I said: 'May I be your ransom, what do you think? That we should be companions of al-Qaim and [see] the Truth manifest itself, or that today, in your Imamate, obedient to you, we are better in [our] deeds than the contemporaries of the government of Truth and Justice?' He said: "Good gracious! [subhan Allah!], do you not wish that Allah the blessed, the sublime, should make the Truth and Justice appear in the lands? That Allah should cause [people's] speech to harmonize, and that Allah should unite the diverse hearts [of people]? That

they should not rebel against Allah, to whom belong Might and Majesty, in His land? That His restriction should apply among His creatures, and that Allah should return the rights to His people so that it may become manifest, so that nothing of the Truth might be concealed through fear of any one of [His] creatures? By Allah, O Ammar, indeed no one among you will die in the condition you are in, but he will be more perfect before Allah than many of the martyrs of Badr and Uhud. May you rejoice!'"[1]

There are more rewards and greater recompense for some deeds restricted to the time of His Eminence (a) and if Allah wills we shall discuss in it Part Eight of this book.

Second kind: It is restricted to the disbelievers and hypocrites, and it is that they have got respite and their punishment has been postponed: as mentioned in the *Tafseer* of Ali bin Ibrahim al-Qummi (r.a.) in the interpretation of the verse:

"So (O Muhammad) grant the unbelievers a respite."[2]

"During the period of the proclamation of Qaim, he will take revenge on my behalf from the oppressors and rebels of Quraish, Bani Umayyah and all the people."[3]

Third Type: Benefits during the period of his reappearance; they are of two kinds:

First: They are in the share of all the creatures and beings like the spread of effulgence, and the advent of his justice, and the security of country roads, appearance of bounties of the earth, accord between wild beasts and quadrupeds, absence of harm caused by any stinging creature to anyone, and exceeding bounties and other unlimited benefits...as mentioned in *Biharul Anwar* in the description of His Eminence, Qaim (a) by Amirul Momineen (a) when he said:

"And the sky would send rain, the trees would put forth fruits and the earth will put out vegetation and it will decorate for its people, and the beasts shall be safe, so much so that they would roam about the earth like domestic animals..."[4]

Second: It is restricted to the believers and it is of two kinds:

First: It is for their life, and it is benefiting and profiting from the honor of the presence of His Eminence and gaining from the effulgence of and receiving from his knowledge; removal of hardships, calamities and illnesses from their bodies. As mentioned in *Biharul Anwar* and other books from Imam Sadiq (a) when he said:

"When our Qaim (a) reappears, the Almighty Allah would remove hardships from every believer and restore their strength."[5]

The increase in their physical strength has already been explained in the chapter of Letter 'Q', and increase in their lifespan as also their witnessing how His

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[1] *Kafi,* Vol. 1, Pg. 333
[2] Surah Tariq 86:17
[3] *Tafseer al-Qummi,* Vol. 2, Pg. 416
[4] *Biharul Anwar;* Vol. 53, Pg. 85
[5] *Biharul Anwar;* Vol. 52

Eminence would take revenge from his enemies, and other countless benefits...

Second: For their dead: Among them is that the gaiety of the success of the reappearance of His Eminence would enter their graves as mentioned in *al-Muhajja* from Imam Sadiq (a) under the explanation of the following verse:

"And on that day the believers shall rejoice with the help of Allah."[1]

That he said: "In their graves due to the reappearance of Qaim (a)."[2]

In Letter 'L' we already brought some points that go on to prove this matter, and among the benefits of the period of reappearance is that the deceased believers shall be brought back to life as mentioned in *Biharul Anwar* quoting from Imam Sadiq (a) that he said:

"When the time comes for his reappearance in the month of Jumadi II and ten days of Rajab, there would be such heavy rainfall as people have not seen before. Through it, the Almighty Allah would expose the flesh and bodies of the believers in their graves. As if I could see them coming from Jahina shaking off dust from their hair."[3]

In Letter 'K' also, appropriate discussions were mentioned and in Part Five more such points would be discussed, that all those who pray for the reappearance of His Eminence would be brought back to life so that they may have the honor to serve in the ranks of the Imam, if Allah the Mighty wills.

2. *NOOR* (EFFULGENCE) OF HIS EMINENCE

Among the most important stimuli of praying for His Eminence is his effulgence. That which proves this logic can be explained as follows: If you were on a difficult path in a dark night, which is also having terribly slippery grass and ferocious dogs whose affliction is severe and escaping from there is not possible except through a lamp that may illuminate the way which is not there. At that time someone brings for you a lamp that would enable you escape those horrors. Now intellect, rather nature and psychology impels you to pray for that person without even considering whether it is a man or a woman, a scholar or an ignorant person, a slave or a free man, as due to only this he is the cause of your escape and freedom and therefore he deserves your prayers. Now that you have understood this matter you should know that investigation into this requires some explanations as follows:

First: Meaning of *Noor* (Effulgence).

Second: Luminosity is the sign of nobility and perfection of one who possesses it.

Third: About the concept that the being of His Eminence (aj) is *Noor*.

Fourth: Regarding the illuminations of the *Noor* of His Eminence in his occultation and appearance.

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[1] Surah Rum 30:4-5

[2] *Al-Muhajja*, Pg. 746

[3] *Biharul Anwar;* Vol. 52, Pg. 337

SECTION ONE
MEANING OF *NOOR* (EFFULGENCE)

You should know that *Noor* is something that is visible on its own and it also illuminates other things by its luminosity. Whether its becoming visible is by itself or it may be taken from someone else. The next point is also the same that it becomes apparent through *Noor*. Because the becoming visible of other things is a branch of this same *Noor*. Someone who does not have it, what he can give to others?

As said in the description of *Noor*, it is visible on its own and makes other things also visible. However if its aim is that it is visible by itself and not dependant on any other thing and the visibility of other things depends upon it, this is itself not lawful. Because it would imply that the word *Noor* cannot be used for anyone else except Allah. So this is not a comprehensive sentence. On the basis of this, *Noor* and its parts are separate and one who sees them thinks that they must all be different but its highest implication is the being of the Almighty Allah; and how beautifully it is said:

> O one who is concealed due to the intensity of his luminescence – a visibility that is hidden in his visibility and appearance.

Neither is this *Noor* of the essence nor of form, rather the one that is making apparent is all essence and form; by this explanation the implication of *Noor* is on Allah, the Mighty and the High as mentioned in the verse:

> "Allah is the light of the heavens and the earth."[1]

There is no need to consider it a metaphor or simile etc, and in the same way is a *Dua* narrated in *Muhajjud Dawaat* from the Holy Prophet (s):

> In the name of Allah, the light, In the name of Allah, the light, the light, In the name of Allah, the light over light...[2]

Another type of *Noor* occurs under the topic of *Jauhar* (essence) whose highest implication is to the holy being of the Prophet and our beloved, His Eminence, Muhammad bin Abdullah (s) as the Almighty Allah has made him in likeness of His own *Noor* and the holy existence of Imam (a) is also of this same type as shall be explained ahead – and among the types of the *Noor Jauhar* is the scholar, and other types that are having different grades...

Another type of *Noor* is included in the topic of *Arz* (form), like: The *Noor* of lightning, the lamp and similar things. It is worth noting that application of *Noor* on them is true, and by this explanation it becomes clear that there is no contradiction between the traditional reports in the exegesis of the verse of *Noor*, because each of them is talking of one implication of that *Noor*, and if we did not fear the lengthening of discussion, we would have presented full research into this subject.

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[1] Surah *Noor* 24:35

[2] *Muhajj ad-Dawaat*, Pg. 7

Section Two

Luminosity is the Sign of Nobility

Now that you know that *Noor* is of many types which are having grades one over the other, there is no doubt that *Noor* is the sign of the nobility of its owner and its perfection is the proof of the perfection of his nobility. This matter is absolutely clear and there is no sort of doubt about it and that which proves this, in addition to intellect, are verses of the Holy Quran and numerous traditions. Of them are:

The Verse of *Noor*: Almighty Allah, in this verse, has described Himself with this quality, such that there is no further need of proofs.

Verses revealed about thankfulness expected from the people due to His creation of the Sun and the Moon, Allah, the Mighty and Sublime says:

"And made the moon therein a light, and made the sun a lamp?"[1]

Verses in which Allah has sworn by the Sun and the Moon, for example:

"I swear by the sun and its brilliance, and the moon when it follows the sun."[2]

As for the traditional reports, they are exceeding in number, such as:

Traditions regarding the *Noor* of the Holy Prophet (s) – as mentioned in the sixth volume of *Biharul Anwar* – from Imam Sadiq (a) that he said:

"Muhammad and Ali (a) were *Noor* with Allah, the Mighty and Sublime, two thousand years before His creation of (other) creatures. When the angels saw that *Noor*, they saw shinning roots and branches on it. So they asked: O our Lord and God, what effulgence is it? Allah, the Mighty and Sublime revealed to them: This is an effulgence of My *Noor*, its root is Prophethood and the branches are Imamate, prophethood is for Muhammad (s), My servant and my Prophet and Imamate is for Ali, My Proof and My *Wali* and if the two were not there I would not have created the creations."[3]

In the same book it is narrated from the Holy Prophet (s) that he said:

"The Almighty Allah created me, Ali, Fatima, Hasan and Husain before the creation of Adam. When neither the sky was constructed nor the earth spread. There was neither darkness nor light, neither the Sun nor Moon, neither Paradise nor Hell." Abbas asked: "Thus how was the beginning of your creation, O Messenger of Allah (s)?" He (the Prophet) replied: "O my uncle, when the Almighty Allah intended to create us, He created a *Noor* from a word. Then with another word He created a soul. Then he joined the soul to the *Noor*; at that time He created me, Ali, Fatima, Hasan and Husain. And we glorified His praise at the time when there was no glorification and we hallowed Him when there was no hallowing.

When the Almighty Allah intended to create the creatures, He split my *Noor* and

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[1] Surah Nuh 71:16

[2] Surah Shams 91:1-2

[3] *Biharul Anwar;* Vol. 15, Pg. 11

with it created the *Arsh* (throne), the *Arsh* is made from my *Noor* and my *Noor* is superior to the *Arsh*. Then He split the *Noor* of my brother, Ali, and from it created the angels. Thus angels are from the *Noor* of Ali and the *Noor* of Ali is from the *Noor* of Allah and Ali is superior to the angels. Then He split the *Noor* of my daughter and from it created the heavens and the earth. Thus the heavens and the earth are from the *Noor* of my daughter, Fatima. And the *Noor* of Fatima is from the *Noor* of Allah and my daughter, Fatima is superior to the heavens and the earth.

Then He split the *Noor* of my son, Hasan and from it created the Sun and the Moon. Thus the Sun and the Moon are from the *Noor* of my son, Hasan. And the *Noor* of Hasan is from the *Noor* of Allah and Hasan is superior to the Sun and the Moon. After that He split the *Noor* of my son, Husain and He created from the *Noor* of my son, Husain, Paradise and Hoorul Ein. And the *Noor* of my son, Husain is from the *Noor* of Allah. And my son, Husain is superior to Paradise and Hoorul Ein."[1]

There are also traditional reports that prove the luminosity of the *Noor* of Her Eminence, Fatima Zahra (s.a.) on the sky for the angels after the Almighty Allah appointed darkness upon them. And in the world at the time of the Prayers the *Noor* from the *Mihraab* (Prayer Niche) of His Eminence throws light for the angels of the sky.

Both these traditions are recorded in the tenth volume of *Biharul Anwar* but for the sake of conciseness we have refrained from quoting them here.

Also among such traditions are those that prove that there shall be different grades for different believers depending on the level of their faith. This tradition is recorded in the third volume of *Biharul Anwar* quoted from Abu Zar Ghiffari who has reported from the Holy Prophet (s) that he said:

"The flag of the Master of the Believers and the leader of the bright-faced ones would arrive at the cistern of Kauthar. So I would step forward and take his hand. At that moment his face and the faces of his companions would brighten up. They would be asked: How did you behave with the Two Weighty Things after me? They would reply: We followed the Greater Weighty Thing and testified to it; and we supported and helped the Lesser Weighty Thing and we fought in its service. Then I would say: Drink till your thirst is quenched, and they would drink to the full; such that after that they would never feel thirsty. The face of their Imam would be bright like the Sun, their faces would be luminous like the full Moon and some would resemble the brightest stars of the sky."[2]

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[1] *Biharul Anwar;* Vol. 15, Pg. 10

[2] *Biharul Anwar;* Vol. 8, Pg. 24

Section Three
Regarding the Concept that the Being of His Eminence is *Noor*

Here we would discuss two points:

Point One: That the Imam (a) is *Noor*.

Point Two: That the being of the Imam of the Age (aj) – especially – is *Noor*.

Point One: When it is known that *Noor* is something that shows up on its own, and it also makes other things visible, and there is no doubt that Imam (a) according to the perfections and guidance that he possesses, is the most evident and obvious creature, therefore His Eminence, Abu Ja'far Baqir (a) – in a tradition that we have quoted in the first part of this book – said to Muhammad bin Muslim as follows:

"...A Muslim who begins his day without having a just Imam appointed by Allah, the Mighty and Sublime, would be deviated and misguided..."

On the basis of this, the reappearance of Imam (a) is by the virtue of his excellences and proofs.

Indeed it is sometimes possible that the person of the Imam may be hidden from a group of people and it is possible that he may become visible to them but he, even in the occultation is at the pinnacle of visibility and appearance. Just as Imam Sadiq (a) said to Mufaddal bin Umar – when he wept on hearing from His Eminence that doubts would increase and the flags of suspicion would be hoisted during the period of occultation – His Eminence told him:

Do you see this Sun? "Yes," he replied. He said: "By Allah, our matter (Imamate) is more illuminated than this Sun."

The complete text of the tradition containing the above statements would be mentioned in Part Eight, if the Almighty Allah wills, in the section about weeping for the occultation of His Eminence during the period of his occultation.

In *Kamaluddin* it is narrated from Amirul Momineen (a) that he said from the pulpit of Kufa Masjid:

"O Allah, it is necessary that Your earth does not remain devoid of Your Proof on Your creatures, who may guide the people to Your religion and who teaches Your religion, so that Your argument is not rendered invalid and those who follow Your saints may not be misguided after having received guidance, whether this Proof be seen and not be obeyed or be hidden and the enemies are lying in ambush for him and himself he is hidden from the view of the people while his knowledge will not be hidden from the people and his laws are firm in the hearts of the believers and they act upon them."[1]

As for the realization of possibilities by the being of Imam (a): We have already discussed the relevant points in this part itself as also in Part Three of this book, so we shall not be repeating them here. As mentioned therein, the exposition of

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[1] *Kamaluddin*, Vol. 1, Pg. 302

sciences did not take place except through the beings of Imams (a) as explained in the chapter of Letter 'K'. There are also clear traditions about this, some of which we quote hereunder:

1. Shaykh Kulaini (q.s.) has quoted in *Usool Kafi* from Abu Khalid Kabuli that he said:

"I asked Abu Ja'far (a) concerning the words of Allah, to Whom belong Might and Majesty:

> "Therefore believe in Allah and His Messenger and in the Light which we have sent down…"[1]

He said: 'O Abu Khalid! The Light, by Allah, is the Light of the Imams from the Household of Muhammad (s) till the Day of Resurrection. They, by Allah, are the Lights which Allah has sent down, and they, by Allah, are the Lights of Allah in the heavens and on the earth."[2]

2. In the same way, the trustworthy one of Islam, Kulaini, in the same book has written that:

His Eminence, Abi Abdillah (a) said, concerning the words of Allah, the Sublime:

> "…and follow the Light that has been sent down with him, - they are the prosperous…[3]

The Light in this matter is Ali, Amir al-Momineen and the Imams (a)."[4]

3. And also His Eminence, Abu Ja'far Baqir (a) has said regarding the verse:

> "He will appoint for you a light whereby you shall walk.[5]

It means an Imam who is to be followed."[6]

4. Also His Eminence, Imam Ja'far Sadiq (a) has remarked with reference to the verse:

> "…And to whomsoever Allah assigns no light…[7]

It is an Imam from the children of Fatima (a)."[8]

There are other traditions also that could be referred in their sources.

Point Two: Regarding the fact that the being of His Eminence, the Remnant of Allah *(Baqiyatullah)* – may we be sacrificed on him – itself is especially '*Noor*'.

That which proves this, in addition to that which shall be discussed in Part Four are some traditional reports, of which a few are quoted below:

1. In *Ziarat* Jamia it is mentioned with regard to the qualities of His Eminence that:

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[1] Surah Taghabun 64:8
[2] *Kafi*, Vol. 1, Pg. 194
[3] Surah Araaf 7:157
[4] *Kafi*, Vol. 1, Pg. 194
[5] Surah Hadid 57:28
[6] *Kafi*, Vol. 1, Pg. 195
[7] Surah *Noor* 24:40
[8] *Kafi*, Vol. 1, Pg. 195

"The brilliant *Noor* through which very soon the earth shall be illuminated..."

2. In another *Ziarat* we read:

"And His (Allah's) *Noor* in the heavens and the earth."[1]

3. In the *Ziarat* of His Eminence on Friday it is said:

"Peace be on you, O *Noor* of the Almighty Allah through whom are guided the seekers of guidance..."[2]

4. And in the Supplication of 15th Shaban regarding the qualities of His Eminence, the Master of the Age (a), we read as follows:

"Your *Noor* is luminous and your rays are radiant..."

Muta-alliq: It is in the meaning of brilliance, especially related to the appearance of his *Noor* and the radiance of his noble being.

Or it implies that: It has beautified, as he is embellished with a particular effulgence and an extraordinary grace.

Or it might be that: He is prepared for confrontation, as His Eminence would take revenge on behalf of the righteous and good people – as mentioned in numerous traditions.

5. There is a tradition that Sayyid Ibne Tawus has recorded in *Falaah as-Saalileen* and Allamah Majlisi has quoted in *Biharul Anwar* that Ibaad bin Muhammad Madaini says:

I went to meet His Eminence, Abu Abdillah Sadiq (a) in Medina while he had just concluded the *Zuhr* (noon) prayer and spreading his hands to the heavens he was saying:

"O One Who hears all the voices..."

Till the end of the supplication that we shall be quoting Part Seven of this book, if the Almighty Allah wills.

The narrator says: I asked very humbly: "May I be sacrificed on you, did you not pray for yourself?" He said: "I prayed for the effulgence of Aale Muhammad and the foremost of them and the one who would take revenge by the command of the Almighty Allah from His enemies." I asked: "When would his reappearance occur, may Allah make me your sacrifice?" "Always the creation and the command will be for Him only." I asked: "Are there signs preceding his reappearance?" He said: "Yes, there are different signs." I asked: "Such as?" He replied: "The appearance of a walking creature from the east, flags from the west, and mischiefs that shall continuously befall the people of Zauraa (Tehran or Baghdad), and the advent of a descendant my cousin, Zaid in Yemen and the plunder of the Kaaba covering and what Allah likes, does."[3]

6. And in *Tafseer Burhan* and other books it is narrated from Jabir bin Abdullah

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[1] *Biharul Anwar;* Vol. 102, Pg. 227

[2] *Biharul Anwar;* Vol. 102, Pg. 215

[3] *Biharul Anwar;* Vol. 86, Pg. 62

Ansari that he said:

"I entered the Kufa Masjid to find Amirul Momineen (a) writing something with his finger and smiling at the same time. I asked most politely: O Amirul Momineen (a), what is the reason behind your smile? He replied: I am astonished at the one who reads this verse but is not cognizant about its meaning in the way it deserves to be. I asked: Which verse, O Amirul Momineen (a)? He said:

> "Allah is the light of the heavens and the earth; a likeness of His light is as a niche..."

The 'niche' is Muhammad (s).

> "in which is a lamp,"

I am the lamp.

> "the lamp is in a glass,"

The glass is Hasan and Husain.

> "(and) the glass is as it were a brightly shining star,"

It is Ali bin al-Husain.

> "lit from a blessed"

It is Muhammad bin Ali.

> "olive-tree,"

It is Ja'far bin Muhammad.

> "neither eastern"

It is Moosa bin Ja'far.

> "nor western,"

It is Ali bin Moosa.

> "the oil whereof almost gives light"

It is Muhammad bin Ali.

> "though fire touch it not"

It is Ali bin Muhammad.

> "- light upon light.."

It is Hasan bin Ali.

> "Allah guides to His light whom He pleases,"

Qaim, Mahdi (a).

> "and Allah sets forth parables for men, and Allah is Cognizant of all things."[1]

The main points in this are: Just as the being of His Eminence is *Noor* and he is from *Noor* and he guides to *Noor* and his followers are in *Noor*, the date of his birth is itself *Noor* – as we have previously said: The date of his birth is 15 Shaban 256 A.H. and it is the sum total of the numeric equivalent of its letters. May Allah make us among his Shias and those who see him.

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[1] *Tafseer Al-Burhan*; Vol. 3, Pg. 136, Under the exegesis of verse 24:40

Section Four

Regarding the illuminations of the *Noor* of His Eminence at the beginning of the reappearance, during occultation and presence

In the heavenly world the illuminations of the *Noor* of His Eminence were revealed for Ibrahim (a) when the ethereal spheres of the heavens were unveiled for him. The tradition that mentions this would be cited in Part Eight under the proofs of justification for taking the name of the Imam of the Age – may our selves be sacrificed on him.

Also the *Noor* of His Eminence was made visible for the angels when Imam Husain (a) was martyred.

In the same way it was shown to His Eminence, the Seal of the Prophets (s) on the night of ascension as mentioned in a lengthy tradition of the Holy Prophet (s) in *Ghayat al-Maraam* narrated through Sunni channels regarding the description of the ascension that he said:

"...O Muhammad, would you like to see them (your successors)? I said: Yes, my Lord. He said: Glance to the right side of the *Arsh*. When I glanced there, I saw Ali, Fatima, Hasan, Husain, Ali bin al-Husain, Muhammad bin Ali, Ja'far bin Muhammad, Moosa bin Ja'far, Ali bin Moosa, Muhammad bin Ali, Ali bin Muhammad, Hasan bin Ali and Mahdi; they were in form of luminosities, performing prayers and he – that is Mahdi – was like a brilliant star among them..."[1]

In the same book it is mentioned through Shia sources from the Holy Prophet (s) that he said in the narrative about *Me'raaj* (ascension) that:

"...O Muhammad, would you like to see them? I said: Yes. He (Allah) said: Step forward. I arose and stepped forward. Suddenly I saw Ali Ibne Abi Talib, Hasan bin Ali, Husain bin Ali, Ali bin al-Husain, Muhammad bin Ali, Ja'far bin Muhammad, Moosa bin Ja'far, Ali bin Moosa, Muhammad bin Ali, Ali bin Muhammad, Hasan bin Ali and Hujjat Qaim; and he – Mahdi – was like a brilliant star among them..."[2]

If Allah, the High wills we would see the complete text of the above narration in Part Eight.

I say: The effulgence of Maula Hujjat Ibnul Hasan (aj) on the basis of these two traditions, has a special distinction. Firstly: Among the lights it is like a brilliant star, perhaps due to the fact that the reappearance of His Eminence in this world itself is more complete and perfect than that of all the other Infallibles (a); his domination and decisive victory of religion and grandeur and glory of the people of faith would be effected through His Eminence as would be further explained in the coming pages, if Allah the High wills.

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[1] *Ghayat al-Maraam* Pg.194
[2] *Ghayat al-Maraam* Pg. 189

Secondly: The fact that the effulgence of His Eminence was placed in the centre of the lights was due to five possible reasons.

First: It is the proof and indication of nobility and exalted position, as seen in practice of great people; rather this method is seen in all classes: whenever a goldsmith wants to make a piece of jewellery studded with numerous precious stones, he places the most valuable and the most expensive gem in the center, this is seen in the work of all professionals.

In *Tafseer Majmaul Bayan* it is quoted from *Kitabul Ain* that:

"The center of every object is its best and most equitable place."[1]

Indeed in the description of our Holy Prophet (s) it is mentioned that he used to sit at the center of his companions. In *Makarimul Akhlaq* it is narrated from Abu Zar that he said:

"The Messenger of Allah (s) used to sit in the center of his companions in such a way that when a stranger arrived he could not make out who the Prophet was till he asked about it..."[2]

That which further supports this matter is that Allah, the Mighty and the High placed the Baitul Ma'moor, which is the most superior place of the heavens, at the center and also that He placed Kaaba at the centre of the earth, the heart of man – which is the most important organ in the centre of the body, the pupil of the eye at the center of the eyeball, the Sun – which is the greatest and brightest body of the solar system – at the center of the system and finally, the Firdaus garden, which is situated in the centre of Paradise.

In *Riyadh as-Salikeen*, written by the spiritual scholar, Sayyid Alikhaan Madani it is mentioned that:

There are a hundred levels in Paradise and the distance between each level is equal to the distance between the earth and the sky. And the highest level is that of Firdaus as the *Arsh* is placed upon it and it is the center-most place of Paradise and the streams of Paradise have their sources therein, thus if you pray, beseech the Almighty Allah to grant you Firdaus.

In *Biharul Anwar* it is narrated from Amirul Momineen (a) that he said:

"And as for the residence of Muhammad in Paradise, it is in the Adn Paradise[3] and it is situated in the center of Paradise and it is the most proximate location to the *Arsh* of the Almighty Allah, the Merciful, exalted be His majesty (and he went on to say that) And whose who shall live with him in that Paradise would be the twelve Imams."[4]

That which further supports this is: The Almighty Allah has commanded the people to guard and be regular in the *'Wusta'* (middle) prayer, from the view that

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[1] *Majma al-Bayan*, Vol. 1, Pg. 224

[2] *Makarimul Akhlaq*, Pg. 16 (Beirut)

[3] It is possible that this Paradise is having two names. Therefore in the first tradition it is called 'Firdaus' and in the second it is called 'Adn'. And Allah knows best. (The Author)

[4] *Biharul Anwar;* Vol. 10, Pg. 22

first He has exhorted them to be constant in all the Prayers. Also in the Holy Quran it says:

"And thus We have made you a medium (just) nation..."[1]

In the same way Allah, the Mighty and the High has bestowed a special excellence to the middle of the month, therefore the fasts of *Baiz* days (three days of the middle of the month) are especially emphasized and recommended.

In the famous tradition of the Holy Prophet (s) it is mentioned that he said:

"The best of the affairs are their most moderate."

There are numerous testifications to this...

Second: It is an indication of the perfection of reappearance and spread of the effulgence of His Eminence, in the same way as when the Sun reaches to the center of the sky its light will be visible to all the spectators in all the cities and its radiance will reach to the maximum limit as is very much clear.

Third: Anything that is placed at the center of something is one that attracts the most attention, and as the attention of the Purified Imams (a) was continuously directed to the Hidden Imam – it was so because Allah, the Mighty and the High has promised his reappearance and decided that their revenge shall be taken at the hands of His Eminence – Allah, the Mighty and Sublime therefore placed his effulgence in their center.

Four: Perhaps the indication is towards that the perfections and sciences of the Infallible Imams and the past Prophets (a) would be concluded in His Eminence – as we explained in the chapter of Letter 'K' – just as the different writings that are around a circle end at its middle, which the astronomers call the center.

Five: It implies that the Maula, the Master of the Time (a) – according to the time sequence – would be coming at the middle in the line of Imams, as the belief in the *Raja't* (Return) of the Imams is a cardinal principle of Shia faith; and the Quran and Sunnah prove its validity.

Brilliance of the effulgence of His Eminence in the world

The brilliance of the noble effulgence of His Eminence in the world is of various kinds:

First: At the time of birth.

Second: During the period of his occultation and reappearance.

Third: During the period of his occultation in particular.

Four: During the period of his reappearance in particular.

First type: At the time of his birth the effulgence of His Eminence was such that it reached upto the sky. As mentioned in *Kamaluddin* from Muhammad bin Uthman Amri – (q.s.) – that he said:

When the *Khalaf* Mahdi (a) was born, a luminosity arose from above his head and spread above upto the sky, then he fell into prostration for the Almighty Allah. He

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[1] Surah Baqarah 2:143

then raised up his head reciting:

"Allah testifies that there is no god except Him..."

He (a) was born on Friday.[1]

In another report from the maidservant of Abu Muhammad Askari it is narrated that she said:

"When the Sayyid was born, I saw a light from His Eminence that reached upto the horizon and I also saw white birds descending from the sky, they rubbed their feathers on his head, face and all the parts of his body, then they flew away. And when I reported this to His Eminence, Abi Muhammad (a), he smiled and said: They were angels and they had come down for this baby and they shall be his helpers when he reappears."[2]

In another traditional report it is narrated by Hakima that:

"I suddenly saw her (Narjis) that the effect of the light was on her so much that it held my gaze."[3]

This point is mentioned in *Kamaluddin*, *Biharul Anwar* and other books.

Second type: Brilliance of the effulgence of His Eminence both during his reappearance and his occultation is having two aspects:

1. Illuminations without any intermediary for some of the believers who were honored by seeing him in person. Among such reports is one mentioned in *Kamaluddin* from Muhammad bin al-Hasan Karkhi that he said:

"Abu Haroon – a person who belongs our school of thought – said: I saw His Eminence, the Master of the Age, while his face shone like a full moon..."[4]

The great traditionist, Muhammad bin al-Hasan Hurr Amili in his book *Asbaat al-Huda Bi Nusoos wal Mojizaat* quoting from *Asbaat ar-Rajaa* of the prominent Shaykh Fadl bin Shazan that he said:

Ibrahim bin Muhammad bin Faris Nishapuri said: When Amr bin Auf decided to kill me, a terrible fear struck me. I bid farewell to my family and wanted to flee. I went to the house of His Eminence, Abu Muhammad [Imam Hasan Askari (a)]. When I reached his place I saw a youth sitting by his side; his face shone like a full moon. I was astonished by his effulgence and light and I had almost forgotten my circumstances and conditions when he said to me: O Ibrahim, do not flee as the Almighty Allah would remove his mischief from you. I was highly astonished at this and I asked Imam Abu Muhammad: O son of the Prophet, my master, who is this person, that informed about my inner reality? He replied: He is my son and successor..."[5]

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[1] *Kamaluddin,* Vol. 2, Pg. 433
[2] This tradition is not in contradiction to the one which says that His Eminence was born in the night because he was born at the time of dawn so it can be said that he was born in the day as well it can be said that he was born at night.
[3] *Kamaluddin,* Vol. 2, Pg. 434
[4] *Kamaluddin,* Vol. 2, Pg. 434
[5] *Ithbaath al-Huda,* Vol. 7, Pg. 356

Among those who witnessed the brilliance of the effulgence of His Eminence, is Ahmad bin Ishaq Qummi whose traditional report we have quoted in the chapter of the Letter 'Ain' in the fourth part.

2. Illuminations of the effulgence of His Eminence are through a medium: You should know that all the brilliance of the *Noor* in the night and day, of the Moon, the Sun and other heavenly bodies are illuminations of His Eminence and the benefits of his blessed being during the period of his occultation as well as his reappearance. This can be explained under few points:

First: It is that the Sun, the Moon and other heavenly bodies were created from the *Noor* of His Eminence (a) – as proved by traditional reports on this subject – and it is having no contradiction with traditional reports that state that the Sun and the Moon were created through the *Noor* of Imam Hasan (a), because it is also mentioned in traditions that the *Noor*, the souls and the essence of the family of inerrancy are one. That is they are created from one and the same root. On the basis of this, it is correct to say that: The Moon is created from the *Noor* of the Holy Prophet (s) or the *Noor* of Amirul Momineen or the *Noor* of His Eminence, Qaim or other Imams (a). A similar thing is mentioned by the spiritual scholar, Shaykh Ja'far Shushtari (q.s.) in the book, *Khasais al-Husain (a).* Under that discussion he proves that the *Noor* of Imam Husain (a) is among the first creations by saying that:

It is so because his *Noor* is from the *Noor* of the Holy Prophet (s) and the Messenger of Allah (s) has said:

"The first thing that Allah created was my *Noor*."

Second: Traditional reports that prove that all the creatures have been created basically for the sake of the being of His Eminence and his noble forefathers. Thus they are the final cause of creation of the created world. On the basis of this the existence of the Sun and its *Noor* and brilliance is through Hazrat Hujjat and the infallible ancestors of His Eminence.

Third: Traditional reports that prove that the survival of the world and whatever is there in it – like the Sun and Moon etc. – is as a result of the existence of His Eminence, Qaim (a). On the basis of this, the brilliance of the effulgence of the Sun and the Moon is from the effects of the *Noor* of His Eminence in his occultation as well as presence. It is a statement that has been proved in Part Three of this book.

Third type: It is that the illuminations of the *Noor* of His Eminence during the period of his occultation in particular. These are again of two types: the apparent and the hidden:

Hidden illuminations: It is in the heart of the believers as they behold the existence of the Imam with the realities of faith, which is visible in front of their eyes in all the times and in every place. I have composed some couplets that state this matter:

> I have made a house for your master in my heart. I reside in it since I was in ultimate love from the time I was born.

By the one who if he wants he will not create the seed: If he disappears from my sight he is not absent from my heart.

It is this eagerness that embodies your thought for me; as if I speak softly near you, even though you may not be near me.

O our friends, if you be hidden from the view – you will not be hidden and unseen from my heart and memory.

There are numerous traditional reports that prove this matter and we have presented some of them in Part Three. Among other such traditional reports is the following:

The Thiqatul Islam, Kulaini in *Usool Kafi* has narrated from Abu Khalid Kabuli from His Eminence, Abu Ja'far Baqir (a) that he said:

"By Allah, O Abu Khalid, the *Noor* of the Imam in the hearts of the believers is more brilliant than the Sun during the day. And it illuminates the hearts of the believers. Allah, the Mighty and Sublime prevents their *Noor* from the hearts of whosoever He likes, leaving them in darkness. By Allah, O Abu Khalid, there is no man that cultivates love and affinity for us but that the Almighty Allah purifies his heart. Thus if he submits to us, the Almighty Allah saves him from a severe accounting and secures him from the terrible horror of the Judgment Day."[1]

In the same way Shaykh Sadooq has narrated a tradition in *Kamaluddin* from Jabir Ansari that the Messenger of Allah (s) named the twelve Imams clearly till he said:

"...then the one who will be my namesake and bear my patronymic, the proof of Allah in His earth and His remainder among His servants, the son of Hasan Ibn Ali. He (aj) is the one at whose hands Allah, High be His remembrance, will open the east of the earth and its west. He (aj) is the one who will be concealed from his Shias and his friends, an occultation in which none will be steadfast on the belief of his Imamate except the one whose heart has been tested by Allah for faith." Jabir says that he asked, 'O Messenger of Allah (s)! Will the Shias benefit from him during the occultation?' He (s) replied, "Yes, by the One Who sent me with Prophethood! Surely they will benefit with his light and gain from his mastership in his occultation like the people derive benefit from the sun when the clouds hide it. O Jabir! This is from the hidden secrets of Allah and the treasures of His knowledge, so hide it except from the ones worthy of it."[2]

Apparent illumination: The apparent illumination of the effulgence of His Eminence is for some selected pious personages and this matter is restricted to some very special, righteous and sincere people about whom we shall narrate in three anecdotes:

First Incident: *Biharul Anwar* quotes Sayyid Ali bin Abdul Hameed, a person of faith, in the book of *Sultan al-Mufarraj,* that he said:

The incident most famous and well known in all the areas is about Abu Rahjeh

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[1] *Kafi,* Vol. 1, Pg. 194

[2] *Kamaluddin,* Vol. 1, Pg. 253

Hamaami in Hilla, and it is narrated by a group of scholars and eminent people of that town. Among those eminent personalities is also the pious, senior and virtuous Shaykh Shamsuddin Muhammad bin Qaroon. He says that there was a ruler in Hilla called 'Marjaan, the younger'. Some people reported to him that Abu Rajeh abuses the companions of the Prophet. So got Rajeh arrested and ordered him to be beaten. They beat him so severely that each part of his body was injured and they hit at his mouth so much that his teeth were broken. Then they pierced his tongue with a thick iron needle. Then they pierced his nose and put a rope through it. After that he was given over to the ruler's men to take him around the lanes of Hilla in this manner and ordered that he should be thrashed from every side. It happened in this way and the poor man fell down exhausted; people thought that he was dead. They informed the king and he ordered his execution. Those present in the court wanted to know what purpose would be served by his execution. Since he was an old man this much punishment was enough for him. He was already dead, so he should be left now, and he would die his natural death. Why should the king take the responsibility of his death? When people petitioned much he ordered his release. Since he was seriously injured his relatives carried him home like a corpse. Everyone was sure that he would not survive that night as no sign of life remained in his body. However when people came to see him the next day they found him in perfect health and physically fit, engrossed in ritual prayers. His teeth, that had been broken, were back in his mouth in a perfect condition. The wounds of his body and face had healed so completely as if he never had any injuries in the first place. They were shocked at his sight and asked him how that came to be. He said: I was looking at death with my own eyes. Since my tongue could not move, I was unable to utter any supplication so I prayed to Allah in my mind and beseeched my master. When the greater part of the night had passed, I saw that the complete house was lit by a luminosity and my master. His Eminence, the Master of the Time was stroking my face and saying: Now get up and go to your family. You are perfectly all right now. Thus when I got up in the morning I was absolutely healthy as you can all see. Shamsuddin Muhammad bin Qaroon says: By Allah, Abu Rajeh was a frail and thin man, having sallow complexion; he was very ugly and had a small beard. I used to visit the same public bath he frequented and I always saw him in the above condition. But that morning when I went to see him with other people I saw him physically strong, his limbs powerful and his height had also increased. The beard was also bigger than before and the complexion had a pinkish hue. It seemed as if he were a young man of twenty years. And he remained in that way till his end..."[1]

Second Incident: In the same way it is mentioned in *Biharul Anwar* from the same source that the author said: A reliable gentleman has narrated this incident, although this report is famous among the people of Najaf al-Ashraf. The incident is as follows:

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[1] *Biharul Anwar;* Vol. 52, Pg. 70

The house in which I reside, in this year 789 A.H., once belonged to a virtuous and pious man named Husain Mudallil and *Sabaat Mudallil* is named after him. And this *Sabaat* (a roof between two houses) is adjacent to the walls of the Holy mausoleum of Najaf. This person also had a family. He became affected by such terrible paralysis that he could not even stand up. The members of his family used to assist him in fulfilling his necessary needs. He remained affected by this malady for a long time as a result of which his family had to face penury and began to depend on charity. In 720 A.H. when a fourth part of the night had passed, he awoke his family members. They saw that the house and the ceiling were illuminated with such a bright light that it dazzled the eyes. They asked him what the matter was. He said: The Imam of the Time (a) had come and he told me: O Husain, stand up. I said: My master, I am unable to stand up as you can see. He took my hand and made me stand up and all the signs of paralysis disappeared. Now I am perfectly healthy and cured. The Imam (a) also said: This canopy is my route to visit my grandfather Amirul Momineen (a) so you must close it every night. I said:

We hear and obey Allah and you, our master!

After that the man arose and by way of thanksgiving for this divine mercy and kindness he went to visit the mausoleum of His Eminence, Amirul Momineen (a). And that canopy, till this day is a place where people pray during times of need and all those who make petitions at this spot achieve success by the blessings of the holy footsteps of the Qaim (a)."[1]

Third Incident: The great divine scholar, Haaj Mirza Husain Noori has written in *Jannatul Maawa* thus:

Some righteous associates – among whom is: The real Sayyid and intellectual, the avowed scholar, practically devout, jurisprudent and expert, Sayyid Muhammad son of the exceptional scholar, Sayyid Ahmad son of Sayyid Haider Kazmi, may Allah the High help him, who was among the outstanding students of the great teacher, Muhaqqiq Ansari, the refuge of students, pilgrims and those who lived in the neighborhood of Kazmain and his family was famous in Iraq for its nobility, purity, knowledge and merits and had become famous as the House of Sayyid Haider. He has narrated to me – in writing and verbally – the incident related by him is as follows:

Muhammad bin Ahmad bin Haider Hasani Husaini says: When I resided in Najaf al-Ashraf for my religious studies – that is in the period around 1275 A.H. – I heard that some intellectuals and other reliable persons who sold mules and other things to them had informed them that he had been honored by meeting Maula Sahib az-Zaman, may Allah bless him and his purified forefathers. I investigated in order to recognize this man and found him to be righteous and trustworthy. I wanted to find him alone so that I could ask him about his meeting with Hazrat Hujjat, may our souls be sacrificed on him.

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[1] *Biharul Anwar;* Vol. 52, Pg. 73

I began to show friendship towards him, greeted him often and made many purchases from him till there developed a type of friendship between the two of us. All this was a preface so that I may hear the incident under discussion. Finally one day I went to Masjid Sahla for worship, prayers and supplications on a Wednesday. When I reached the Masjid I saw the above mentioned person there. I found an opportunity and asked him to stay the night with me. He accepted, when I concluded the rituals of Masjid Sahla, according to the practice prevalent at that time when there was no arrangement for lodging at Masjid Sahla I headed for the Great Masjid of Kufa. When we reached there and also finished performing the rituals particular to the Masjid, I asked him about his story and requested him to relate the incident in detail for me. He related to me as follows:

I had always heard from people having divine recognition and who were honest that one who spends forty consecutive nights in Masjid Sahla with the intention of meeting the Imam would receive that honor and it has been effective many a times. I also developed a desire for it and made an intention that I would perform this act every Wednesday and that hot, cold and rain would not restrain me from this program. I continued it for almost a year and after completing the rituals of Masjid Sahla I used to go and stay at Masjid Kufa.

It was the time of Asr (late afternoon) and as per practice I was traveling on foot; the day was hot and the atmosphere very dark. Dark clouds had veiled the sky and a drizzle was falling. Feeling assured that according to the usual practice, people would come, I set out; but when I reached the Masjid, the Sun had set and the surroundings were dark and lightning and thunder burst forth from the sky. I was very frightened because in the first place there was no one there besides me, not even the caretaker of the Masjid who used to come every Wednesday. Though I was terribly scared I thought to myself that I should at least perform the Maghrib prayer and complete the special rituals and then go to Masjid Kufa as soon as possible. I egged myself to be brave and arose to perform the Maghrib Prayer. After that I began to recite the special devotions, which by this time, I knew by heart. While I was engrossed in the prayer at the place known as the place of the Master of the Time which was in front of the place of my prayer – I perceived a perfect light there and heard someone reciting the ritual prayer. I was glad and absolutely comfortable because I thought that there was someone from the pilgrims who was worshipping at that blessed place, whom I had not seen when I arrived. So under this impression I continued to recite my devotions according to the original program.

Then I went toward that sacred place. When I entered I saw a great effulgence but did not see any lamp casting such light. Thinking that I might have missed it, I beheld a majestic Sayyid with an aura of awe dressed in the manners of religious scholars standing in prayer. My heart became comfortable by his presence, whom I thought to be a foreign pilgrim, but after some reflection I concluded that he was a resident of Najaf al-Ashraf.

I became engrossed in reciting the *Ziarat* of Hazrat Hujjat (a) and then prayed the *Ziarat* Prayer. When I concluded, I decided to speak to him about going to

Masjid Kufa together. But his awe and majesty struck me so, that I looked outside, but I saw the darkness punctuated with lightning and heard the thunder. That gentleman turned to me with a smiling and kind face and said: "Do you want to go Masjid Kufa?" I said: "Yes, my master, it is usual for us, residents of Najaf that when we finish the rituals of this Masjid we go to Masjid Kufa and spend the night there as there are people, servants and water there."

He arose and said: "Come, let us go to Masjid Kufa together." I went out with him while I was pleased with him and his good company. We walked in illuminated and pleasant atmosphere on dry ground and I completely forgot the rain and darkness that was present before, till we reached the Masjid and His Eminence – may I be sacrificed on him – was with me and I was in such a happy mood and absolute security in his company that neither I saw darkness nor rain.

I knocked at the outer gate of the Masjid which was locked. "Who is it?" asked the attendant. I said: "Please open up." He said: "From where have you some in such darkness and rain?" I replied: "From Masjid Sahla." When the attendant opened the door I turned towards that respected Sayyid but he was gone and all of a sudden there was same darkness, and rain fell on me. I began to call out: "O our master, my lord, come, the door has opened." And I went out to search for him and continued to call out aloud but there was no one there at all. Feeling uncomfortable by the slightly cold air and rain I entered the Masjid and at that time I came out of my unawareness as I had waken up from a dream. I scolded myself that though I had witnessed such a miracle I had not realized it. The great light that I had seen at that blessed place was not by any lamp. Even twenty lamps could not produce that much light. Now I remembered that the noble Sayyid had addressed me by name inspite of the fact that I didn't know him and I had not seen him before. And I also recalled that when I had glanced out of that place, the atmosphere outside was dark and rain was falling and there was also severe lightning and thunder. But when I came out in his company it was so bright that I could see where I put my steps and the ground was also dry and the air pleasant, till I reached the Masjid gate. And since he left me, I again saw the terrible weather and rain and many other strange matters that made me certain that he was Hazrat Hujjat, the Master of the Time, who, by the grace of Allah had fulfilled my desire to meet him, for which I had unerringly performed the prescribed rituals without being impeded by hot or cold. Thus I thanked the Lord for this grace in excess:

"And praise be to Allah."[1]

Fourth type: Illuminations of the effulgence of His Eminence during the time of his reappearance. This type is also of two kinds: Hidden and apparent. And that which proves the first kind had already been discussed in the third type and that which proves the second type is a tradition that the honorable Shaykh, Ali bin Ibrahim Qummi (q.s.) has narrated from Mufaddal bin Umar that His Eminence, Abu Abdillah Sadiq (a) said regarding the verse:

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[1] *Jannatul Maawa*, Pg. 309

"And the earth shall beam with the light of its Lord."[1]

"Lord of the earth means, the Imam of the earth."

I asked: What should happen when he reappears? He replied: "On the basis of this the people would become needless of the light of the Sun and the light of the Moon and they would be content with the *Noor* of the Imam."[2]

Also the respected Sayyid Hashim Bahrani in his book, *al-Muhajja* has narrated from Mufaddal that he said:

I heard Imam Sadiq (a) say: "When the Qaim arises, the earth would be illuminated by the light of its Lord and the people would become needless of the light of the Sun. And the night and the day would be the same and man would have a lifespan of a thousand years during that period. Every year he would be blessed by a son, and daughters would not be born. There would be a garment upon the newborn child that would grow with him and it would assume any color that he may like."[3]

In the same way the prominent and accomplished scholar, Allamah Majlisi (r.a.) has also narrated from Mufaddal in *Biharul Anwar* that he said:

I heard His Eminence, Abu Abdillah Sadiq (a) say: "When the Qaim (a) arises, the earth would light up with the luminescence of its Lord and the people would become needless of sunlight and darkness shall be dispelled."[4]

In the same book it is narrated from the Holy Prophet (s) that he said:

"Even if a single day remains from the tenure of this world, the Almighty Allah would prolong that day to such an extent that my descendant, Mahdi would reappear on that day. Then, the Spirit of Allah, Isa bin Maryam would descend and recite prayers under his lead, and the earth would be illuminated by the light of its Lord and his kingdom would reach to the east and the west (cover all the world)."[5]

As for the illuminations of His Eminence in the Hereafter: a tradition that the Thiqatul Islam, Muhammad bin Yaqoob Kulaini has mentioned in *Usool Kafi*, proves it. The traditional report is as follows:

It is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said regarding the verse:

"Their light running before them, and on their right hands..."

On the Day of Resurrection the Imams of the believers move before the believers and on their right hands, till they have set them down in the abodes of the people of Paradise."[6]

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[1] Surah Zumar 39:69

[2] *Tafseer al-Qummi,* Vol. 2, Pg. 253

[3] *Al-Muhajja,* Pg. 748

[4] *Biharul Anwar;* Vol. 52, Pg. 330

[5] *Biharul Anwar;* Vol. 51, Pg. 71

[6] *Kafi,* Vol. 1, Pg. 195

Sayyid Bahrani has also mentioned in his *Tafseer Burhan* from Imam Ja'far Sadiq (a) that he said:

"Their light running before them, and on their right hands...[1]

The *Noor* of the Imams of the believers would move ahead to the right side of the believers till it takes them to their abodes in Paradise."[2]

Bounties of His Eminence

In Part Three of the book it was learnt that all bounties in which people are immersed, be they hidden or apparent, are all as a result of the being of Hazrat Hujjat (a) and this matter is the greatest reasons to pray for His Eminence. Further explanations shall be give in Part five, if Allah the Mighty wills.

In addition to this, that which further proves this is that as we have also mentioned previously there is a tradition in *Burhan* under the exegesis of the verse:

"Then on that day you shall most certainly be questioned about the boons."[3]

It is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"This Ummah would be made to account for the bounties that the Almighty Allah had granted it for the sake of the Holy Prophet (s) and his Ahle Bayt."[4]

It is also narrated from His Eminence that he said regarding the verse:

"Then on that day you shall most certainly be questioned about the boons."

"We are those bounties."[5]

A similar traditional report is recorded from Amirul Momineen (a).

It is narrated by Abu Khalid Kabuli that he said:

I came to His Eminence, Muhammad bin Ali (a) and food was brought for me, which was so tasty that I had never tasted anything more delicious. He (the Imam) asked me: "O Abu Khalid, how did you find our food?" I replied: "May I be sacrificed on you, what delicious food it was. But I was reminded of the verse of the Book of Allah." He became annoyed and asked, "Which verse?" I said:

"Then on that day you shall most certainly be questioned about the boons."

He said: "By Allah, you will never be asked about this food." Then he put on such a wide smile that his teeth showed and he asked, "Do you know what that bounty is?" "No," said I. He said: "We are the bounties."[6]

There are a large number of traditional reports on this topic that are quoted in *Burhan* and other books.

If it is said: In some traditions, 'bounty' is interpreted as security, health, dates

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[1] Surah Hadid 57:12

[2] *Tafseer Al-Burhan,* Vol. 4, Pg. 289

[3] Surah Takathur 102:8

[4] *Tafseer Al-Burhan,* Vol. 4, Pg. 502

[5] *Tafseer Al-Burhan,* Vol. 4, Pg. 503

[6] *Tafseer Al-Burhan,* Vol. 4, Pg. 503

and cool water. Then how can we reconcile them with the above tradition?

I say: There is no contradiction between these traditions because the Imams have spoken of a particular bounty in each tradition, this does not mean that it is limited to that particular thing. That which proves this matter is a traditional report recorded in *Burhan* from Imam Ja'far Sadiq (a) when he said:

"We are from the bounties."

Indeed the existence of the Imam is among the greatest of the divine bounties because it is root of all the apparent and hidden bounties. It is on the basis of this, it is said that on the Judgment Day people would be asked about the bounties.[1]

As for tasty food and cool water etc., Allah, the Mighty and the High would not ask His servants about them – since it is mentioned in some traditions – in other words all the people would be questioned about the Holy Prophet (s) and the Holy Imam (a). One who has thanked Allah for this great bounty and had been among the followers and devotees of the Infallibles (a) would be from the successful ones and he would then not be asked about other bounties.

But if he is from the opponents and disbelievers he would be interrogated about every bounty – small and big – he would be taken to a complete accounting which is sometime referred to as the 'Soo-al-hisaab' (evil accounting).

By this explanation we can reconcile the traditional reports which are apparently contradictory as some traditions state that the Almighty Allah is more dignified than that He should ask His servants about food and water that He bestowed them. But in other traditional reports it is mentioned that the lawful things of the world would be asked about.

The explanation of this matter is that the accounting will be there for sure and the Holy Quran proves this, but the people are of various kinds:

1. Some would be exempted from the whole accounting, and this has no contradiction with the verses of Quran that are talking about the accounting since the verses are absolute and they could be specific and restricted. It is thus quoted from Imam Ja'far Sadiq (a) in *Tafseer Qummi* that he said:

"The Imam of its time would take the account of every community. The Imams would recognize their friends and their enemies by their faces and this is mentioned in the words of Allah:

"And on the most elevated places there shall be men."[2]

They are the Imams.

"Who know all by their marks."[3]

They would give the scroll of deeds of their friends in their right hands and they would enter Paradise without accounting; and they would give the scroll of their enemies in their left hands and they would head towards Hell without any

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[1] *Ghayat al-Maraam* Pg.258

[2] Surah Araaf 7:46

[3] Surah Araaf 7:46

accounting."[1]

In the same book it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said regarding the verse:

"For those who do good is good (reward) and more (than this)."[2]

"*Husna* is Paradise and *Ziyadah* is the world. Whatever Allah gives them in the world He will not take account from them in the hereafter."[3]

A similar tradition is mentioned in *Biharul Anwar* quoting Amirul Momineen (a).

It is the group of the same believers who did not spend the divine bounties in the path of His displeasure and anger. That which proves this is the word *'Ahsanoo'* in the holy verse. They have paid thanks for the bounty of Imam and they fulfilled the rights and duties of *Wilayat* (mastership).

2. The second group is of those who would have to face the accounting but the Almighty Allah would pardon them and forgive their sins. He would take his accounting in such a way that no creature would know about it. Or the Imam of their time would take their accounts in this manner. This is a group of believers, who had recognized the great bounty of *Wilayat* but they wasted other divine bounties or some of them in way of Allah's anger and displeasure. The Almighty Allah would take their accounts but in the end forgive them.

That which supports this is a tradition quoted in *Biharul Anwar* from *Amali* of Shaykh Sadooq through his own chain of narrators from Imam Ja'far Sadiq (a) that he said:

"When it would be the Judgment Day they would look upon two believers who are both eligible for Paradise. One of them was poor and the other rich in the world. The poor man would say: O my Lord, what am I worth? I did not possess any such position that I could have dealt with justice or injustice. You also did not give me any wealth that You can ask me about the fulfillment of its rights. My livelihood was just enough for my survival as You know it and You had decreed it.

So the Almighty Allah would say: My servant is right, release him so that he may proceed to Paradise.

The other person would remain so long that he would be perspiring so much that if forty camels drank it, it would be sufficient for them. Then they would enter Paradise. That poor man would ask him: What delayed you? He would reply: The long accounting. I was continuously asked about one thing and forgiven and then again asked about another thing (and this went on) till the Almighty Allah immersed me in His mercy and put me among the repentants. Who are you? The man will reply: I am that same beggar who was with you at the accounting place. He asked: Only this much period in the blessings of Paradise changed you!"[4]

And in that same book it is quoted from *Amali* of Shaykh Tusi from His

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[1] *Tafseer al-Qummi*, Pg. 694

[2] Surah Yunus 10:26

[3] *Tafseer al-Qummi*, Vol. 1, Pg. 311

[4] *Biharul Anwar;* Vol. 7, Pg. 259

Eminence, Abu Ja'far Baqir (a) that he said regarding the verse:

"Except him who repents and believes and does a good deed; so these are they of whom Allah changes the evil deeds to good ones; and Allah is Forgiving, Merciful."[1]

He said: They would bring a guilty believer on Judgment Day so that his account may be taken. Then the Almighty Allah would personally take his accounts and none of the people would know about his sins. His sins would be mentioned to him and he would confess to them. Then Allah, the Mighty and Sublime would say to the scribes: Change them into good deeds and make them visible to the people. People would say: This man doesn't have a single guilt. Then the Almighty Allah would order him to be taken to Paradise. This is the exegesis of this verse and it is especially about the sinners from among our Shias."[2]

In the same book it is narrated from *Uyun Ahkbar ar-Reza* through the author's own chain of narrators that Ibrahim bin Abbas Suli has reported thus:

One day I was in the service of Ali bin Moosa ar-Reza (a) when he said to me: "There is no real bounty in the world."

A *Faqih* present there said: Allah, the Mighty and Sublime says:

"Then on that day you shall most certainly be questioned about the boons."

Is this bounty of the world not cold water?

His Eminence, Reza (a) said with his voice raised:

"You have interpreted in this way and you explained the meaning of 'bounty' in different ways. Some have said: It is cold water, other claimed: It is good food, yet others stated: it is good sleep and certainly, my father has narrated from his father, Abu Abdillah (a) that these statements of yours regarding the verse:

"Then on that day you shall most certainly be questioned about the boons."

Were mentioned to him. He became angry and said: Allah, the Mighty and Sublime would question His servants about what He has bestowed and given them as bounty and He will not remind about His favors. Reminding about favors is considered a bad quality in the people, how can be attributed to the Creator something that is not acceptable from His servants? However, the 'bounty' is love and *Wilayat* for us Ahle Bayt. After *Tauheed* and *Nubuwwat* the Almighty Allah would ask about that because if he has fulfilled their rights properly He would give him the bounty of Paradise which is eternal. And indeed, my father has narrated from his father from Muhammad bin Ali from his father Ali bin al-Husain from his father Husain bin Ali from his father that he said: the Messenger of Allah (s) said: O Ali, the first thing that every man will be asked after death is about the testimony of 'There is no god, except Allah.' And that 'Muhammad is the Messenger of Allah' and that you are the *Wali* (master) of the believers since the Almighty Allah has appointed that *Wilayat* for you and I appointed it for you.

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[1] Surah Furqan 25:70

[2] *Biharul Anwar;* Vol. 7, Pg. 261

Thus all those who confess to it and have faith in it would achieve the 'bounty' that is going to remain forever."[1]

In *Tafseer Burhan* Imam Ja'far Sadiq (a) has been reported to have said:

"The Almighty Allah, the Blessed and the High, whenever He wants to take the account of the believer, He gives him the scroll his deeds in his right hand and begins to take his account saying: My servant, you did this and that and in this way and that way? He will say: Yes, my Lord, I have done all these things. Then the Almighty Allah says: I have forgiven you and have changed your sins into good deeds..."[2]

3. The third group is of those who would be questioned about everything they have been given as a bounty from the Imam – big or small – so much so that they would also be questioned about dates, cold water and things like that as Amirul Momineen (a) is reported to have said in another tradition:

- and they shall not be forgiven. They would be those who would not have thanked the Almighty for the great bounty, that is the *Wilayat* of the Imam and his being is. The Almighty Allah says in Surah Raad:

> "For those who respond to their Lord is good; and (as for) those who do not respond to Him, had they all that is in the earth and the like thereof with it they would certainly offer it for a ransom. (As for) those, an evil reckoning shall be theirs and their abode is hell, and evil is the resting-place."[3]

In *Biharul Anwar* it is narrated from Ayyashi through his own chain of narrators that Imam Sadiq (a) said regarding the verse:

> "And fear the evil reckoning."

"That is the long time during which the sins he has committed would be accounted for but the good deeds that he has done would not be taken into account."[4]

I say: It is because of their denial of the great divine bounty due to which good deeds are accepted.

4. The fourth group would be of those about whom His Eminence, the Chief of those Who Prostrate (Sayyid-us-Saajideen) (a) has said in the sermon of Friday as follows:

"And know that scales would not be set for the polytheists and the scroll would not be unfurled for them. Rather some groups would be herded towards Hell..."[5]

Anyone who studies and investigates into traditional reports would accept this research.

Here we discussed a matter in detail which though it was beyond the scope of our

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[1] *Biharul Anwar;* Vol. 7, Pg. 272

[2] *Tafseer Al-Burhan,* Vol. 3, Pg. 175

[3] Surah Raad 13:18

[4] *Biharul Anwar;* Vol. 7, Pg. 266

[5] *Rauda Kafi;* Pg. 75

discussion, it is that thankfulness must be observed for the bounties of His Eminence.

Though the bounties of His Eminence – may Allah bless him – during the period of his reappearance have a special significance, as traditions have been recorded on this matter. Among them is that: In *Biharul Anwar* it is narrated from the Holy Prophet (s) that he said:

"My Ummah will enjoy a leisure in the time of the Mahdi (a) the like of which they have never enjoyed. The heavens will shower over them bountifully and the earth will not leave any vegetation but bring it forth."[1]

Also in that book under the tradition of Mufaddal bin Umar it is narrated from Imam Ja'far Sadiq (a) that he said:

"...Then Mahdi will return to Kufa and the sky would rain golden locusts – just as the Almighty Allah rained them on Ayyub in Bani Israel - and on his companions treasures of the earth from gold and jewels and ... he would distribute..."[2]

Help of Islam, Forbidding Evil and Enjoining Good by His Eminence

Each of these matters are motivations, according to reason as well as religious law to pray for one who performs these actions, as those who enjoin good and forbid evil are defenders of religion and shelters for Muslims and the Quranic verses and traditions in large numbers have stressed observance of these two Islamic duties. In *Kafi* it is narrated from His Eminence, Abu Ja'far Baqir (a) in a lengthy tradition that he said:

"Enjoining good and forbidding evil is the path of the prophets and the style of the reformers. It is an important duty and through it, obligatory duties are established and tendencies remain safe and the earnings become lawful, and injustices are repelled and the earth is inhabited and revenge is taken from the enemies in an equitable manner. And the affair of religion is made firm. So you must deny by your hearts and speak it with your tongue and hit at the faces of sinners and do not fear the criticism of anyone in the way of Allah."[3]

In *Layali al-Akhbaar* it is recorded from the Holy Prophet (s) that he said:

"As long as people practice enjoining good and forbidding evil and cooperate in good deeds they shall always remain in happiness and prosperity. Thus if they do not practice this deed, bounties would be taken away from them and they would dominate each other and help would remain for them neither in the earth nor in the heavens."

It is narrated from His Eminence that he said:

"If people do not enjoin good and do not forbid evil and do not have the leadership of the righteous ones of my Ahle Bayt, the Almighty Allah would make

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[1] *Biharul Anwar;* Vol. 51, Pg. 83
[2] *Biharul Anwar;* Vol. 53, Pg. 34
[3] *Furu Kafi;* Vol. 5, Pg. 56

the evil and the wicked of them rule over them. At that time when the devout ones of them supplicate, their supplications would not be accepted."

There are exceeding number of traditions on this topic and in the discussion of the similarities of His Eminence with His Eminence, the Chief of the Martyrs, we have seen how the Imam had struggled and strived to enjoin good and forbid evil. And how his efforts had been such that no one else has struggled so much. Since the Imam of the Age (a) is appointed by the Almighty Allah to remove all the evil from the world. In a way that no one else will remain who can be given refuge for his own evil deeds.

In the book of *al-Muhajja* under the exegesis of the verse:

> "Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs."[1]

It is narrated from Imam Muhammad Baqir (a) that he said:

"It is for Aale Muhammad, Mahdi and his companions. Allah, the Mighty and the High would give the control of the whole world to them and reveal the religion. And Allah, the Mighty and the High would destroy the innovations and falsehood through him and his companions in the same way as the Sufyanis have killed the truth. Till there would not remain any trace of oppression and they will enjoin good and forbid evil and the end of matters is in the hands of Allah."

Now that you know this matter, I say: It is possible to give two reasons that it is recommended, rather compulsorily for every Muslim to pray for one who enjoins good and forbids evil:

First: It is that reason and religious law order to pray for the well being of and to support those who enjoin good and forbid evil because they are the helpers of religion of Allah and the defenders of its limits; as enjoining good and forbidding evil is itself a favor on the Muslims and an act of kindness towards them. And this meaning is absolutely clear.

Second: It is that the first stage of forbidding evil is denial by conscience. And this matter though hidden and internal, has numerous important effects and is very much valuable that are seen through the organs and limbs. That which proves this is a tradition mentioned in *Kafi* through a trustworthy chain of narrators almost of authentic quality reporting from His Eminence, Abu Abdillah Sadiq (a) that he said:

Amirul Momineen (a) said: "The Holy Prophet (s) ordered us to face the sinners with a frown and an angry face."[2]

In that same book through a single narrator it is mentioned that His Eminence, Abu Abdillah Sadiq (a) said:

"Allah, the Mighty and Sublime sent two angels to a town to turn it upside down.

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[1] Surah Hajj 22:41

[2] *Kafi;* Vol. 5, Pg. 58

When they reached there, they saw a man calling Allah and paying obeisance to Him. One angel said to another: Do you not see this worshipper? He replied: Why? Do what the Almighty Allah has ordered. He said: No, I will not do anything till I once again take fresh orders from my Lord. So he returned to Allah, the Mighty and the High and said in a polite manner: O my Lord, I had gone to that town. I saw such and such servant of Yours calling You and paying obeisance in Your court. The Almighty Allah said: Go and do what I had commanded you as this person was such that he never made his face contorted in anger for Me."[1]

And numerous other reports...that which is implied by this is that if the believer sees an evil which he is not having the power to forbid and prevent, he must at least oppose it by his heart and he must pray to the Almighty Allah to send a person who is capable of preventing that evil. In the same way, it is necessary for him to pray for one who forbids evil. And this condition is natural for the believing men and believing women and it is present in their nature. And since we know that the one to remove all evils and one who will destroy all ills and disputes is that same Qaim Mahdi (aj), it is incumbent on us that we beg the Almighty Allah to hasten his reappearance and help and assist him for removing the various evils and prohibited things.

Nida (Call) of His Eminence

Reason and religious law has made it compulsory on us to pray for His Eminence as he has himself asked us to do so. Call of His Eminence has come in his blessed *Tawqee* recorded in *Ihtijaaj* and other books as follows:

"Pray more for my early reappearance, as in it lies your success."[2]

Explanation regarding this would be presented in Part Five, if Allah, the High wills.

The point that the call of His Eminence – blessings of Allah and peace be on him – is a cause for praying for him, is not in need of elaboration, because it is a natural thing that anyone considering it with justice would agree that when a righteous and a noble person has been oppressed and deprived of his rights and he is calling for help, is it not the right thing to heed his call and go out to help him? Yes, by Allah, especially if one is from the people of love and *Wilayat* (Shia). And in Part Three we shall mention the discussion relevant to this topic.

As for the proof based on religious law, there are numerous traditional reports. Among them is the one mentioned in *Usool Kafi* from Imam Ja'far Sadiq (a) that the Holy Prophet (s) said:

"One who begins his day without being concerned for the affairs of the Muslims is not from them. And one who hears a man calling: 'O Muslims' and he does not heed his call, is not a Muslim."[3]

I say: Do you not hear the call of your Master and leader? Do you heed his call?

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[1] *Kafi;* Vol. 5, Pg. 58
[2] *Ihtijaaj*; Vol. 2, Pg. 284
[3] *Kafi;* Vol. 2, Pg. 164

Do you fulfill his needs? That he, through his circumstances and by statements, calls for your help. Then, O people who have understanding, help him. And since the discussion has reached this stage, it would not be out of place to quote some of the calls of His Eminence before and after his reappearance. And we would also mention the other calls that are related to His Eminence:

1. In *Biharul Anwar* it is quoted from Nomani through his own chain of narrators from Abu Baseer from Imam Ja'far Sadiq (a) that he said:

"Qaim (a) would not reappear till an announcement in his name is not made from the sky on Friday eve, the 23rd of the month of Ramadan. I asked: What would that announcement be? He replied: His name will be announced with that of his father's that so an so, son of so and so is the Qaim Aale Muhammad (a). Listen to him and obey him. Then there would not remain any living thing but that it would hear that call. The announcement would be so loud that sleeping people would wake up and come out in their courtyards. Rather the veiled ladies would also be brought out. And hearing this, Qaim (a) will rise up. And this announcement would be made by Jibraeel."[1]

In *Kamaluddin* it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"A caller will call out from the sky that so and so son of so and so is Imam. And he would call out his name. While Iblees, may Allah curse him, would call out from the earth, in the same way as he had called the Holy Prophet (s) on the night of Uqbah."[2]

2. In the same book it is narrated from Abu Hamza Thumali that he said:

I asked His Eminence, Abu Abdillah Sadiq (a): Abu Ja'far (Imam Baqir a.s.) says: The advent of Sufyani is inevitable. He replied:

"Yes, and the conflict of Bani Abbas, the killing of the Pure Soul (Nafs-e-Zakiyya), the advent of Qaim (a) are among the inevitable occurrences. I asked: How would the call be? He said: On the first day the caller will call out from the sky: Indeed, the truth is with Ali and his Shias. After that Iblees, may Allah curse him, will call at the end of the day that: Indeed, the truth is with Uthman and his followers. Thus at that time those who are inclined to falsehood will fall into doubt."[3]

3. In *Biharul Anwar* it is quoted from Ayyashi from Ajlan Abu Salih that he said:

I heard His Eminence, Abu Abdillah Sadiq (a) say: "The days and the nights will not end till the caller announces from the sky: O people of truth come away, O people of falsehood come away. Thus the former would separate from the latter and the latter would separate from the former." The narrator says: I asked: "May Allah bless you, after this announcement would they again mix together?" He replied: "No, the Almighty Allah says in the Holy Quran:

> "On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good."[4]

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[1] *Biharul Anwar;* Vol. 52, Pg. 119

[2] *Kamaluddin,* Vol. 2, Pg. 650

[3] *Kamaluddin,* Vol. 2, Pg. 652

[4] *Biharul Anwar;* Vol. 52, Pg. 222, Surah Aale Imran 3:179

4. Aso in that book in a lengthy tradition from His Eminence, Abu Ja'far Baqir (a) it is mentioned that he said:

"Thus Qaim (a) would stand between the *Rukn* and *Maqaam* and perform the prayer and his deputy would also be with him. After that he would say: O people, we ask Allah to help us against those who oppress us and take away our rights. One who argues about Allah should know that I am the most deserving person with regard to the Almighty Allah. Anyone who argues with me with regard to Adam should know that I am the nearest one to Adam. And one who argues with me with regard to Nuh should know that I am the nearest one to Nuh. And one who argues with me with regard to Ibrahim should know that I am the nearest one to Ibrahim. And one who argues me with regard to Muhammad (s) should know that I am the nearest one to Muhammad (s). And one who argues with me with regard to the prophets should know that I am the nearest one to the prophets. One who talks with me with regard to the Book of Allah should know that I am the nearest one to the Book of Allah. We and every Muslim would give sacrifice today as we have been oppressed and we have been made homeless, and injustice has been done to us and we have been forced to leave our homes, our property and families. Today we beseech the Almighty to help us and all the Muslims. By Allah three hundred and odd persons, among whom would be fifty women, would come and gather at Mecca without fail, like autumnal clouds and this is what the Almighty Allah has said:

> "Wherever you are, Allah will bring you all together; surely Allah has power over all things."[1]

At that time a man from the family of the Holy Prophet (s) would say: This is the town whose people are oppressors. Then he would leave Mecca with those who accompany him numbering three hundred and odd persons would pledge allegiance to him between the *Rukn* and *Maqaam* after seeing the pledge of the Holy Prophet (s) and the flag and the weapon of His Eminence. And it is at the time when his deputy would be accompanying him. After that the announcer will call out from the sky under his name and command in Mecca till all the people of the world would hear (his name)."[2]

5. In *Ghaibat Nomani* it is mentioned from His Eminence, Abu Ja'far Baqir (a) that he said:

"If you see a great fire burning in the east for three days or seven days, then wait for the victory of Muhammad's progeny, if Allah wills, Allah is Mighty, Wise."

Then he said: "The cry will not occur except in the month of Ramadan because Ramadan is the month of Allah and the cry is the cry of Jibraeel to the people."

Then he added: "A call will come from the heaven with the name of Qaim (a). It will be heard by everyone in the east and the everyone in the west. The cry will make every sleeper awake, every stander sit and every sitter stand because of

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[1] Surah Baqarah 2:148

[2] *Biharul Anwar;* Vol. 52, Pg. 223

fright. Allah will have mercy upon whoever submits to the cry and obeys the caller because the first cry will be the cry of Jibraeel."

Then he said: "The cry will be in the month of Ramadan, on Friday eve, which will be the 23rd of the month. Do never doubt that. Listen and obey. At the end of the day there will be the voice of Iblees, the cursed, calling out: 'So and so (Uthman) is killed unjustly' just to make people doubt and become confused. On that day many people would doubt and become confused..."[1]

6. In the same book it is narrated from Abdullah bin Sinan that he said:

I was in the presence of His Eminence, Abu Abdillah Sadiq (a) when I heard a man from Hamadan say: These Sunnis criticize us and tell us: You claim that a caller from heaven will call out the name of the man of deliverance.

His Eminence, Abu Abdillah Sadiq (a) became so angry. He changed his sitting position and said: "Do not narrate this from me but narrate it from my father and you are not to be blamed for that. I have heard my father saying: By Allah, it has been mentioned in the Quran. Allah has said:

> "If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it."[2]

Everyone on the earth then will submit to that (the call coming from the heaven) and his neck will stoop when a call is heard from the heaven announcing that: 'The right is with Ali Ibne Abi Talib and his followers.' The next day Iblees will rise in the space until he disappears from the people of the earth and calls out: 'The right is with Uthman bin Affan and his followers. He has been killed unjustly, so you are to avenge his blood.'

Allah will confirm the believers, who believe in the first call and then those, whose hearts are full of diseases, will doubt and become confused. By Allah, the disease of the heart is enmity towards us. Then they will turn away from us and begin to criticize us. They will say that the first call is a piece of magic of the people of this house (Ahle Bayt).

Then His Eminence, Abu Abdillah Sadiq (a) recited this Quranic verse:

> "And if they see a miracle they turn aside and say: Transient magic."[3]

7. In the same book it is narrated from Zurarah that he said:

I heard His Eminence, Abu Abdillah Sadiq (a) say: "A caller will call out from the heaven that so-and-so is the Emir and that Ali and his followers are the victorious ones."[4]

8. It is also mentioned that Abu Baseer reports Imam Ja'far Sadiq (a) saying:

"It will be announced in the name of His Eminence, Qaim (a) that: O so-and-so son of so-and-so, rise up."[5]

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[1] *Ghaibat Nomani,* Pg. 253
[2] Surah Shuara 26:4
[3] *Ghaibat Nomani,* Pg. 260, Surah Qamar 54:2
[4] *Ghaibat Nomani,* Pg. 264
[5] *Ghaibat Nomani,* Pg. 279

9. The voice of His Eminence himself: We have explained about it in his resemblance to his forefather, His Eminence, Abu Abdillah al-Husain (a).

10. In *Ghaibat Nomani* in the report of Huzaifa bin Mansoor it is narrated that His Eminence, Abu Abdillah Sadiq (a) said:

"The Almighty Allah has a banquet at a place called Qirqisiya where a caller from the heaven calls out: O birds of the sky and beasts of the earth, come to eat and be satiated of the flesh of the tyrants."[1]

11. Again in a lengthy tradition it is reported that His Eminence, Abu Ja'far Baqir (a) said:

"The commander of Sufyani's army will stop in the desert. A caller from the heaven will call out: O desert, destroy these people. The desert will sink with the army and none of them will escape death except three persons from the Kalb tribe, whose faces Allah will turn towards their backs..."[2]

12. In *Biharul Anwar,* in a lengthy tradition from Amirul Momineen (a) it is narrated that he said:

"And in the month of Ramadan from the east at dawn a caller will call out: O people of guidance come together. And after sunset a caller will say: O people of falsehood, come together."[3]

13. In *Kamaluddin* it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"The first one to pledge allegiance to Qaim (a) is Jibraeel who would come down in the form of a white bird and give him oath of allegiance. Then keeping one foot on the Holy Kaaba and another on the Holy Qods, issue such a loud call that when the creatures hear it, they would cry:

"Allah's commandment has come, therefore do not desire to hasten it."[4]

14. In *Biharul Anwar* it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"As if I can see Qaim (a) on the day of Aashura, on Saturday standing between the *Rukn* and *Maqaam* and Jibraeel is announcing before him: Allegiance is for Allah. Then he would fill the earth with justice and equity like it would have been fraught with injustice and oppression."[5]

15. In *Ghaibat Nomani* it is narrated by Ubaid bin Zurarah that His Eminence, Abu Abdillah Sadiq (a) said:

"The name of Qaim (a) will be called out (from the heaven). It will be said to him while he is behind the place of Ibrahim: Your name has been called out. What are

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[1] *Ghaibat Nomani,* Pg. 148. I say: From the tradition also quoted from *Ghaibat Nomani* it is learnt that this call would be after the coming out of Sufyani. (The Author)

[2] *Ghaibat Nomani,* Pg. 280

[3] *Biharul Anwar;* Vol. 52, Pg. 274

[4] *Kamaluddin;* Vol. 2, Pg. 671, Surah Nahl 16:1

[5] *Biharul Anwar;* Vol. 52, Pg. 290

you waiting for? Then his hand will be taken to pay oath of allegiance."

Zurarah said: Praise be to Allah! We often heard that Qaim (a) would be paid allegiance unwillingly and we did not know the reason behind that. Though we knew this unwillingness is not a sin.[1]

16. In the same book it is narrated from Abdullah bin Sinan that he said:

I heard His Eminence, Abu Abdillah Sadiq (a) say:

"Death and killing will spread among the people until they resort to the Kaaba. Then a caller (from the heaven) will call out when fighting and killing become so violent: What are all these fights and killing for? Your man is so-and-so."[2]

17. In *Biharul Anwar* it is narrated from the Messenger of Allah (s) that he said:

"Mahdi will reappear having a cloud that shall be shading him; upon which a caller would be calling: This Mahdi is the Caliph of Allah. Follow him."[3]

In another report it is reported as follows:

"There is a white cloud over his head which would be shading him from the Sun. A call will be made in such a clear voice that all the Jinns and human beings in the east and the west of the earth would hear it. It will say: He is Mahdi from Aale Muhammad, he would fill the earth with justice and equity like it would have been fraught with injustice and oppression."[4]

18. In *Ghaibat Nomani* it is reported by Hasan bin Mahboob that His Eminence, Reza (a) said:

"As if I can see him pleasing the hearts of the people. A call will be made, such that all those who are near as well as far would hear it. And that call would be a mercy for the believers and a punishment for the disbelievers. I asked: May my parents be sacrificed on you, what is that? He replied: Three calls would be made in the month of Rajab, first would be:

Verily, the curse of Allah is on the oppressors.

Second:

The near event draws nigh, O group of believers.

Third: They would see a body clearly before the Sun and it would be calling: The Almighty Allah has sent so-and-so to overthrow the tyrants.

At that time the deliverance of the believers would take place and the Almighty Allah would bestow cure to their breasts and remove the knots from their hearts."[5]

19. Call of the sword and flag of His Eminence: In a lengthy tradition in *Kamaluddin* it is quoted from the ninth Imam, from his forefathers from the Messenger of Allah (s) that he said:

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[1] *Ghaibat Nomani,* Pg. 263

[2] *Ghaibat Nomani,* Pg. 267

[3] *Biharul Anwar;* Vol. 51, Pg. 81

[4] *Biharul Anwar;* Vol. 52, Pg. 378

[5] *Ghaibat Nomani,* Pg. 181

He would be having a standard which would unfurl itself automatically when the time is ripe for his reappearance. The Almighty Allah would give it power of speech and it would say: O *Wali* of Allah, march forward and eliminate the enemies of Allah. And he would have two flags and two emblems. And he is having a sheathed sword, which at the time of reappearance would come out of its sheath automatically and Allah, the Mighty and Sublime would bestow power of speech to it and it would call out to His Eminence: O *Wali* of Allah, march forward as it is not right for you to avoid the enemies of Allah. So he would march forward and eliminate the enemies of Allah."[1]

20. In *Biharul Anwar* it is quoted from His Eminence, Ali bin al-Husain (a) that he said regarding Imam Qaim (a):

"Then they would sit under the common locust-tree; Jibraeel would come to him in the form of a man from Kalb tribe and say: O servant of Allah, why are you sitting here? He would reply: I am waiting for the night so that I may move to Mecca and I don't like setting out in this hot weather. Then Jibraeel would smile and when he smiles, His Eminence would recognize him that he is Jibraeel. Then Jibraeel would take his hand and do *Musafeha* (handshake) with him, salute him and say: Arise, I have brought a steed for you called Buraq. So His Eminence would mount it and reach mount Razva. At that time His Eminence, Muhammad and His Eminence, Ali (a) would arrive and write for him a long proclamation that may be read out to the people. Then he would come out to Mecca where people would be gathered. Imam Sajjad (a) said: Then a man would come forward to His Eminence and call out: O people this is one you were in anticipation of, He is calling to the same thing that the Holy Prophet (s) was calling for. Then they would arise from their place. Then His Eminence would himself arise and say: O people, I am so-and-so son of so-and-so. I am the son of Prophet of Allah. I am calling you to that to which the Prophet of Allah called.

Then some people would get up to kill him, and three hundred or three hundred and odd persons would get up and prevent them from this. Fifty persons from Kufa and the rest from other people would not recognize each other and would have gathered there without prior decision."[2]

21. Call of the announcer of His Eminence saying: 'Pay attention, no one should carry any rations with him', which we have already discussed in the resemblance to His Eminence, Moosa (a).

22. In *Biharul Anwar* it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"When Qaim (a) arises there would not remain any place where the following statement does not echo: There is no god except Allah and Muhammad is the Messenger of Allah."[3]

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[1] *Kamaluddin,* Vol. 1, Pg. 268

[2] *Biharul Anwar;* Vol. 52, Pg. 306

[3] *Biharul Anwar;* Vol. 52, Pg. 340

23. In *Ghaibat* of Shaykh Nomani it is narrated from Aban bin Taghlib that he said:

I was with His Eminence, Ja'far bin Muhammad (a) in a masjid in Mecca when His Eminence took my hand and said: "O Aban, the Almighty Allah would bring three hundred and thirteen persons in this Masjid of yours. The people of Mecca know that neither their (those men's) fathers nor grandfathers have been created yet. They will come with their swords on their shoulders. On each sword the name of its owner, his father's name, his aspect and lineage are written. Then a caller will call out" "This is Mahdi. He judges with the judgments of Prophet Dawood and Prophet Sulaiman. He does not ask for evidence."[1]

24. In the same book it is narrated from His Eminence that: "And the Almighty Allah would make a wind to blow from every wilderness that would say:

This is Mahdi, who judges according to the judgment of Dawood and does not ask for evidence."[2]

A tradition with almost similar meaning is mentioned in *Kamaluddin*.

25. In the same book is a tradition from Imam Ja'far Sadiq (a) a part of which was mentioned in the discussion about the flag of His Eminence:

"The first thing on his agenda would be that he would cut off the hand of Bani Shaiba and hang it upon the Kaaba and the announcer of His Eminence would call out: This was a thief of the property of Allah."[3]

26. In *Biharul Anwar* it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"The first thing on the agenda of justice that Qaim (a) would perform is that: the announcer of His Eminence would call out: Those who are performing the recommended Hajj may please leave the Black Stone and circumambulation for those who are performing obligatory Hajj."[4]

27. In the tradition of Mufaddal it is mentioned:

"Then he will stand between *Rukn* and *Maqaam* and call out loudly: O my deputies! My special helpers, whom the Almighty Allah had kept alive on the earth since before my reappearance to help me. Come to me at once! Thus these people will hear him from the east and the west, wherever they might be, whether busy in worship or sleeping on their beds. His voice will reach to everyone of them and in an instant they would all reach Mecca and join him between *Rukn* and *Maqaam*. Then the Almighty Allah will command the '*Noor*' and a pillar of light will be established from the earth to the heavens through which all the believers of the earth receive light. The light of this effulgence will even enter their homes by which the believers shall be extremely happy. While they would not be aware of the reappearance of the Qaim of us, Ahle Bayt (a). Thus they

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[1] *Ghaibat Nomani,* Pg. 313
[2] *Ghaibat Nomani,* Pg. 315
[3] *Biharul Anwar;* Vol. 52, Pg. 361
[4] *Biharul Anwar;* Vol. 52, Pg. 374

would be in the service of His Eminence the next morning and they would be three hundred and thirteen persons, equal to the number of companions of the Holy Prophet (s) on the day of the battle of Badr."[1]

28. It is mentioned in the same book that:

"The announcer of Mahdi would call out that whoever loves the two companions of the Messenger of Allah (s) should move to one side. So the people will divide into two groups, a group that loves them and a group that is aloof from them. Then Mahdi would present aloofness of the two to his followers. They would say: O Mahdi of the progeny of the Messenger of Allah (s), since at that time we were not aware of your status and the position that the Almighty Allah has given you we did not become aloof from them. Should we become aloof from them now inspite of seeing their bodies so fresh and how the leafless tree became green due to them? By Allah we seek aloofness from you and those who have faith in you and from those who don't bring faith on them, and those who have hung them on the tree and dug them out of the grave and done this with them. Thus Mahdi (a) will order the black wind to blow on them and they will fall dead like dry date palms..."[2]

29. It is also mentioned in that book that Imam Ja'far Sadiq (a) said:

"The first thing on the agenda of Mahdi (a) is that he would have it announced openly in all the world: Pay attention, if from among our Shias anyone owes anything to anyone he must inform us so that it may be repaid. Thus even if a piece of garlic or a grain of mustard is owed by a Shia it would be repaid. All the debts shall be repaid even if they constitute huge amounts of gold and silver or some other wealth."[3]

30. It is mentioned in *Biharul Anwar* in a tradition narrated through Ahle Sunnat channels that the Holy Prophet (s) said:

"...till that time that His Eminence would order that a caller announce, 'Who is there who has a need for wealth?' And no one rises from the people except one who says, 'I'. The caller says, 'Go to the treasurer and tell him that the Mahdi orders you to give me riches.' He says to the treasurer, throw, while he is collecting the riches in the tail of his shirt. Remorse overwhelms him and he says, 'I have been the greediest soul from the Ummah of Muhammad and have failed the contentment that dominates them.' He returns the riches but they are not taken back from him. It is said to him, 'We do not take back something we have given away.'"[4]

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[1] *Biharul Anwar;* Vol. 53, Pg. 7

[2] *Biharul Anwar;* Vol. 53, Pg. 13. Another report about the demolishing of the foundations of infidelity and hypocrisy will come at the end of this section. (The Author)

[3] *Biharul Anwar;* Vol. 53, Pg. 34

[4] *Biharul Anwar;* Vol. 51, Pg. 92

Advice of His Eminence about Allah, the Messenger and the Believers

All these topics, according to the dictates of reason and religious law are initiatives for praying for His Eminence and that which proves this are all those traditions that are recorded about the efforts of His Eminence in revival of the religion of Allah and the exaltation of the word of Allah, elimination of the enemies of Allah, establishing peace in the lands and guiding the people to truth. In addition to this is the point mentioned in the *Ziarat* of His Eminence:

Peace be on you O giver of good advice.

The same point is also mentioned in the supplication recited after the *Ziarat* quoted from His Eminence. And in one of the blessed epistles of His Eminence, it is mentioned as follows:

"So fear Allah and submit to us, and leave the matter to us as the return is towards us, just as it is mentioned (that the matter of religion) also began with us, and do not try to unveil that which is concealed from you; and don't incline to the right and deviate from the left, and make us your aim with love based on a clear practice, as we advise you; and the Almighty Allah is a witness upon me and you."[1]

This statement is sufficient for the betterment of the condition of the world and the hereafter.

The Letter *Waw* (W)

1. *Wilayat* (Mastership) of His Eminence

Our *Wilayat* with regard to His Eminence and the *Wilayat* of His Eminence for the Almighty Allah are of the most important matters that are incumbent according to reason as well as religion and are initiatives for praying for His Eminence. Here this would be discussed in three sub-headings:

Topic One: The *Wilayat* of His Eminence with regard to the Almighty Allah: Here *Wilayat* pronounced as 'Walayat' is in the meaning of love, thus whosoever has the love of the Almighty Allah is the *Wali* of Allah. On the basis of this, all believers who are superior and righteous would be the *Awliya* of the Almighty Allah and that which proves this is the following verse of Quran:

"Now surely the friends of Allah- they shall have no fear nor shall they grieve. Those who believe and guarded (against evil)..."[2]

It is so because:

"Those who believe and guarded (against evil)..."

In traditions: The Thiqatul Islam, Kulaini through his own chain of narrators, has narrated from Mufaddal bin Umar that he said: Abu Abdillah Imam Sadiq (a) said: "When it is the Judgment Day, a caller would call out: Where are those who have prevented our *Awliya*? So a group of people would stand up who have no

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[1] *Ihtijaaj*; Vol. 2, Pg. 279

[2] Surah Yunus 10:63

flesh on their faces. At that moment it would be announced: These are the ones who harassed the believers and had been inimical to them and they had been arrogant in their religion. Then it would be ordered that they be taken to Hell."[1]

In the same book it is mentioned in a report of Aban bin Taghlib from His Eminence, Abu Ja'far Baqir (a) that he said:

When the Holy Prophet (s) was taken up during *Me'raaj* he asked: "O Lord, what is the position of a believer with You? The Almighty Allah said: O Muhammad (s), one who disgraces one of My *Awliya* has openly made war on Me. And I am the most swift in helping My *Awliya*."[2]

Also in the same book through the author's own chain of narrators from His Eminence, Abu Abdillah Sadiq (a) it is mentioned that he said:

The Messenger of Allah (s) said: "The Almighty Allah took me on *Me'raaj* and revealed to me from behind the veil what He revealed and said to me: O Muhammad, one who disgraces a devotee of Mine has made war on Me. And one who makes war on Me, I make war on him. I asked: O my Lord, who is this *Wali* of Yours? He replied: It is the one who has made a covenant of *Wilayat* for you, for your successor and your progeny."[3]

As you have understood this, we say: There is no doubt in the necessity of love and devotion to the *Awliya* of Allah and the necessity of hatred and enmity to the enemies of Allah. Rather it is a fundamental requirement of our faith. Reason and religious texts also prove this.

As for reason: Perhaps there is no reason to discuss this.

As for religion: There are widely related texts (*Mutawatir*) about it but we shall be content by quoting only some of them, for good augury:

1. In *Kafi* through an authentic chain of narrators it is mentioned from His Eminence, Abu Ja'far the Second, Imam Jawad (a) from his father from his grandfather that Amirul Momineen (a) said:

The Messenger of Allah (s) said: "The Almighty Allah created Islam, appointed for it a field, a light, a fort and a help."

"The breadth of the field of Islam is Quran, its light is wisdom and its fort is good deeds and charitable acts. And as for its helpers and supporters it is me, my family and our Shias. So have love for my family and their Shias because when I was taken up to the sky of the world in *Me'raaj*, Jibraeel introduced to me the folks of the heavens, the Almighty Allah has entrusted to the hearts of the angels love for my family and their Shias and it is a trust with them till Judgment Day. Then he brought me to the inhabitants of the earth and introduced the people of the world to me. So Allah, the Mighty and Sublime kept in the hearts of the believers of my Ummah love for me, my family and their Shias. On the basis of this, the believers of my Ummah guard our trust till Judgment Day. Know that if

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[1] *Kafi;* Vol. 2, Pg. 351
[2] *Kafi;* Vol. 2, Pg. 352
[3] *Kafi;* Vol. 2, Pg. 353

someone from my Ummah worships Allah, the Mighty and Sublime, all his life, but meets Him having hatred of my family and his Shias, the Almighty Allah has not expanded his heart but with hypocrisy."[1]

2. In the same way it is mentioned in *Kafi* through his own chain of narrators from Yaqoob bin Zahak from one of our companions that Siraj, a servant of His Eminence, Abu Abdillah Sadiq (a) said:

"Imam Ja'far Sadiq (a) was in Hira when he sent me and a group of his followers...till he said: Thus we returned. Mention was made of some people. I said: May I be sacrificed on you, we seek aloofness from them as they are not having the same beliefs as us. He said: They have *Wilayat* and love for us but they do not have the same beliefs as you, so you want to be aloof from them? I replied: Yes. He said: So there are some things that you are also not aware of, thus would it be better for us to be aloof from you? I said: May I be sacrificed on you, no. He said: In the same way, there are some matters that are with Allah and not with us, so should not Allah be aloof of us? I said: No, by Allah, may I be sacrificed on you. He said: So have love for them and do not be aloof from them, some of the Muslims have one, some two, some three portions of faith..."[2]

This is a lengthy tradition and it is mentioned in the chapter of levels of faith in *Usool Kafi*.

3. In the chapter of 'Love for Allah' in the above book, it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"Among the most solid grasps of faith is that: One should love for Allah, be angry for Allah, give for Allah and prohibit for Allah."[3]

4. And also in the same chapter, it is narrated from His Eminence, the Messenger of Allah (s) that he said:

"Which is the most firm handle of faith? The companions said: Allah and His Messenger know better. And some said: Prayer, some said, *Zakat*, some said fasting and others said Hajj and Umrah, while yet others said *Jihad*. At that moment the Holy Prophet (s) said: There is an excellence in everything that you have mentioned but it is not what I asked. The firmest handle of faith is love in the path of Allah, hatred in the path of Allah, devotion to the friends of Allah and aloofness from the enemies of Allah."

5. It is also related from His Eminence, Sadiq (a) that he said:

"One who does not love for the sake of religion and does not become angry for the sake of religion, does not have religion."[4]

I say: These are some traditions that have come in connection with the necessity of having regard for the *Awliya* and friends of Allah. And since the matter has now become clear, I say: There is no doubt that one who has more perfect faith

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[1] *Kafi;* Vol. 2, Pg. 46
[2] *Kafi;* Vol. 2, Pg. 43
[3] *Kafi;* Vol. 2, Pg. 125
[4] *Kafi;* Vol. 2, Pg. 127

would also have deeper love for the people of faith; and one who is a more perfect believer, it is necessary that love towards him should be more intense because this love is as a result of the connection of faith that exists between the believers. By this logic it becomes necessary for you to have more intense love for the Imam of your time who is the root and handle of faith and the mountain of *Wilayat* and its fort, than your love for other believers. Rather it is necessary that you must love His Eminence more than you love your father, your children and even more than you love yourself as elaborated in the following verse of the Holy Quran:

> "Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Apostle and striving in His way, then wait till Allah brings about His command…"[1]

And also there is a tradition in *Darus Salam* and other books quoted from *Ilalush Sharai* that the Messenger of Allah (s) said:

"No man has believed till he does not love me more than he loves himself, and he does not love my progeny more than he loves his own progeny and family members, and till he does not love my family more than his own family, and till he does not love my being more than his own being."[2]

The point is that: It is obvious that love is a matter connected to the conscience and it is a mental condition. However it is having apparent signs and effects, through which one could know the intensity of ones love to ones object of love. Among the visible signs of love are: If it is away from your sight you make it a point to pray for it. If it is in trouble you must feel sad for it. But don't you realize that if you have a handsome son who is your sole heir and if he is gone on a journey and you don't know his whereabouts, there is not a moment in day or night when you are not worried about him; and you pray for him continuously. And you request the believers and good people to pray for him. Is all this not because of intense love and attachment? On the basis of this, anyone who claims to love his master, does a day pass when you forget him? Thus pray more for him in his occultation and consider this an opportunity.

Topic Two: It is that our love demands that we must struggle and make more efforts in praying for His Eminence.

Praying for the object of love is from human nature and this matter is absolutely clear, however here we follow another view that: It is necessary that prayers for His Eminence should be given precedence to praying for everything else. Explanation of this matter requires a preface that we present as follows:

There are three things that motivate and cause love: Pleasure, profit and

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[1] Surah Taubah 9:24
[2] *Ilalush Sharai*, Pg. 140

goodness. The most important and perfect is the third one.[1] Rather we could say that: The first and second causes also return to the third.

Goodness implies that the thing should be a cause of goodness. As when a man knows that the existence of a particular thing is having some goodness, he is naturally inclined to love it even though the goodness of that thing may not reach him. And as much is the goodness of that thing, as much is love and attachment of man towards it, though it would be according to the level of recognition of the goodness of its existence. Now that you have understood the preamble to this, you should know that all the motivations of love have gathered in the love for the existence of our master, Hazrat Hujjat (aj).[2]

As for pleasure: Which pleasure is sweeter and loftier for the believers than seeing the blessed elegance of His Eminence and being honored by meeting him? As its apparent and hidden pleasures are so great that it is not possible for you to estimate it because even Amirul Momineen (a) had expressed the desire for it as mentioned in a tradition from *Ghaibat Nomani.*

And as for profit: As you learnt in Part Five of the book, all the benefits and bounties reach the creatures through the being of His Eminence. In addition to this, are the special benefits and effects special to the reappearance of His Eminence and how aptly it is said:

You possess sum total of all the virtues that all others have.

And as for the goodness of his being: Our intellects are small and our thoughts are lowly to understand them as we are not given knowledge except a little. However everyone understands according to ones understanding and every believer, as per his share. One who has more knowledge of the goodness of the being of His Eminence, it is more important in his view to pray for His Eminence. Because arranging prayers and making efforts for it, is among the sources of perfect love and friendship and the perfection of love is obtained from the perfection of recognition and it is one of the causes of intensity of preparation of the Holy Imams (a) in reciting supplications for His Eminence and praying to the Almighty Allah for the hastening of his reappearance. Some other causes would be explained in more details in the beginning part of Part Seven.

The conclusion is that: Our love, devotion and *Wilayat* towards His Eminence necessitates our preparations and efforts to pray for his reappearance as it is more important than praying for ourselves and that which is related to us, *Insha Allah Taala.*

Topic Three: *Wilayat* of His Eminence on us: *Wilayat* here pronounced as *Wilayat* is in the meaning of authority, power and domination. And *Wilayat* of His Eminence on us is in this manner as mentioned in the verse:

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[1] Because mostly these causes also destroy love, but the being of our master, the Master of the Time (a.t.f.s.) is such that the benefits of his presence are forever and therefore pleasure of the believers is unending. (The Author)

[2] *Ghaibat Nomani,* Pg. 214

"The Prophet has a greater claim on the faithful than they have on themselves."

As can be seen in a tradition mentioned in Part Three in the right of the master upon his slave.

Now when we have got certainty and belief that His Eminence is having precedence over us in all that is connected to us, we consider it necessary upon us that in all the things that are objects of our affection, we should consider His Eminence to be more preferable and having more precedence.

Perhaps the same point is mentioned in the following statement of *Ziarat* Jamia:

> You are having precedence before my needs and desires and intentions in all my circumstances and affairs.

Thus *Wilayat* of His Eminence necessitates that we, in all matters, should prefer His Eminence, and the tradition of the Prophet also proves this. And the most important matter of supplication is that it is the key of every goodness and the well being of every pious person. Thus it deserves that we must give precedence to His Eminence over ourselves and everything related to us in praying for deliverance and success. We have explained this matter supported by detailed arguments and extensive proofs.

Joining His Eminence

The most important wish of the lovers, the final aim of the eager ones and the ultimate desire of those who have divine recognition is that most of their supplications and the most important of their aspirations is regarding the matter of the hastening in joining the Imam of the time, the Hujjat Ibnul Hasan (aj). How beautifully it is said:

> My heart and my eyes are nostalgic about you.
>
> And my life is with you and your remembrance is with me.
>
> I take no pleasure from life till I am able to see you.
>
> Even though I may in the Firdaus of the eternal Paradise.

Among the most significant matters is the impatience to meet him that is mentioned in the following composition of mine:

1. My youth passed away quickly in separation and the life was spent in anticipation.

2. In eagerness to join him, I survive, and except for his remembrance, I don't derive pleasure from anything.

3. O fulfillment of the best hopes of the worshipper and supplicant, my eagerness for you is very intense.

4. O the best of the aims and the best of the refuge-givers. – and O best of those who harken (who say: Here I am) and the best of those who struggle (do *Sayy*).

5. The bowl of my patience is brimming in your separation as the sorrowful, the homeless, the mourners and the troubled ones have abandoned me.

6. O my soul and life, and O my constant comfort, heed my call because my heart is about to melt with distress.

7. In whichever abode I looked I didn't find refuge except in your abode.

8. From the day were created in the world good deeds, justice and charity, they found no place except with you.

9. Give me refuge by your favor which has blessed all the land and the seas.

10. If you had not been there the earth would have sunk into itself and the heart of the dust would have become the repose of the dead.

11. And if you had not been there all the mountains would have scattered - and if you had not been there the pillars of the sky would have been shaken.

12. If you had not been there not a seed would have grown from the earth and not one tree would have borne any fruit.

13. And the Sun and the stars would not have given any light, and no spring would have burst forth and no lightning would have flashed.

14. And if you had not been there our enemies would have debased us and we would have had to put on the garment of disgrace.

15. None except you can provide succor – and whoever seeks deliverance from someone other than you is stupid.

16. O my beloved, my sorrow and distress have prolonged – and hasten for help before I am finished.

17. You are much higher than the praises I sing about you – you are better than all that is said in your praise.

The Letter Ha (H)

1. *Hamm* (Sorrow) of His Eminence

The sorrow of His Eminence is due to the weakness and helplessness of the Muslims and for the doubts that have found a place in their hearts, the sins that are committed by them, their insistence on disobedience and so on. This matter is known from many epistles of His Eminence that he sent to different people. Therefore it makes it obligatory for all to pray for removal of his sorrow.

That which supports this point, in addition to the manners of the people of love, is the tradition quoted in the beginning of the first chapter from Imam Ja'far Sadiq (a) which we shall not repeat here again.

2. *Hadam* (Destroying) the Lairs of Infidelity, Evil and Hypocrisy

It is among the inducements for praying for His Eminence. Because it is necessary to hate the enemies of His Eminence as we explained in the chapter about *Wilayat*.

That which proves that our master of the time would order the razing down of the forts of the infidels, the sinners and the hypocritical people are some prayers and traditions. Some of them are as flows:

1. In *Dua* Nudbah – that is related from Imam Ja'far Sadiq (a) – it is mentioned:

"Where is the one who would raze down the shelters of polytheism and hypocrisy?"

2. In the tradition of Mufaddal, Imam Ja'far Sadiq (a) has said:

"Qaim (a), after having conquered the east and the west, would come to the Kufa Masjid and he would raze down a Masjid that Yazid bin Muawiyah, the cursed one had built after he had slain Husain bin Ali (a) and also one who makes a Masjid that is not for Allah is accursed, accursed."[1]

3. In the tradition of Ali Ibne Mahziyar Ahwazi quoted in the book of *Al-Muhajja* of Sayyid Bahrani it is reported that our Master of the Time (a) said:

"O Ibne Mahziyar, if your seeking forgiveness for each other had not been there, except for the special Shias, whose actions match their claims, all the people on the face of the earth would have perished. Then he said: O Ibne Mahziyar, extend your hand – did you not receive the news, that when the young ones sit, the western moves, the Yamani arrives, allegiance is given to Sufyani, the Almighty Allah would allow me to arise? Then I would come out with three hundred and thirteen persons between the Safa and Marwa. At that time I would go to Kufa and raze down the Masjid and rebuild it again on its original foundation. I would also demolish all the constructions around it that were carried out by tyrants. And I will perform the Hajj of Islam with the people and I will go to Yathrib (Medina) Then I will demolish the Hujra and all that is in it, that is I would take out those two afresh, and I will order that they be hung at Baqi from two dry branches. Then those two dry branches would put forth vegetation (when they are hung from it). At that time people would be subject to a trial greater than the first evil as a caller will call out from the sky: Swallow them up, O earth, and take them. Then none would remain on the face of the earth except the believer who has made his heart sincere for faith. I asked: O my master, what will happen after that? He replied: The return, the return, *Raja't, Raja't.* Then he recited the following verse of Quran:

> "Then We gave you back the turn to prevail against them, and aided you with wealth and children and made you a numerous band."[2]

4. In *Biharul Anwar* in the report of Abu Baseer, it is reported that Imam Ja'far Sadiq (a) said:

"When Qaim (a) arises he would demolish the Masjid al-Haraam till it assumes its original form and he would return the *Maqaam* to its prior location."[3]

5. In another tradition it is narrated that His Eminence said:

"Qaim (a) would demolish the Masjid al-Haraam till it returns to its ancient form and he would also return the Prophet's Masjid (Masjidun Nabawi) to its original construction and he would return the Holy Kaaba to its location and raise it on its own foundations."[4]

6. And in the same book it is quoted from the *Ghaibat* of Shaykh Tusi through his

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[1] *Biharul Anwar;* Vol. 53, Pg. 34

[2] Surah Isra 17:6

[3] *Biharul Anwar;* Vol. 52, Pg. 338

[4] *Biharul Anwar;* Vol. 52, Pg. 332

own chain of narrators that Amirul Momineen (a) said in his speech regarding the Kufa Masjid that it was made from mud, bricks and clay. Then he said: "When Qaim (a) reaches Kufa Masjid, its walls would be made of solid bricks and mortar, he would look at it and say: Woe be on the one who demolished you, woe be on the one who facilitated your razing, and woe be on the one who constructed you with solid bricks and changed the *Qibla* of Nuh. And fortunate are those who would witness razing in the company of the Qaim of us, Ahle Bayt. They are the best of the peoples."[1]

7. In the same book in the tradition of Abu Baseer it is mentioned in brief as follows:

"When the Qaim arises he would enter Kufa. Then he would order the razing of four mosques upto their foundations and they will make them like the canopies of Moosa (a) and demolish the additions and additional floors till they return to the form that they were in at the time of the Holy Prophet (s). He will widen the main highways to be 60 hands wide. Any masjid that comes on the way would be demolished. He will shut down all openings, balconies and structures jutting out towards the main road. The Almighty Allah would command the heavens to reduce their rotation during the tenure of his rule, thus a day of that time would be equal to ten days of your period, one month equal to ten months of yours, and one year equal to ten years of your time.

Not much time would pass that ten thousand rebels[2] would come out of Rameela ad-Daskara and their slogan would be: O Uthman, O Uthman. His Eminence would summon one of his men and attach his sword to his waist. He would go and slay the whole crowd single-handed and not one of them would be spared. After that His Eminence would turn to Kabul Shah; it is a city that no one has ever conquered but he would conquer it. After that he would return to Kufa and reside there after eliminating seventy Arab tribes..."[3]

3. *HIDAYAT* (GUIDING) THE PEOPLE

Guidance of the people to the right path and proper ethics is of the greatest rights that impels us to pray for His Eminence. Because it is of the most important matters in the revival and progress of the people as explained in detail in the first volume of *Biharul Anwar* in a tradition of His Eminence, Abu Ja'far Baqir (a).[4]

In the same book quoting from *Awaali al-Layali* directly from the Holy Prophet (s) it is said:

"One who teaches one problem to a person, has made him his slave." The people asked: "O Messenger of Allah (s) would he sell him?" He replied: "No, but he would command and restrain him."[5]

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[1] *Biharul Anwar;* Vol. 52, Pg. 332
[2] Perhaps Mawali is for non-Arabs who have settled in the Arab lands.
[3] *Biharul Anwar;* Vol. 52, Pg. 333
[4] *Biharul Anwar;* Vol. 2, Pg. 20
[5] *Biharul Anwar;* Vol. 2, Pg. 44

I say: From what we discussed in the topic of the *Noor* of His Eminence you must have learnt that the guidance of all the people is a reflection of the effulgence of His Eminence, the Master of the Time. In addition to this, he has taught different types of legal matters to the people as mentioned in *Biharul Anwar*, *Ihtijaaj*, *Kamaluddin* and the epistles of the Imam (a). On the basis of this, praying for His Eminence is way of repaying his kindness.

4. *Hijran* (Migrants) of His Eminence

It is the worst kind of punishment and cruelty on the followers of the Imam, therefore a great divine reward is promised for observing patience during the period of his occultation. A tradition recorded on this matter shall be presented in Part Eight. Though there is no doubt that to take an initiative and make arrangements to pray for the removal of punishment and discomfort is a natural tendency of intelligent beings. And in some traditions it is mentioned that: The heart of the believer melts at whatever he witnesses during the period of occultation.

A friend has versified this matter as follows:

> My flesh and blood became water due to separation, and my pain intensified in eagerness for you.
>
> How much distress and sorrow I swallow with tears and blood, how long should I remain patient, I wish I had been annihilated.

Some couplets that are most fascinating from those addressed to His Eminence are those that mention the pain of separation:

> My heart has melted in your separation, O my beloved, O son of the purified Ones look at me.
>
> If you have disappeared as result of our sins, we repent for our deeds or it is due to the fear of enemies, then what about your friends?
>
> Oppression on the friends has increased, please rise up. O the revenger of all by the order of the Lord of lords.

The Letter *Yaa* (Y)

1. *Yad* (Bounty) of His Eminence upon us

The usage of the word 'Yad' which actually means hand, to imply favor is very common in the Arabic language. For example a poem says:

> And I don't remember the favors except in a good way, for he is for me a hand (favor) and a blessing.

The word 'Yadeey' that rhymes with 'Ameer' is the plural of 'Yad' like 'Abeed' is the plural of 'Abd'. As Shaykh Tabarsi has mentioned in *Majmaul Bayan*.[1]

As all blessings that reach us are due to the bounty of the being of Maula Sahib az-Zaman (a) it is incumbent on us to fulfill the thanks of that bounty of the being of His Eminence by praying for him etc. Because thanking the medium is like

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[1] *Majma al-Bayan*, Vol. 3, Pg. 218

thanking the real master. This matter is clearly explained in the traditions – like we mentioned in Part Three and in the chapter of the Letter 'N'. We shall again present further points and give more details in Part Five, if Allah wills.

Here it would be apt to quote a tradition that is recorded in *Biharul Anwar* and *Kharaij* etc:

It is narrated from Abu Ja'far (a) that he said: "When our Qaim arises he would put his hand over the heads of the people, by which their intellects would be brought together and their manners would be perfected."[1]

One of the scholars – may Allah have mercy on him – has said: 'Hand' implies this real hand, which in a miraculous way would be put on the heads of all the people.

I say: Most probably 'hand' may also imply power and authority that could be explained as follows: When His Eminence arises he would have authority on all the people, and the rule of His Eminence would cover all the world and through this, he would be able to gather the intellects and perfect the morals. Because he would destroy the transgressors, the sinners, the infidels and the apostates.

2. *YUMN* (AUSPICIOUSNESS) OF HIS EMINENCE

The felicity of the being of the Imam of the Age (aj) could be known from whatever we have mentioned in this book.

It is better that we conclude this Part with some couplets that I have composed. Even though His Eminence is beyond our praise and higher than our similes, I present the following tribute of words in hope of getting the intercession of His Eminence so that my world and the hereafter is made good:

1. My sorrow has flared up and my heart is full of pain

In the separation of one who has personified the beauty of the world.

2. He is the best by genealogy and the Sun of guidance by right.

And the loftiest of the creatures from the aspect of companions and followers.

3. That the intellects fail to grasp his real status and the mind is unable to describe his majesty as it deserves.

4. By his felicity the mountains remain in their place.

If his occultation hadn't been there I would have seen them disintegrating.

5. The Sun and the Moon glow by his effulgence.

And by his grace the dead hearts and the dead earth is revived.

6. If his blessings were not present, people would not get their sustenance.

And the earth would not have survived for a moment.

7. His appearance is like that of the Holy Prophet (s).

And there are clear verses about him in the Holy Quran.

8. Knowledge and morals have perfected in his being.

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[1] *Biharul Anwar;* Vol. 52, Pg. 328

They are entrenched in his character from the time he was born.
9. The Almighty Allah has given glad tidings about him to the folks of the heavens
When Imam Husain (a) was martyred and he entered God's realm.
10. He said: My hand would inevitably take revenge from them through Qaim (a)
On behalf of the oppressed I would indeed take revenge from the oppressors and those who make war.

PART FIVE
GOOD CONSEQUENCES OF PRAYING FOR DELIVERANCE

The aim of writing this book was also to discuss this matter and it is appropriate that before we talk about the aim we discuss some points:

1. The aim is to explain all the merits and benefits present in the matter of hastening of reappearance of Maula Sahib uz-Zaman (aj), whether that benefit is confined to this noble deed or it is under some other action specified by the Holy Imam (a). And the implication is that not all benefits and effects we mentioned are directly related to this action (praying). And it also cannot be said that the benefits are what we have stated. Rather it is possible that someone does research into traditions and traditional reports and brings out many other points in addition to what we have presented, as what I don't know is more than what I know and what I have written is from the blessings of the lord and master, the Master of the Time (aj).

He is the standard of guidance through the spread of his effulgence.
Even though unseen by our eyes, he is able to guide as if he is present.
Have you not seen that the Sun spreads its rays everywhere
Even though it may be behind the clouds?

I have composed these two couplets being inspired by the matter of the blessed epistle of His Eminence that was mentioned in the previous section.

2. It is possible that some may doubt that since the Imam of the Time is the medium of the bounties reaching to the creatures, he is needless and self-sufficient of the people, on the basis of this what is the need of people to pray for him?

We shall reply to this doubt in the following points:

1. Our prayers for His Eminence is like a humble gift of a lowly person to a man of a great stature. There is no doubt that it indicates that this poor man is in need of the bestowals of that great man and it would be in keeping with the manners of slaves in relation to the masters. How aptly it is said:

On the day of Eid an ant gave a present to Sulaiman
A leg of a locust that it held in its mouth.
In its beautiful voice it said:
The gift is according to the status of the giver.

2. From the traditional reports that have reached us, it is clear that the reappearance of the Imam of the Time is from the affairs that are subject to change *(Bidaya)* – that is it may be advanced or postponed – as we have indicated in the chapter of the Letter 'Ain'. – on the basis of this it is possible that its occurrence earlier could depend on the sincerity and efforts of believers in

praying for the hastening of the reappearance of His Eminence.

That which proves this, is a tradition quoted by Allamah Majlisi in *Biharul Anwar* from *Tafseer Ayyashi* reported by Fazl bin Abi Qurra from Imam Ja'far Sadiq (a) that he said:

I heard His Eminence, Abu Abdillah Sadiq (a) saying: "The Almighty Allah sent revelation to Ibrahim that a son would be born to him. He (Ibrahim) conveyed this to Lady Sarah. Sarah said: Would I give birth to a child, while I have become an old woman? Then the Almighty Allah revealed to Ibrahim that: She (Sarah) would give birth to a child and her children would be subject to divine punishment due to her doubt in My statement."

Imam Sadiq (a) said: "When chastisement and calamities increased on Bani Israel, they lamented and supplicated in the court of the Almighty for forty days, then the Almighty Allah sent revelation to Moosa and Haroon to deliver Bani Israel and He advanced this by 170 years."

His Eminence, Sadiq (a) added: "You case is also such that if you do this, the Almighty Allah would deliver you through us; but if not, the matter will reach its destined end."[1]

3. There is no doubt that the Holy Imams (a) – due to the demands of their humanness – are subject to fall ill, become aggrieved and sorrowful, for dispelling which there are means and some of those means are created by the people of faith. And the most important way to dispel trouble and hardships is taking initiative and making effort in supplicating Allah, as is obvious from the traditions, some of which are as follows:

In *Usool Kafi* through an authentic chain of narrators it is reported by Hammad bin Uthman that he said: I heard His Eminence say:

"Indeed, supplication postpones destiny and solves its complications just as a twisted thread is untwisted even if it had been twisted very strongly."[2]

And also in another correct report from Zurarah it is mentioned that he said: His Eminence, Abu Ja'far Baqir (a) said:

"Should I not guide you to a thing in which the Messenger of Allah (s) did not make an exception?" I asked: "What is it?" He replied: "Supplication, as it repels the severe complication of death" – and he interlocked his fingers.[3]

Also other traditions quoted at suitable places mention the same point. On the basis of this, whenever the believer considers the possible hardships in which his master – who is dearer to him than his own life – may be involved, he makes effort and struggle through *Dua* so that they are removed from the Imam, just as through *Dua* he protects him.

4. When an important aim is restrained by something, it is incumbent on us to try

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[1] *Biharul Anwar;* Vol. 52, Pg. 131

[2] *Kafi;* Vol. 2, Pg. 469

[3] *Kafi;* Vol. 2, Pg. 470

our best to remove those impediments. And since the delay in reappearance of our Master of the Time (a) is due to impediments from our own side, it is necessary for us to pray to the Almighty to remove them. Thus praying for the hastening of reappearance of Imam of the Age (a) is in fact a prayer for ourselves and is beneficial for our circumstances.[1]

His Eminence has himself indicated this in his epistle quoted in *Kamaluddin*, *Biharul Anwar* and *Ihtijaaj* etc. that says:

"Then pray for an early reappearance, as in it lies your deliverance."

This is also an indication that His Eminence is needless of us.

5. There is no limit to divine grace, mercy, kindness and favor; in the same way in the being of Imam (a) there is no defect and shortcoming that could be an impediment for receiving divine grace. On the basis of this, there is nothing that can prevent the supplications of the believers to be effective in favor of their lord and master.

As it is said: Since the Holy Imams (a) are mediums and channels for favors reaching the people, how can they become eligible for positions through the people? It is very unlikely and surprising. And in no way is it inconsistent with the view that the Imams (a) are the final cause and aim of creation of the creatures, and the divine grace reaches the creatures through them, along with this they are having human needs and qualities and for their apparent life they are needful of all the requirements of worldly life – just as all other people are.

From what we have said, it is also known that the consequence and fruits of reciting *Salawaat* on the Prophet and the progeny of the Prophet (s) reaches to those it is recited for and also benefits those who recite the *Salawaat*, not from the view that they were in need of *Salawaat* and *Durood* recited by believers, so that the above mentioned doubts arise, rather it is from the view that the Prophet and the Imams are deserving and eligible as the Almighty Allah has given them such benefits that there are no limits to them, because the continuity and permanence of these graces is among the demands of absolute power and eternality of the Almighty Allah.

3. It is possible that one may have the feeling that there is some contradiction in the traditions that emphasize praying for early reappearance and deliverance of the Master of the Time and those traditions that prohibit asking for an early reappearance. We shall, if Allah wills, would present these traditions in Part Eight – this possibility will be discussed and its cause will be repeated. Because the haste that is prohibited is of three types:

1. That haste which would cause despair and hopelessness from the reappearance of Qaim (a) because the person due to impatience and haste would say: If reappearance has to happen, it would happen now; and by its being delayed, it will instigate the person to deny the Master of the Time.

2. That urging which would be against submission to the command of Allah and

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[1] *Kamaluddin*, Vol. 2, Pg. 485; *Ihtijaaj*, Vol. 2, Pg. 284; *Biharul Anwar;* Vol. 53, Pg. 181

being satisfied with what He has decreed and commanded. And in this manner, supplicating for an early reappearance if the reappearance is delayed, it will take the person to deny the wisdom of the Honorable Creator.

It is from this aspect that we recite in the supplication received through the respected Uthman bin Saeed Amri as follows:

"Then give us patience on this till I do not like the hastening of what You have delayed or that I be inclined to the delay of that which You want to hasten. And that I do not ask of the exposition of what You have concealed. And search for that which You have concealed. Or that I should be dissatisfied with what You have decreed. And I should not say why and how the hidden Imam is not reappearing while the world is fraught with injustice and oppression?..."[1]

If you say: Without any doubt, praying for an early reappearance has its source in love and eagerness and it is in contradiction to the statement of His Eminence:

"Till I do not like the hastening of what You have delayed..."

We would reply: We have previously discussed that the time of reappearance and deliverance is a matter subject to change (*Bada*). On the basis of this, when a person who is deeply devoted to the Imam of the Age (aj) considers that it is possible that the time of seeing the Imam and witnessing his reappearance could be advanced through supplications and prayers, he concentrates all his efforts and initiatives on this and this is in no way opposed to submission to that which has been decreed by the knowledge of Allah.

Although if supposedly that time had been pre-ordained and fixed by the Almighty and had not been subject to any change, if in that case, by knowing that exact time, there would not remain any scope in praying for it anymore and one would have had to submit to the will of Allah.

3. Haste that could lead to following deviated persons, misleading people and innovation making satans, who before the appearance of the inevitable signs that the Infallible leaders (a) have mentioned, they go out to deceive the people and they also manage to get followers among gullible people. May Allah keep us and all the believers safe from the deceptive satans.

We shall discuss this in more detail in Part Eight and present traditional reports connected to this topic. Here we shall just touch upon it in brief.

There is another method to solve these doubts: Making haste is of two types:

One is praised, the other condemned.

Condemned haste: It is that a person wants to achieve the result of something before its time arrives, which is bad according to reason as well as according to religious law.

And the praised haste: It is that a person is desirous that a particular matter should occur at the first possible opportunity.

Since the reappearance of His Eminence, the Master of the Time is a matter –

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[1] *Kamaluddin*, Vol. 2, Pg. 512

that by the will of Allah is possible to be advanced, and it is also having innumerable advantages, every believer that has faith in it considers it incumbent upon himself to try his best to pray that Allah makes reappearance to occur at its earliest possible date which is in its best interest. At the same time he should observe patience and submission till that time arrives. If Allah wills, we would explain this in more detail later.

As we are about to present the effects, benefits and qualities that develop in one who is praying for the early reappearance, let us first list all the topics in brief before explaining each of them in detail:

1. Statement of His Eminence, the Master of the Age that: "And pray more for the early reappearance, for therein lies your success."
2. This prayer causes increase in bounties.
3. It is an expression of inner love.
4. A sign of anticipation.
5. It is revival of the command of the Purified Imams (a).
6. It is source of distress for the accursed Satan.
7. It would be deliverance from the mischiefs of the last age.
8. It is partly a fulfillment of the rights of His Eminence – as it is necessary to fulfill the rights of the rightful person.
9. It is honoring the Almighty Allah and the religion of Allah.
10. His Eminence prays for the supplicant.
11. And on the Judgment Day the intercession of His Eminence would be there for this person.
12. The intercession of the Holy Prophet (s) would be available for this person.
13. And this *Dua* is complying to divine command and asking for His grace and blessings.
14. It is cause for acceptance of prayers.
15. It is recompensing the favor of prophethood.
16. It wards off calamities.
17. It is a cause for increase in sustenance.
18. It enables forgiveness of sins.
19. Becoming eligible to meet His Eminence in person or in sleep.
20. And return (*Raja't*) to the world during the period of the reappearance of His Eminence.
21. And he (the supplicant) would be among the brothers of the Holy Prophet (s).
22. The reappearance of our Master, His Eminence, the Master of the Age would occur at the earliest.
23. It is would be following the Holy Prophet (s) and the Holy Imam (a).
24. It would be fulfillment of the covenant made to the Almighty Allah.

25. Those who pray, would gain the rewards of doing goodness to the parents.

26. The excellence of safe keeping a trust and returning it honestly, would be for that person.

27. The effulgence of His Eminence in his heart would increase.

28. It will increase the lifespan, if Allah wills.

29. It would be cooperation and helpfulness in good deeds.

30. It will bring help and assistance of the Almighty Allah and victory over the enemies, by the help of Allah.

31. And guidance by the effulgence of the Holy Quran.

32. He would be recognized by the people of the heights (*Araaf*).

33. He will become eligible for the rewards of seeking knowledge, if Allah wills.

34. He would be secure from the consequences of the Hereafter, if Allah wills.

35. He would be given glad tidings at the time of his death and he would be dealt with utmost kindness and mercy.

36. And this supplication is a response to the call of Allah and His Messenger (s).

37. He would be in the same level as that of Amirul Momineen (a) and with His Eminence.

38. He would be among the favorite persons of the Almighty Allah.

39. He would be the most likeable and respected person in view of the Holy Prophet (s).

40. And if Allah wills, he would be from the people of Paradise.

41. The prayer of the Holy Prophet (s) would be there in his favor.

42. His bad character would be replaced with a good character.

43. And the Almighty Allah would support him in his worship.

44. And if Allah wills, Divine Chastisement will be removed from the people.

45. He would get the rewards of helping the oppressed.

46. He would get the reward of honoring and respecting one who is higher in status than him.

47. He would get the reward of revenging the blood of our master, the oppressed and martyr, His Eminence, Abi Abdillah al-Husain (a).

48. Becoming eligible to receive the traditions of the Purified Imams (a).

49. His light would be brighter than that of others on Judgment Day.

50. Seventy thousand sinners would be forgiven by his intercession.

51. The prayer of Amirul Momineen (a) would there for him on Judgment Day.

52. He would enter Paradise without accounting.

53. He would be safe from the thirst of Judgment Day.

54. He would live in Paradise forever.

55. It is cause of despair and deprivation of Satan.

56. And on the Judgment Day he would get special gifts.

57. And the Almighty Allah would provide him with servants of Paradise.

58. He would get the vast shade of the Almighty Allah and His mercy shall come on him as long as he is reciting that *Dua*.

59. He would get the rewards of advising a believer.

60. The gathering where prayer is recited for His Eminence, Qaim (aj) is a place where angels come.

61. The reciter of prayer would be prided upon by the Almighty Allah.

62. And angels will pray for the forgiveness of his sins.

63. He would be the best of people – after the infallible Imams (a).

64. This *Dua* is obedience of the *Ulil Amr* whose obedience the Almighty Allah has made compulsory.

65. It is a cause for obtaining pleasure of the Almighty Allah.

66. It is a cause of pleasure of the Holy Prophet (s).

67. And this *Dua* is the action that Allah likes best.

68. He would be of those whom the Almighty Allah would give rulership in Paradise, *Insha Allah*.

69. His accounting would be easy.

70. And this *Dua* would be a considerate companion in the *Barzakh* and *Qiyamat*.

71. This is the best deed.

72. It is cause for removal of sorrow.

73. And praying during the occultation is better than praying during the time of reappearance of the Imam (a).

74. And angels pray for the supplicant.

75. And the prayer of His Eminence, the chief of those who prostrate, which carries numerous advantages and benefits, would be in his favor.

76. And this *Dua* is attachment to the Two Weighty Things (*Thaqlayn*).

77. It is holding fast to the rope of Allah.

78. It is cause of perfection of faith.

79. He will get rewards equal to that of all the people.

80. It is honoring the divine signs.

81. This *Dua* would earn the reward of one who is martyred with the Holy Prophet (s).

82. And the reward of one who is martyred under the banner of His Eminence, Qaim (aj).

83. And he would get the reward of one who has done a favor to our master, His Eminence, the Master of the Time (aj).

84. And this *Dua* has the reward of honoring the *Aalim* (scholar).
85. It has the reward of paying respect to a noble person.
86. He would be raised in the group of the Purified Imams (a).
87. His grades would be increased in Paradise.
88. He would safe from a bad accounting on Judgment Day.
89. He would attain the highest grades of the martyrs of Judgment Day.
90. He would be blessed with the intercession of Fatima Zahra (s.a.).

And in the end we will present a section especially devoted to the merits of fulfilling the needs of a believer which is also a consequence of this *Dua*.

And now let us see the above points in detail.

1. *TAWQEE* OF HIS EMINENCE

In an epistle narrated from His Eminence it is mentioned as follows:

"And pray more for the early reappearance for therein lies your success."[1]

I say: By paying attention to the previous section there remains no doubt that *Faraj* implies the reappearance of His Eminence and not haste in reappearance itself.

Before the above statement the Imam has said:

"As for the cause of occultation, the Almighty Allah has said:

> "O you who believe! Do not put questions about things which if declared to you may trouble you..."[2]

Each of my forefathers in his time was compelled by the oath of allegiance to the tyrant ruler and when I reappear, I would not be having the allegiance of any tyrant on my neck.

As for how people would benefit from me during my occultation, it is like getting benefits from the sun, which is concealed by the clouds. And I am the security for the people on the face of the earth just as stars are security for the inhabitants of the heavens. Therefore do not ask what you are not in need of and do not put yourself into undue trouble. And pray more for an early reappearance as in it lies your success. Peace be on you, O Ishaq Ibne Yaqoob and peace be on all those who follow the guidance..."[3]

Our scholars have not mentioned anything about Ishaq bin Yaqoob – to whom this epistle was addressed – except that Kulaini and all other erudite scholars have expressed trust and reliance on this noble man.

In the same way the salutation of the Master of the time on him, as mentioned in this epistle, is the best proof of his honor and high status.

And as for the indication in this sentence: 'It is your success only', is having some possibilities.

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[1] *Kamaluddin*, Vol. 2, Pg. 485; *Ihtijaaj*, Vol. 2, Pg. 284
[2] Surah Maidah 5:101
[3] *Kamaluddin*, Vol. 2, Pg. 485; *Biharul Anwar;* Vol. 52, Pg. 92

Possibility One: It is that *Faraj* implies His Eminence himself.

The reason for commanding to pray for reappearance in other words is that: His Eminence has stressed that: The success of you all is tied to my reappearance. The word *Dhaalika* which shows nearness to the word *Faraj* supports this possibility.

In the same way all traditions that we have quoted in which it is stated that the reappearance of His Eminence will bring success to the *Awliya* of Allah also support this possibility; some of those traditions have been mentioned previously in the chapter of the Letter 'F'.

Possibility Two: It is that it stands for the reappearance of His Eminence and the reason is that he has commanded: 'Pray more.'

Possibility Three: It is that the word *Dhaalika* (this), that is: This *Dua* is your success, it implies that by praying for my early deliverance and reappearance you will obtain success.

Possibility Four: It is that the word 'more' implies praying too much. That is: 'By praying too much for my early deliverance and reappearance you will obtain success.'

These possibilities continue to occupy my mind while the Almighty Allah is cognizant of the realities and the facts with regard to the hidden matters.

With reference to the word of *Dhaalika* – as proved according to Arabic syntax – is used for indicating from a distance, two likely possibilities came to my mind recently and they are also supported by traditions that we shall mention in the coming pages, if Allah wills. These traditions say that angels pray for one who prays for his believing brother in his absence the same number of times that he has prayed, and also in some traditional reports there is evidence of our theory.

If you say: What does it mean that the supplicant would get success?

I say: The obtaining of success by the supplicant is one of the aspects: - it is that all his worldly wishes and different needs would be fulfilled through the medium of this *Dua* because this *Dua* is the channel of all favors and blessings.

- It is that the Almighty Allah, by the auspiciousness of this *Dua*, due to the hopes he is having, would remove grief and sorrow from him and fulfill his wishes, because helping the oppressed results in getting help of the Almighty Allah – the details of which would be presented in the coming discussions, *Insha Allah* – it is that the Almighty Allah would give him patience and steadfastness in hard times and difficulties and forbearance in not being able to achieve his aim, and solve his problems just as He made iron soft for Dawood (a).

Indeed all this is on the supposition that divine wisdom is not in that there should be complete deliverance and he is the owner of the call of the Prophet, the awe of Ali and the valor of Husain, so if that reappearance takes place, the final aim and the real purpose will be solved.

Moreover it must be said that apparently this matter proves the recommended nature of this order and I have not seen any Shia scholar giving a verdict that it is

obligatory. And that which further supports the contention that it is recommended is the sentence that follows it. In addition to this in the statements of the Holy Imams (a) there are many points that support its recommended nature, and also if it had been obligatory, most of the people of the faith, rather all of them would have recognized it, since it is a common affliction and is in the same way as they recognize all the other obligations.

Also it is that the command issued is for 'more' that is 'pray more', it is an evidence of the possibilities that we have adopted.

2. Increase in Bounties

This can be discussed under a few subheadings:

1. It is that the being of His Eminence is a bounty.
2. Thankfulness of bounty is obligatory.
3. Thankfulness of bounty is source of its increase.
4. Meaning of thankfulness.
5. Praying is a kind of thankfulness and it is indication to other types of thankfulness.

1. The being of His Eminence is a bounty

Both reason and religious texts prove this matter.

Rational proof: There is no doubt that the most important and the most important of the bounties are those that are sources of discerning and divine recognition, useful sciences, achieving high grades and bounties of the hereafter. And this bounty is the Imam himself, as through him is Allah recognized and worshipped, and the people through him attain high positions and special bestowals as proved by a large number of traditional reports some of which we have quoted in Part One of this book.

As for textual proof: There are a large number of traditional reports that support this, some of them are as follows:

1. In *Usool Kafi* through his own chain of narrators from His Eminence, Amirul Momineen (a) in the exegesis of the verse:

> "Hast thou not seen those who exchanged the bounty of Allah with unthankfulness..."[1]

He said:

"We are that bounty which Allah has bestowed on His creatures, and whoever triumphs on the Day of Resurrection, will triumph through us."[2]

2. In *Ghayat al-Maraam* quoting from *Tafseer* of Ayyashi it is reported that Amirul Momineen (a) said regarding the verse:

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[1] Surah Ibrahim 14:28

[2] *Kafi;* Vol. 1, Pg. 217

"Then on that day you shall most certainly be questioned about the boons."[1]

We are the 'bounty'."[2]

A similar tradition has also come down from Imam Ja'far Sadiq (a).

3. It is narrated from His Eminence, Abul Hasan Moosa bin Ja'far (a) that he said:

"We are bounty for the believers and *Alqam* for the disbelievers."

Alqam is colocynth, a bitter fruit which is used to describe something very offending. Indeed the disbeliever in his corrupted view considers the Imam to be bitter since he is aloof from the Imam. Or it is possible that it may imply the Judgment Day when the believer due to his faith would be given different types of bounties by the Infallible Imams (a) and the disbeliever due to his infidelity would be subjected to an everlasting punishment and permanent torture by the Imams.

Majmaul Bayan quotes Ayyashi through his own chain of narrators that His Eminence, Abu Abdillah Sadiq (a) said:

"We, Ahle Bayt, are that same bounty the Almighty Allah has bestowed to His creatures through us. And by us people obtain amity after they had been disunited. And through us the Almighty Allah has made their hearts friendly and made them brothers after they had been enemies. And through us He guided them to Islam and it is the same bounty that would not be stopped and the Almighty Allah would question the people about the bounty that He has given them – that is the Prophet and his Family."[3]

In *Kifayatul Athar* and *Kamaluddin* it is narrated from Muhammad bin Ziyad Azadi that he said that he heard Imam Moosa Ibne Ja'far (a) say regarding the verse:

"and made complete to you His favors outwardly and ...inwardly."[4]

"The apparent bounty is the Imam who is seen and the hidden bounty is the Imam who is in occultation." The narrator says: I asked: "Is there any among the Imams that shall go into occultation?" He replied: "Yes, his person would be unseen by the people but his remembrance would remain hidden in the hearts of the believers. And he is the twelfth one of us. For him the Almighty Allah would make every difficult thing easy and tame every disobedient one. He would open up the treasures of the earth for him and make every remoteness a proximity for him. He would destroy every disobedient sinner and eliminate every transgressing satan at his hands. He is the son of the best of the maids. His birth would be concealed from the people and it won't be lawful for them to mention his name. Till the time the Almighty Allah would make him appear. Then he would fill the earth with justice and equity, as it would be fraught with injustice and oppression."[5]

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[1] Surah Takathur 102:8
[2] *Ghayat al-Maraam* Pg. 259
[3] *Majma al-Bayan*, Vol. 10, Pg. 535
[4] Surah Luqman 31:20
[5] *Kifayatul Athar*, 323; *Kamaluddin*, Vol. 2, Pg. 368

2. Thankfulness of Bounty is Obligatory

It was mentioned that a healthy intellect commands that thankfulness be observed for blessings received. Verses of the Holy Quran also prove this matter:

> "Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me."[1]
>
> "And when your Lord made it known: If you are grateful, I would certainly give to you more, and if you are ungrateful, My chastisement is truly severe."[2]
>
> "And give thanks to Allah if Him it is that you serve."[3]
>
> "And give thanks for Allah's favor if Him do you serve."[4]
>
> "And be grateful to Him; to Him you shall be brought back."[5]

3. Thankfulness of Bounty is Source of its Increase

In addition to the verse:

> "If you thank..."

There are numerous traditions also that prove this meaning. Some of them are as follows:

1. In *Kafi* from a chain of narrators that is equal to authentic, from His Eminence, Abu Abdillah Sadiq (a) it is narrated that he said:

The Messenger of Allah (s) said: "The Almighty Allah opens a door for His servant by his thankfulness whose increase had been stopped."[6]

2. In the same book it is narrated from His Eminence, Sadiq (a) that he said:

It is written in the Torah that: Thank the one who has given you a blessing and reward the one who has thanked you. Because if blessings are thanked for, they shall not be destroyed. But if they are not thanked for they would not be lasting. Thankfulness is the source of increase in bounties and is a guarantee against their being changed.[7]

3. Also in the tradition of Muawiyah bin Wahab quoted from His Eminence, Sadiq (a) it is mentioned that he said:

"Anyone who thanks is given an increase. The Almighty Allah says:

> "If you are grateful, I would certainly give to you more..."[8]

4. Meaning of Thankfulness

Thankfulness is a recompense for the bounty received and thanklessness is its denial. I have realized this by the grace and inspiration of the Almighty Allah and

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[1] Surah Baqarah 2:152
[2] Surah Ibrahim 14:7
[3] Surah Baqarah 2:172
[4] Surah Nahl 16:114
[5] Surah Ankaboot 29:17
[6] *Kafi;* Vol. 2, Pg. 94
[7] *Kafi;* Vol. 2, Pg. 94
[8] *Kafi;* Vol. 2, Pg. 95

all the explanations about thankfulness go back to this same point. And also its types that have come in traditions also revert to this same meaning. And consideration and perfect contemplation on Quranic verses and traditions that are related from Infallible Imams (a) on this matter also guide to this meaning. For example traditions that say: The believer is such that all his defects are destroyed. And that: The most thankful of men with regard to the Almighty Allah is one who is most thankful to the people. And other such traditions. On the basis of this, attribution of thankfulness to Allah is a reality, just as its attribution to the people is also a fact.

This description is the most correct and brief of the explanations about thankfulness, that: To use or spend the divine bounties in the way they are meant to be.

As the definition that we have presented includes both thankfulness to Creator as well as thankfulness to the creatures.

5. Types of Thankfulness – Praying is a Type of Thankfulness

When it is understood that thankfulness is a recompense of the kindness received, it is obvious that it is of different types and their root is thankfulness by the heart, thankfulness of the Lord and thankfulness of the parts of the body.

Thankfulness by the heart: It is performed by recognizing the blessing and knowing that it is from the Almighty Allah, as Imam Ja'far Sadiq (a) says in the following tradition:

"If one who is given a bounty by the Almighty Allah, recognizes it by his conscience, he had fulfilled its thanks."[1]

Allamah Majlisi (r.a.) says:

"Recognizing by the conscience means knowing the value of that bounty and realizing that it is the Almighty Allah Who has given him this bounty."

I say: Among the effects of this recognition in planning the honoring of that bounty and the display of its aim by the tongue and body – being two other types of thankfulness. And among the signs of thankfulness by the tongue, is mention of praise and admiration and repeated mention of the bounty and praying for its continuation; and among the signs of bodily thanks is to make effort and prepare to observe obedience and worship.

As mentioned in *Kafi* from His Eminence, Abu Ja'far Baqir (a) that he said:

"On a night of her turn Ayesha said: O Messenger of Allah, why do you subject yourself to so much hardship while the Almighty Allah has forgiven your past and future sins? He replied: O Ayesha, should I not be a thankful servant?"

It is also narrated from Imam Ja'far Sadiq (a) that he said:

"Thankfulness of a bounty is keeping away from prohibited things and the complete thankfulness is that one says: Praise be to Allah, the Lord of the Worlds.

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[1] *Kafi;* Vol. 2, Pg. 96

I say: The apparent meaning of this tradition is that true thankfulness is keeping away from sinful acts and praise by the tongue completes it. And among the bodily signs of thankfulness is giving water for the sake of Allah as some traditions have mentioned.

Other physical signs include performing the prostration of thanks.

Also that one should give respect to the bounty, for example picking up a piece of bread from the ground and eating it, and such other things...

Now that you have understood this, I say: When the being of our Master, Hazrat Hujjat (a) is one of the most important divine blessings on us, and our recognition of this bounty is itself a great bounty, rather it is such a blessing that nothing could be compared to it, because it is a part of perfection of faith and a cause of its completion. And we have explained that all the apparent and hidden bounties and favors branch out from this great blessing – that is the existence of the Imam – thus it is obligatory on us that we try our utmost to perform the thanks of this bounty so that we may attain other great bounties also as Allah, the Mighty and Sublime has promised that He would increase the blessings of those who thank and a divine promise is never broken.

Indeed it must be said that according to correct reasoning it is impossible to fulfill all the rights of this great divine bounty:

What is apparent from the hand and the tongue

May we be able to offer thankfulness to You as it behoves.

However, we have to do what is possible so that something is accomplished:

1. Sincere recognition and knowledge of this lofty divine blessing.

2. Relating his merits and publicizing the proofs of this great personality.

3. Giving *Sadaqah* for the safety of His Eminence.

4. Seeking proximity to him by performing those acts that he likes.

5. Praying to the Almighty to bestow us his true recognition so that we could be of those who thank and accept him.

6. Arranging for sincere supplication for early reappearance and the removal of the ending of occultation.

This is one of the types of thankfulness for bounties and that which support it are the following:

First: It is that this act is a way of honoring and respecting His Eminence as it is known that whoever wants to pay respect to a person he prays for him and revives his remembrance among his friends and we have previously mentioned that paying respect to a bounty is also a kind of bounty and thankfulness also is a favor in recompense of a favor.

Second: By praying for His Eminence, we would be able to be fully attentive to him. And it was also said before that being attentive to a blessing is a type of thankfulness and ignoring it, is a kind of thanklessness.

That which proves this matter are verses of the Holy Quran from Surah Saba

mentioned after the passing away of Sulaiman (a):

> "Certainly there was a sign for Saba in their abode; two gardens on the right and the left; eat of the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord! But they turned aside, so We sent upon them a torrent of which the rush could not be withstood, and in place of their two gardens We gave to them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees. This We requited them with because they disbelieved; and We do not punish any but the ungrateful."[1]

In these verses their forsaking is compared to disbelief.

Third: In some authentic books it is narrated from the Messenger of Allah (s) that he said:

"Reward one who does good to you, if you cannot, pray for him till you are sure his favor has been recompensed."[2]

It is also quoted from the fourth Imam, Zainul Aabideen (a) in *The Charter of Rights* that he said:

"And as for the right of one who has done a favor to you, it is that you thank him and do a good turn to him in return and accord respect to him and pray to Allah with all sincerity in his favor. Thus if you do all this you have thanked him secretly and openly; and if one day you are capable, reward him."[3]

Fourth: We have previously mentioned that practical thankfulness is that one should spend every divine blessing in way specified for it by Allah. If this is not done, it would tantamount to be thanklessness and this is the meaning of denial of the favor.

Without any doubt, praying of an early reappearance of our master, the Master of the Time (aj) is from the aims for which the tongue was created, and by this *Dua* one would be fulfilling the thanks for the blessing of the tongue.

The proof of what we have stated is: This *Dua* is one of those things for which the tongue is created, traditional reports and supplications are recorded from the Family of Revelation about this important matter. Among the supplications are: *Iftitah*, Day of Arafah, Day of *Dahwul Ardh*, *Dua* of Yunus bin Abdur Rahman, *Dua Amrawi* that has come from the Imam of the Time (a), *Dua* after Midnight Prayer, and in Prostration, and *Duas* mentioned in *Kafi*, *Dua* for Friday Morning and after the Noon and Afternoon Prayer, *Qunoot* of Friday recorded in *Jamaal al-Usboo*, *Dua* of the 15th of Shaban, *Dua* of 21st Ramadan, *Dua* of our master, His Eminence, Moosa bin Ja'far after *Asr* Prayer and on Friday after Prayer of Ja'far, *Qunoot* of His Eminence, Imam Hasan Askari (a) and other numerous prayers...whose mention alone is sufficient here and their details will be given in Part Seven of this book.

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[1] Surah Saba 34:15-17

[2] *Wasailush Shia,* Vol. 11, Pg. 537

[3] *Amali,* Sadooq, Pg. 304, Gathering no. 59, Beirut

I say: The apparent meaning of this tradition is that true thankfulness is keeping away from sinful acts and praise by the tongue completes it. And among the bodily signs of thankfulness is giving water for the sake of Allah as some traditions have mentioned.

Other physical signs include performing the prostration of thanks.

Also that one should give respect to the bounty, for example picking up a piece of bread from the ground and eating it, and such other things...

Now that you have understood this, I say: When the being of our Master, Hazrat Hujjat (a) is one of the most important divine blessings on us, and our recognition of this bounty is itself a great bounty, rather it is such a blessing that nothing could be compared to it, because it is a part of perfection of faith and a cause of its completion. And we have explained that all the apparent and hidden bounties and favors branch out from this great blessing – that is the existence of the Imam – thus it is obligatory on us that we try our utmost to perform the thanks of this bounty so that we may attain other great bounties also as Allah, the Mighty and Sublime has promised that He would increase the blessings of those who thank and a divine promise is never broken.

Indeed it must be said that according to correct reasoning it is impossible to fulfill all the rights of this great divine bounty:

What is apparent from the hand and the tongue
May we be able to offer thankfulness to You as it behoves.

However, we have to do what is possible so that something is accomplished:

1. Sincere recognition and knowledge of this lofty divine blessing.
2. Relating his merits and publicizing the proofs of this great personality.
3. Giving *Sadaqah* for the safety of His Eminence.
4. Seeking proximity to him by performing those acts that he likes.
5. Praying to the Almighty to bestow us his true recognition so that we could be of those who thank and accept him.
6. Arranging for sincere supplication for early reappearance and the removal of the ending of occultation.

This is one of the types of thankfulness for bounties and that which support it are the following:

First: It is that this act is a way of honoring and respecting His Eminence as it is known that whoever wants to pay respect to a person he prays for him and revives his remembrance among his friends and we have previously mentioned that paying respect to a bounty is also a kind of bounty and thankfulness also is a favor in recompense of a favor.

Second: By praying for His Eminence, we would be able to be fully attentive to him. And it was also said before that being attentive to a blessing is a type of thankfulness and ignoring it, is a kind of thanklessness.

That which proves this matter are verses of the Holy Quran from Surah Saba

mentioned after the passing away of Sulaiman (a):

> "Certainly there was a sign for Saba in their abode; two gardens on the right and the left; eat of the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord! But they turned aside, so We sent upon them a torrent of which the rush could not be withstood, and in place of their two gardens We gave to them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees. This We requited them with because they disbelieved; and We do not punish any but the ungrateful."[1]

In these verses their forsaking is compared to disbelief.

Third: In some authentic books it is narrated from the Messenger of Allah (s) that he said:

"Reward one who does good to you, if you cannot, pray for him till you are sure his favor has been recompensed."[2]

It is also quoted from the fourth Imam, Zainul Aabideen (a) in *The Charter of Rights* that he said:

"And as for the right of one who has done a favor to you, it is that you thank him and do a good turn to him in return and accord respect to him and pray to Allah with all sincerity in his favor. Thus if you do all this you have thanked him secretly and openly; and if one day you are capable, reward him."[3]

Fourth: We have previously mentioned that practical thankfulness is that one should spend every divine blessing in way specified for it by Allah. If this is not done, it would tantamount to be thanklessness and this is the meaning of denial of the favor.

Without any doubt, praying of an early reappearance of our master, the Master of the Time (aj) is from the aims for which the tongue was created, and by this *Dua* one would be fulfilling the thanks for the blessing of the tongue.

The proof of what we have stated is: This *Dua* is one of those things for which the tongue is created, traditional reports and supplications are recorded from the Family of Revelation about this important matter. Among the supplications are: *Iftitah*, Day of Arafah, Day of *Dahwul Ardh*, *Dua* of Yunus bin Abdur Rahman, *Dua Amrawi* that has come from the Imam of the Time (a), *Dua* after Midnight Prayer, and in Prostration, and *Duas* mentioned in *Kafi*, *Dua* for Friday Morning and after the Noon and Afternoon Prayer, *Qunoot* of Friday recorded in *Jamaal al-Usboo*, *Dua* of the 15th of Shaban, *Dua* of 21st Ramadan, *Dua* of our master, His Eminence, Moosa bin Ja'far after *Asr* Prayer and on Friday after Prayer of Ja'far, *Qunoot* of His Eminence, Imam Hasan Askari (a) and other numerous prayers...whose mention alone is sufficient here and their details will be given in Part Seven of this book.

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[1] Surah Saba 34:15-17

[2] *Wasailush Shia,* Vol. 11, Pg. 537

[3] *Amali,* Sadooq, Pg. 304, Gathering no. 59, Beirut

3. Expression of Inner Love

It should be known that even though love is concealed and hidden and internal action of the heart, however it has numerous effects and clear proofs and many branches. Love resembles a full grown tree having multicolored flowers on its branches. Some of its effects are displayed through the tongue and some effects through the other physical organs of man; and just as you cannot prevent a tree from putting forth flowers, in the same way you cannot restrain a lover from expressing his love.

> They say that the sorrow of love is hidden in the breast
>
> How can I conceal a raging fire with cotton?

How nicely the poet says:

> If I try to conceal my love, my tears start speaking due to the pain of what I have concealed.
>
> When I display it, instead of deriving any benefit I am disgraced. And when I hide it, my tears do not remain concealed.
>
> But I complain in the court of the Almighty about that which I suffer by the prolongation of grief and unending tears.

And in the same way, just as the older the tree grows, the more flowers and buds it puts forth. In the same way the stronger the friendship and love, more numerous and pronounced are the effects and signs. Among the effects of love on the eyes is sleeplessness and weeping. A person who is having this type of nostalgia has versified it as follows:

> If eyes weep blood in separation, you'll see in my eyes continuous blood.

Abul Abbas Mubarrad has said in the opening lines of a panegyric:

> I wept so much that ruins also wept on my condition and my enemies also wept due to my weeping when my friends deserted me.

And among the effects of love on the tongue is constant remembrance of the beloved in every condition and that which proves this are the words of Allah in *Hadith Qudsi* addressed to Prophet Moosa (a) in which He said:

"My remembrance is good in every condition."

I say: Yes, the people who pay attention are like this only. The Almighty Allah says in the Holy Quran:

> "Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand. Those who remember Allah standing and sitting and lying on their sides."[1]

I say: This is the ultimate effect of their eagerness with regard to their object of love.

Also among the effects of love on the tongue is that it will always speak nicely about the beloved and mention nothing but the good qualities of his object of love

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[1] Surah Aale Imran 3:190

– in every way that would please the beloved – it is from this view that many traditions are recorded extolling the composition of couplets in praise of the Purified Imams (a); here we quote only one such tradition:

It is mentioned in *Biharul Anwar* and *Wasailush Shia* from the Eighth Imam, His Eminence, Reza (a) that he said:

"No believer composes couplets in our praise but that the Almighty Allah builts for him a city in Paradise which is seven times bigger than that of this world. Every proximate angel and every messenger prophet would meet him there."[1]

Another effect of love on the tongue is praying and desiring all the good things for the beloved and this matter is clear for all those who have some sense and except for foolish people, none could deny it.

The proof of the beauty of the expression of love by the tongue, rather that it is a pillar of thankfulness, is mentioned in the Holy Quran:

> "...not he who is compelled while his heart is at rest on account of faith..."[2]

and it is also said:

> "The dwellers of the desert say: We believe. Say: You do not believe but say, We submit; and faith has not yet entered into your hearts."[3]

The basis of this faith, in fact is nothing but love for Allah and the Messenger of Allah. In spite of this, it is necessary that we must utter from the tongue what we believe in our heart; if we don't do so the effects of faith will not be derived from it.

The conclusion is that: Praying for the reappearance of the Master of the Time is an indication of true faith just as composing couplets in the praise of the Purified Imams (a) is an expression of love and a sign of faith – as we are reminded – and also traditions have been recorded that mention the excellence of expressing love for Amirul Momineen (a), prove this matter since it implies the expression of inner feelings. And without any doubt, praying for an early reappearance is among its certain implications as will be explained below.

The following couplet composed by a spiritual personality is very apt in this regard:

> My expressions are many and your beauty is one, and each of them from me is an indication to that elegance.

Although it implies that he is unique from the aspect of beauty and not that his beauty is restricted to one aspect.

Also there are traditions in praise of verbal expression of love recorded in manners of socializing with the believing brothers. In an authentic tradition, in the book of *Kafi,* it is narrated from Imam Ja'far Sadiq (a) that he said to Hisham bin Saalim:

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[1] *Wasailush Shia,* Vol. 10, Pg. 467
[2] Surah Nahl 16:106
[3] Surah Hujurat 49:14

"If you love someone, let that person know about it as it strengthens friendship between you."[1]

Also in an authentic tradition – in the terminology of the past scholars – from Nasr bin Qaboos al-Jaleel – (r.a.) it is mentioned that he said:

Imam Ja'far Sadiq (a) told me: "If are fond of one of your believing brothers, you must let him know about it. Ibrahim (a) said: O Lord, show me how You enliven the dead. Allah said: Don't you have faith? He said: Why not? (I am making this request) so that my heart should be at rest."[2]

Allamah Majlisi in the explanation of this tradition in *Miraat al-Uqool* says: And this tradition fully applies to the point recorded in the exegesis of this verse that: "So that my heart is at rest on friendship and my being appointed as the *Khaleel* (friend of Allah)."

I say: Making the believing brothers aware of love implies all those actions that prove it and not by verbal statements alone. That which proves this is that Ibrahim (a) considered the acceptance of his *Dua* to be a confirmation of the fact that Allah has really taken him as His *Khaleel*. On the basis of this, to prepare and arrange to pray for an early reappearance of Imam (a) is an expression of love towards him. And it would become the cause of the Imam having more love for the one who prays, rather it would also be a cause of the love of his venerable ancestors. It is so because praying for the Imam of the Age (aj) is an expression of love towards this whole family. Therefore it would be an important cause of their bestowal and love. If except for this good effect there had been nothing else in *Dua*, it would have been sufficient for its excellence.

4. A Sign of Anticipation (Awaiting)

Praying for an early reappearance is a sign of awaiting as commanded in a large number of traditional reports and in Part Eight of this book we would discuss its effects and peculiarities, if Allah the Almighty wills.

5. Revival of the Command of the Purified Imams (a)

This prayer is revival of the command of the Infallible Imams (a). This much honor is sufficient for the people of certainty that they make special arrangement for this *Dua*. Some traditions recorded on this subject are as follows:

1. In *Usool Kafi* through an authentic chain of narrators it is related from Khatheema that he said:

I went to say farewell to Imam Abu Ja'far Baqir (a). His Eminence said: "O Khatheema convey salutations to any of our friends that you meet and advise them about fear of Allah and piety, and that: the rich must be kind to the poor and the powerful should be sympathetic to the weak. Those who are alive must attend the funeral of the dead and the people must visit each other. As this socializing is a way of reviving our command. May Allah have mercy on the one

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[1] *Kafi;* Vol. 2, Pg. 644

[2] *Kafi;* Vol. 2, Pg. 644. It is part of verse (Surah Baqarah 2:260)

who revives our command. O Khatheema, convey to our friends that nothing takes us away from the chastisement of Allah except (good) deeds; and they can never obtain our *Wilayat* except by refraining from sins. And the most regretful person on the day of *Qiyamat* would be the one who praised justice and generosity but acted in contravention to it..."[1]

2. It is mentioned in *Biharul Anwar,* quoting from *Amali* of Shaykh Sadooq from the Eighth Imam, His Eminence, Reza (a) that he said:

"One who attends a gathering where our command is being enlivened, his heart will not die on the day the hearts die."[2]

3. In *Layali* it is narrated from Imam Ja'far Sadiq (a) that he said:

"Meet each other and repeat words of knowledge to each other as the rusted hearts are polished through traditions and by traditions our command is enlivened and Allah forgives one who enlivens our command."

6. Distress and Fear of the Satan

Praying for early reappearance is a source of increase in the distress of the accursed Satan and it will cause him to go further away from the person who prays. The proof of this claim rests on two aspects:

First: Logic/Reason: The detail of this is that without any doubt, this noble deed is a valuable worship act – as will be explained, if Allah wills – it is a cause of the perfection of faith and gaining proximity to the Lord. And it is absolutely clear that as much man becomes proximate to the court of the Lord, the Satan goes as much away from him and becomes more aloof from him because whatever is there in this world, is inclined to that which is similar to it.

All the particles that are present in the earth and the sky
Are attracted to their kind, like the straw is to chaff.

Once man becomes perfect from every aspect in grades of worship and obedience and makes efforts to obtain the best morals and qualities he comes closer to the spiritual world and numerous realities are exposed to him. Therefore it is mentioned in traditions that:

"If Satan had not surrounded the hearts of men, they would have seen the heavenly world."[3]

In the same way, he becomes distanced from satanic instigations, selfish desires and animal sensualities. And he goes away from destructive circumstances and reaches a stage mentioned in the following statement of Allah quoted by Imam Ja'far Sadiq (a):

"No servant of Mine obtains proximity to Me except through obligatory deeds most liked by Me and which I have made incumbent on him. And he seeks proximity to Me through the *Nafila* Prayers till I make him My friend. And when

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[1] *Kafi;* Vol. 2, Pg. 175
[2] *Biharul Anwar;* Vol. 44, Pg. 278
[3] *Biharul Anwar;* Vol. 70, Pg. 59

he becomes My friend I become his ears through which he hears and his eyes through which he sees and his tongue through which he speaks and his hands through which he works. If he asks from Me, I give him and when he calls Me, I respond to him..."[1]

I say: Two aspects are seen in the explanation of this matter:

1. When man attains that lofty grade and high station he has no aim except Allah and he forgets everything else. Ears, eyes and tongue are mentioned by way of examples. That is: There would be nothing except Allah, thus he would become his ears, eyes and tongue.

The Fourth Imam, the chief of the worshippers, Ali Ibne Husain (a) has indicated the same thing when he said in one of his *Munajaat* (confidential supplication) to the Almighty Allah:

"My aspirations have stopped in Your realm. And all my desires are aimed at You. Only You, no one except You is my desire. And I am only for You and not for anyone else, in my sleep and awakened state..."

2. Or that it implies that when man attains that lofty status, whatever he desires, happens. And no door is closed for him. Thus the meaning of that Allah, the Mighty and the High becomes his ears, eyes and hands is that he can hear all that is possible to be heard, he sees all that is possible to be seen and he does whatever what he wants. Thus he hears, sees and does what others cannot hear, see and do. And these are divine qualities that the Almighty Allah has bestowed to me by taking him as His friend. Therefore it is said: If man obeys Allah, everything obeys him. That which proves this is the statement of Allah, the Mighty and Sublime in *Hadith Qudsi*:

"If he asks Me, I give him and when he calls Me, I respond to him..."

In the book of *Layali* there is an anecdote narrated by Ibrahim bin Adham:

I passed by a cattle-herd and asked him: Do you have water or milk that you can give me? He asked: Which would you prefer? I replied: Water. Thus with his staff, he strikes at a hard stone that had no crack and water burst forth from it. I drank from it. It was colder than ice and sweeter than honey which astounded me. The cattle-herd said: Do not be surprised, if man obeys the Lord, anything that he orders, happens.

After being inspired by divine grace and mercy, I referred to the *Sharh al-Arbaeen* of Shaykh Bahai, *Sharh Usool Kafi* of the divine scholar, Mulla Salih Mazandarani and *Miraat al-Uqool* of Allamah Majlisi. In the statements of the first two gentlemen I obtained the matter that applies to the first aspect and in the statements of Allamah Majlisi there was support to the second aspect. There is another aspect also of the opinion of Allamah Majlisi that applies to both the aspects – even though his method is different – it does not remain hidden that these discussions are such that steps waver in them and the Almighty Allah is the guide and protector.

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[1] *Kafi;* Vol. 2, Pg. 352

From the past discussion the meaning of the following verse is also learnt:

"Surely prayer keeps (one) away from indecency and evil."[1]

That apparently – though Allah knows better – this statement mentions two matters and the second is higher than the first:

First matter: From the aspect that Prayer is the *Me'raaj* of the believer and a cause of proximity of man to the court of the Almighty Allah, if man performs it in the way the Almighty Allah has commanded, this prayer would take him away from Satan and it would necessarily make him shun evils and bad deeds. Numerous traditional reports also confirm this matter. For example:

In *Tafseer Majmaul Bayan* it is narrated from the Holy Prophet (s) that he said:

"One whose prayer does not take him away from sins and evils would not get anything except that he would be distanced from Allah."[2]

I say: That is he has not fulfilled perfectly the rights of Prayer, therefore the effect of Prayer is not seen upon him, and Allah knows best.

In *Wasailush Shia,* it is narrated from Imam Ali Reza from his forefathers (a) that the Messenger of Allah (s) said:

"Satan is always afraid of the believer as long as he observes the daily prayers with punctuality. Thus if he misses the Prayers, Satan dares to approach him and make him commit greater sins."[3]

I say: Every worship act is same; that if the believer performs it in the way Allah has commanded – from the view of the requirements of worship – it takes him closer to Allah and further away from Satan. And every worship act that in the view of religious law is more important and greater, there are more requirements in it, for example: Prayer, *Zakat*, *Wilayat*, recitation of Quran, praying for an early reappearance of the Master of the Time etc. And every worship act that is performed fulfilling most conditions of its acceptance, would give more swift and better results. By this we come to know the reason of praying for an early reappearance of the Master of the Time.

Second matter: As mentioned in the blessed verse of the Holy Quran, and it is higher than the first. It is that Prayer is only and only the remembrance of Allah and it is forgetting that there are heavens and earth and this matter would be achieved by the fact that one should spend every moment of his life in the worship of Allah and that he does not see anything else. And he pays no attention to anything else. And the same thing is learnt from the statement of the Fourth Imam (a) quoted above and other words of His Eminence. On the basis of this, if one performs his Prayer with perfection, fulfilling all the conditions, Satan goes so far away from him that he does not come near him.

One day a scholar asked me about the meaning of the tradition that: Prayer is

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[1] Surah Ankaboot 29:45

[2] *Majma al-Bayan,* Vol. 8, Pg. 285

[3] *Wasailush Shia,* Vol. 3, Pg. 81

having 400 rules. I told him: Total sins number 400 according to some scholars. It is possible that it implies that these are limits that the true worshipper could not trespass. It means that the proof of his having performed the Prayer perfectly is that he has abstained from every sin. Thus whoever does not avoid sins, has not performed the Prayer in the true sense and he has trespassed the divine limits. That scholar liked this reasoning.

That which proves this is a tradition mentioned in *Majmaul Bayan* from the Messenger of Allah (s) which we have quoted previously.[1]

Also it is narrated from Ibne Masood from the Holy Prophet (s) that he said:

"One who does not obey the Prayer, has not prayed. And obedience of Prayer means keeping away from all sins and evils."

Shaykh Tabarsi says:

"It means that since Prayer prevents from sins, one who performs it, but does not keep away from sins, it will not be the Prayer that Allah has described. But if after sometime he repents and keeps away from sins, it would imply that his Prayer has benefited him."

He also said:

Anas has narrated that a young man from Ansaar prayed with the Messenger of Allah (s) but at the same time he used to commit sinful acts. This matter came to the attention of the Holy Prophet (s). He said: One day his Prayer would restrain him from his sins.

It is narrated from Jabir that he said: The Messenger of Allah (s) was asked:

"So-and-so prays in the days but steals during the night. He (the Prophet) said: His Prayer would restrain him."

Our companions have narrated from Imam Ja'far Sadiq (a) that he said:

"One who wants to know whether his Prayer has been accepted or not should see whether his Prayer restrains him from sins? As much as it restrains him from sins as much it is accepted."[2]

I say: All the statements we have quoted are with the aim that no one should say: If praying for an early reappearance keeps the Satan away, then should not most people be keeping away from sins? As in reply we shall say: This noble deed is like Prayer and whatever we have stated about it is also applicable to this.

Second: It is quoted in *Amali* of Shaykh Sadooq that Imam Ja'far Sadiq (a) reports from his forefathers from the Holy Prophet (s) that he said to his companions:

"Should I tell you about something that if you perform it, the Satan will keep away from you, like the east is away from the west? They said: Yes, (please do). Fasting blackens his face, *Sadaqah* breaks his back, loving for the sake of Allah and cooperating in good deeds cuts off his tail, seeking forgiveness cuts off his

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[1] *Majma al-Bayan,* Vol. 8, Pg. 285

[2] *BiharulAnwar;* Vol. 82, Pg. 192

life-vein. And *Zakat* is applicable on everything and the *Zakat* of the body is fasting."[1]

I say: The point of evidence in this tradition for the above statement stops at the introductory explanation that:

Love is having grades and levels and each of its grades have a particular effect. The first grade of love is the love of the heart which in Persian is termed as 'dost daashtan' (liking).

Faith on this grade is subject to love and for becoming eligible for mercy of the Lord and entering Paradise, this level is necessary. Thus if one is not able to openly express his heartfelt love and devotion to Allah and His *Awliya*, only this much is sufficient according to the Holy Quran which says:

"...not he who is compelled while his heart is at rest on account of faith."[2]

And different effects develop from this position, so that people will be of the second level, the second grade in Persian is termed 'dosti kardan' (affection). In Arabic it is called 'Tahaabab' and 'Mawaada' and sometimes it is called loving for the sake of Allah.

A number of traditions have been recorded about the merits of having affection. Quoting them all here would prolong the discussion. Among the effects mentioned in those traditions are keeping away of the Satan from that person and it is the best divine gift.

Now that you have studied this introduction it is necessary to say that: The implication of 'Loving for the sake of Allah' according to the method of the first tradition that says: If you do that which is visible in the physical actions of man it is the same 'loving and affection'. That is expression of love towards elders and believing brothers through physical actions.

Without any doubt, the greatest of the believers, that is our Master, the Imam of the Time (aj) is superior to all the people for expressing love and the fruits of loving him – which keeps away the Satan – by praying for an early reappearance of His Eminence would be achieved sooner than the fruits of loving anyone else. And in the same way to have regard through other acts other than supplicating, has the same quality. And also love with regard to the Holy Prophet and the Noble Family of His Eminence (a) and the believers have different effects depending on the level of love.

7. Deliverance from the Mischiefs of the Last Age and Remaining Safe from Satanic Traps

That which proves this – in addition to what will come, that it is the source of perfection of faith and what has been mentioned previously that it is a cause of distancing of Satan – is a tradition that the great traditionist, Shaykh Sadooq has quoted in *Kamaluddin* from Ali bin Abdullah Warraaq that Saad bin Abdullah

[1] *Amali*, Sadooq, Pg. 59, Gathering no. 15, Vol. 1, Beirut
[2] Surah Nahl 16:106

reports from Ahmad bin Ishaq bin Saad Ashari that he said:

I went to Imam Hasan Askari (a) and wanted to inquire about his successor. His Eminence, preceded me in the matter and said as follows:

"O Ahmad bin Ishaq! The Almighty Allah has not left the earth without a Divine Proof since the creation of Adam (a) and would not leave it without a Divine Proof till the hour shall be established (Day of Judgment). Through the Divine Proof calamities are repelled from the inhabitants of the Earth, rain falls and the bounties of the earth come out."

After hearing these words Ahmad asked His Eminence: "Who is the Imam and Caliph after you?" Imam Hasan Askari arose from his seat and hurried inside his house and returned after a short while in such a way that upon his neck on his shoulders sat a boy, whose face seemed to be like the full moon and it seemed that he was three years old. After that, His Eminence, Imam Hasan Askari (a) said:

"O Ahmad! If you were not having a special and exalted position before Allah and the Proof of Allah, I would not have shown this son of mine to you. His name and patronymic is the same as that of the Messenger of Allah (s). He would fill the earth with justice and equity, as it would be fraught with injustice and oppressions. O Ahmad! In this community his example is like that of Khizr and Dhulqarnain. By Allah! He will have an occultation and none shall be safe from destruction but one whom Allah has kept steadfast in the belief of his Imam and given the divine opportunity (*Tawfeeq*) to pray for his reappearance."[1]

The complete text of the above tradition has already been quoted in the chapter of the occultation of His Eminence in 'Letter 'Gh'.

8. Part-fulfillment of the rights of His Eminence upon us

This subject shall be discussed under a few subheadings:

First: According to the dictates of reason, fulfillment of the rights of the one who owes it to you is the most important matter; and it is absolutely clear.

Second: According to Islamic law also, fulfillment of rights is a matter of supreme importance. There are some traditions that confirm this as well. For example:

The Thiqatul Islam, Kulaini (r.a.) has mentioned in *Usool Kafi* on the authority of His Eminence, Abu Abdillah Sadiq (a) through an authentic chain of narrators that the Imam said:

"Allah is not worshipped by anything better than the fulfillment of the rights of the believer."[2]

In *Biharul Anwar* it is quoted from Amirul Momineen (a) that he said:

Fulfilling the rights of brothers in faith is the best deed of those who fear Allah most (*Muttaqeen*).

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[1] *Kamaluddin*, Vol. 2, Pg. 384

[2] *Kafi;* Vol. 2, Pg. 170

Third: It is that His Eminence is having many important rights upon us that we had mentioned in brief in Part Three of this book. Here we would not prolong the discussion as the rights of that great personality on us cannot be estimated. Only the Almighty Allah knows how many rights His Eminence has.

That which proves this is a tradition mentioned in *Biharul Anwar* that Imam Ja'far Sadiq (a) said:

"No one is able to describe the Almighty Allah and reach the depths of His greatness and power. Just as no one is able to reach the depths of describing the Almighty Allah and understand His power and greatness in full similarly it is impossible for one to know fully well about the Messenger of Allah (s) and our merits. No one can fully comprehend what the Almighty Allah has given to us and what rights He made incumbent in our regard. And in the same way no one could fully realize our excellences and what are the rights that are made incumbent in our favor. Likewise no one can describe in full the rights of the believer and fulfill them..."[1]

I say: It is very much certain that all the rights of the believers are branches of their rights and their merits.

Fourth: Preparing and making effort to fulfill rights is a source of gaining espect and greatness in the divine court and whoever makes more efforts in this way achieves a better position in the view of the Almighty Allah and he earns more respect and regard.

That which proves this is a tradition in *Ihtijaaj* reporting from the Eleventh Imam, His Eminence, Abu Muhammad Hasan Askari (a) that he said:

"One who recognizes more rights of his brothers and makes more efforts in their fulfillment, attains a higher position in the court of the Almighty Allah..."[2]

Fifth: Among the rights of one believer on another is praying for him. That which proves this – in addition to what we have mentioned in Part Four and in the discussion of acceptance of deeds that among the ways of obtaining bounties and giving thanks to them is praying for the one who provides the blessings – is a tradition that Allamah Majlisi has recorded on the authority of *Fiqh ar-Reza* that he said:

"Know that the Almighty Allah is merciful to you, the right of the brothers is obligatory and incumbent – till he said – and turn to Allah through the medium of praying for them..."[3]

There is a tradition that Thiqatul Islam Kulaini has mentioned from Mualla bin Khunais from His Eminence, Abu Abdillah Sadiq (a) that he said:

I asked His Eminence: "What is the right of a Muslim on another Muslim?" He replied: "He has seven compulsory rights and none of it is optional. If he fails to observe any of these he will go out of the *Wilayat* and obedience of the Almighty

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[1] *Biharul Anwar;* Vol. 67, Pg. 65
[2] *Ihtijaaj*, Vol. 2, Pg. 267
[3] *Biharul Anwar;* Vol. 74, Pg. 226

Allah and there will be no part of religiosity in him." He (the narrator) says: I asked: "May I be sacrificed on you, what are these rights?" He replied: "O Mualla, I am kind on you, I fear that even after knowing about them you may not be able to fulfill them." I said: "There is no power except that of Allah. I shall act upon it by the leave and power of Allah."

He said: "The easiest right is that you like for your brother what you like for yourself and consider bad for him what you consider bad for yourself.

The second right is that you must not anger him and you must do what makes him happy, and obey his orders.

The third right is that you help him with your life, wealth, tongue and hands.

The fourth right is that you become his eyes, his guide and his mirror.

The fifth right is that you do not eat to satiation while he is hungry and quench your thirst if he is thirsty and do not dress up if he is lacking clothes.

The sixth right: It is that if you are having a servant while your brother doesn't have one, you must send your servant to wash his clothes and prepare his food and clean his house.

The seventh right: It is that you honor his oath, respond to his call, visit him when he is sick, attend his funeral (if he dies), if you come to know that he needs something, hasten to fulfill it and do not delay it till he is forced to ask you, but before he expresses it, you must hurry to fulfill it. If you do all this, your *Wilayat* will join his and his with yours."[1]

I say: Apparently the word 'obligatory' in this implies the dictionary meaning, which includes the obligatory as well as 'recommended' of religious law (*Shariah*) – both. That which supports this matter are some traditions but quoting them here would prolong the discussion.

Allamah Majlisi (r.a.) says in *Biharul Anwar:*

It is possible to consider the word of 'obligatory' to be inclusive of the legal 'obligatory' and 'recommended' because I don't think anyone considers incumbent more than these matters, in addition to it they are extremely difficult.[2]

In *Miraat al-Uqool* he says:

"Apparently these rights are with regard to the perfect believers or a brotherhood established in the way of Allah; and if not, it is difficult to observe all these right with regard to all the Shias; rather it is impossible. But that it should be said: To be restricted by capacity or to make easy their result in such a way that no injury should reach his condition."

Now that you have understood this, I say: Without any doubt these rights for our Maula His Eminence, the Master of the Time (a) are proved upon all the people. In any case these rights are confirmed for Imam (a). Because the faith of the Imam is more perfect than any other Muslim and in the tradition of Abdul Aziz

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[1] *Kafi;* Vol. 2, Pg. 169

[2] *Biharul Anwar;* Vol. 74, Pg. 238

bin Muslim from His Eminence, Reza (a) the Imam is compared to a kind brother and praying for him is obedience of his order and helping him by the tongue, as shall be explained further in more detail.

9. Honoring the Almighty Allah, the religion of Allah and the Messenger of Allah (s)

The fact is that praying for His Eminence is paying respect to him as mentioned in the second point and as for it being respect of Allah, it requires no clarification because respect of every believer only for the sake of his faith is nothing but respect of Allah.

As for the beauty and charm of respecting the religion of Allah it is among the evident matters and it can be easily understood by intellect. And there is no need to quote traditional reports in this regard. Moreover, most of the obligatory acts and recommended deeds are promulgated from this point of view: like the recommended baths (*ghusl*), Prayer for respect of Masjid, and recommended ritual purifications before entering Masjids and recitation of Quran etc...

It would be apt here to relate an anecdote that is very much edifying. In the book of *Elaamun Naas Bi Majaraa Baraamika Maa Bani Abbas* it is mentioned: Muhammad bin Yazid Mubarrad has narrated:

A Jew came to Abu Uthman Maazani and requested him to teach the book of Seeybooya for a hundred dinars. But Abu Uthman refused to accept the money and teach the Jew that book. Mubarrad says: I said to him: Glory be to Allah! You rejected a hundred dinars while you needed every dirham of it? He said: Yes, O Abul Abbas, but the problem is that the book of Seeybooya is based on three hundred verses of the Book of Allah and I didn't want to give it in the charge of a disbeliever. Mubarrad fell silent and did not say anything. Mubarrad says: Not much time passed but that one day Wathiq arranged a wine party. Accompanied with his friends, he watched the singing girls recite the following couplets:

> O glooms, indeed your giving injury to a man (Rajolan) who has sent salaam to you as a mark of respect is injustice.

A guest considered the pronunciation of the word of 'Rajolan' incorrect and he said: The right way to pronounce it is 'Rajolun' since it is the subject of 'inna' (Indeed). The singer said: I have learnt it in the same way from my teacher. There arose a dispute about it among the guests. Some said it was right, others supported the singer.

Wathiq asked: Who is there in Iraq whom we can refer to about Arabic grammar? They said: Abu Uthman Maazani in Basra is alone having such expertise.

Wathiq said: Write to our governor in Basra to send Maazani to us with respect and honor. After only a few days this letter reached Basra. The governor ordered Abu Uthman to leave and he sent him along with the postal caravan. On reaching the destination he entered Wathiq's office. Wathiq accorded him much respect and mentioned that couplet to him. Maazani said: The singer is right and it is not right to pronounce the word except as 'Rajolan', since the word 'injury' has made it 'Rajolan' and its meaning is as follows: Your conveying injury, to one who has

sent you *salaam* as a gift, is injustice. Wathiq understood the explanation of Abu Uthman and realized that the singer had pronounced correctly. He thanked Abu Uthman and those who had objected to the singer were condemned.

Then Wathiq ordered that Abu Uthman be presented with a thousand Dinars and other gifts and presents. The singer also gave him many presents. He was finally sent back to his town with all respects and honor. When he reached Basra, Mubarrad went to meet him and Maazani said: O Abu Abbas, how are you? I rejected a hundred dinars for the sake of Allah and instead He gave me a thousand dinars.

I say: He declined a hundred dinars for the respect of the Holy Quran and respect of the Holy Quran is respect of Allah. So please note that you must also endeavor to respect it and also respect His Eminence, the Master of the Time as he is the partner and companion of the Quran in all imaginable aspects.

Quran is a firm rope of Allah, His Eminence, Qaim (a) is also a firm rope of Allah.

The Almighty Allah gave the Quran to the Prophet in comparison to all the things that the people of the world gave to His Eminence. His Eminence, Qaim (a) is also in the same way.

The Almighty Allah has said about the Holy Quran:

> "Surely We have revealed the Reminder and We will most surely be its guardian."[1]

Qaim (a) is also such.

Everything is mentioned in the Holy Quran, and Qaim (a) is also one who explains everything.

The Almighty Allah revealed the Quran to bring the people from darkness towards light. The Almighty Allah would also send Qaim (a) to bring the people out of darkness and take them to the apparent and hidden light.

The Quran is unseen from the people of the world from all aspects of its meanings and realities. The Master of the Age (aj) is also in occultation from the people.

By the real Quran, secret matters become clear and by the reappearance of Qaim (a) also secret matters would become clear.

Quran is a cure for believers. Qaim (a) is also the cure for believers.

Quran is nothing but loss, denial and rebellion for the disbelievers, Qaim (a) is also such.

The Quran for some is guidance and mercy and for some it is punishment and destruction. Qaim (a) is also in the same way.

Quran is the everlasting and solid proof of Allah. Qaim (a) is also the remnant of Allah (*Baqiyatullah*) and the solid evidence of truth. The Almighty Allah has prohibited touching Quran with smeared hands. Qaim (a) is also same; that impure hands cannot reach him.

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[1] Surah Hijr 15:9

Quran is such that one who believes in it, has faith in all the heavenly books and one who does not have faith in Quran his belief in any heavenly scripture would not benefit him.

Qaim (a) is also such that one who believes in him, has accepted all the Imams and one who has no faith in the Imamat of His Eminence, his testimony of regarding the other Imams would be of no avail.

The Holy Quran would intercede on Judgment Day for those who recite it; the Qaim (a) would also intercede for his followers.

At the end of the book we would discuss this matter in further detail.

10. Prayer of His Eminence, the Master of the Time for those who supplicate for his early reappearance

As this is the recompense for favor. And that which proves this is the statement of Maula Sahib az-Zaman (a) in his supplication recorded in the book of *Muhajjud Dawaat.*

“And strengthen those who follow me for helping Your religion and consider them to be fighters on Your path and make them victorious over all those who desire bad for me and for them...”[1]

Without any doubt praying for His Eminence and for his early reappearance is a way of following and helping him as it is a kind of helping and supporting the faith and the Master of the Time by ones tongue and praying for His Eminence is a way of helping by the tongue.

That which proves this also is that which is mentioned under the exegesis of the verse:

> “And when you are greeted with a greeting, greet with a better (greeting) than it or return it.”[2]

That is:

“Salutation and other good deeds.”[3]

It is clear that it is the best kind of good deed. So if the believer sincerely prays for his master, his master would also pray sincerely for him and the *Dua* of His Eminence is the key to every good thing and a shield against every evil. That which proves and supports this claim is a tradition Qutub Rawandi has mentioned in *Kharaij* that:

Some people of Isfahan including Abul Abbas Ahmad bin an-Nasr and Abu Ja'far Muhammad bin Alawia have narrated that: A person named Abdur Rahman lived in Isfahan and he was a Shia. They asked him: Why do you believe in the Imamat of His Eminence, Ali an-Naqi (a)? He replied: I saw something that impelled be have such faith. I was a poor man but having the audacity to speak out. One year the people of Isfahan threw me out of the city. Along with others I went to the

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[1] *Muhajj ad-Dawaat,* Pg. 302

[2] Surah Nisa 4:86

[3] *Tafseer al-Qummi,* Vol. 1, Pg. 145

court of Mutawakkil to complain about it. While I was in the Mutawakkil's court an order was issued from him for the arrest of Ali bin Muhammad bin ar-Reza (a). I asked a person there: "Who is this man whose arrest is ordered?" He replied: "He is an Alawite in whose Imamat the Rafidis believe." Then he said: Thus I came to know that Mutawakkil has summoned him for execution. I said to myself: I will not leave this place till I do not see this man that how he looks. He says: Then he arrived mounted on a horse and people stood in rows on both the sides watching him. The moment I saw him, affection for him appeared in my heart. Without conscious effort I began to pray that may Allah save him from Mutawakkil. He moved forward among the people with his eyes resting on the crest of the horse and he did not look either to the right or the left. I repeated the prayer inwardly. When he passed by my side, he glanced at me and said: "May the Almighty Allah accept your *Dua*, prolong your lifespan and give you a lot of children and wealth." Due to his awe I began to tremble and stood amidst my companions who asked: "What happened?" I replied: "It is good." And I didn't tell anyone about what has occurred. After this strange encounter I returned to Isfahan. The Almighty Allah by the bounty of his *Dua* opened up ways of income for me in such a way that today I am having thousands of Dinars only at home in addition to what I have outside. I got ten children and my age is more than seventy years. I am having faith in the Imamat of this person as he knew what I was thinking and the Almighty Allah accepted his *Dua* in my favor.[1]

I say: O sensible people, see how Imam Hadi (a) rewarded the man for his prayers and that when he came to know that he has prayed for him, he also prayed for him even though at that time he was not believer in his Imamate. So what do you think about His Eminence, the Master of the Time? Would he not pray for you if you pray for him, while you even have faith in his Imamat? No, by the One who is the creator of men and jinns, His Eminence indeed prays for the believers even if they are themselves neglectful because he is the *Wali* (guardian) of favor and whatever we have mentioned in Part Four under the Chapter of the Letter 'D' is sufficient as proof.

In support of what we have discussed here a righteous brother narrated to me that he saw His Eminence in the dream. His Eminence said to him:

"I pray for all those who pray after the narration of the calamities of the Chief of the martyrs in a gathering of Azadari."

We beseech the Almighty Allah to give the *Tawfeeq* to perform deeds that enable the acceptance of our *Dua*.

11. Becoming eligible for the intercession of His Eminence on Judgment Day

Research and study of this subject requires the mention of some points which are as follows:

First: Meaning of intercession.

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[1] *Kharaij*; Chapter 11, Regarding the Miracles of Imam Ali bin Muhammad al-Hadi (a).

Second: Proofs of intercession.

Third: Intercessors on Judgment Day.

Four: Who is eligible for intercession?

Five: It is that praying for an early reappearance of Maula Sahib az-Zaman is a cause of eligibility for intercession of His Eminence. Now by the blessings of Allah we shall explain the above points:

First: Meaning of Intercession

Intercession means that a person pleads to someone higher than him for well-being and goodness of one who is lower in status to him, or for condoning of punishment or for increase in rewards or for both. If intercession be for the people of obedience it would imply request for increase in reward and recompense and increase in their positions. And if it is for sinners and disobedient ones it would mean asking for their forgiveness and pardon of their sins and mistakes. Or it may be for canceling their punishment or chastisement and making them eligible for gains. And the explanation we have given for the meaning of intercession is the correct statement.

In this two sects have differed: *Tafzeeliya* (*Ashaira*) and *Waeediya* (*Motazela*) – in such a way that it is said:

The first sect says: Intercession is restricted to removing harm and loss so that the sinners may not be punished. Some of our scholars are also having this view.

The second sect believes that: Intercession would be there for increasing rewards and recompense for those who obey and those who have repented and not those who are ever disobedient.

Muhaqqiq Tusi – may Allah exalt his grades – says:

"The fact is that intercession is possible for both cases – increase in benefits and removal of loss – and its second type is proved for the Holy Prophet (s) as he said: My intercession is reserved for those who commit the greater sins."[1]

I say: The fact is that both types of intercessions are proved for His Eminence (a) and its explanation will be done in the fourth point, if Allah wills.

Second: Proofs of Intercession

From the logical point of view there is no doubt that intercession is possible.

As for the evidence of this actually happening – in addition to the fact that it is one of the fundamental principles of religion, which Allamah Majlisi has explained in detail in his book of *Haqqul Yaqeen* – Quran, Sunnah and Ijma (consensus), each of which alone is sufficient, all are unanimous on the reality of intercession.

Among the verse of the Holy Quran that mention it are:

"Who is he that can intercede with Him but by His permission?"[2]

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[1] *Sharh Tajreed al-Itiqaad,* Pg. 331

[2] Surah Baqarah 2:255

"They shall not control intercession, save he who has made a covenant with the Beneficent God."[1]

"On that day shall no intercession avail except of him whom the Beneficent God allows and whose word He is pleased with."[2]

"And they do not intercede except for him whom He approves."[3]

"And intercession will not avail aught with Him save of him whom He permits."[4]

And traditions: They are to the limit of *Tawatur* (widely related) but we shall mention only a few that are quoted in the third volume of *Biharul Anwar*:[5]

1. It is narrated from the Holy Prophet (s) that he said:

"For every prophet there is a prayer that he seeks from the divine court, I have concealed my prayer for the intercession of my Ummah on the Judgment Day."

2. It is narrated from His Eminence that he said:

"Three groups would come forward to intercede on the Judgment Day and they would be allowed to intercede: prophets, then scholars and then martyrs."[6]

3. It is narrated from His Eminence that he said:

"One who has not believed in my pool, the Almighty Allah would not make him come at my pool and one who does not have faith in my intercession, the Almighty Allah would not allow him to receive my intercession. Then he said: Indeed my intercession would be there for the people of my Ummah that commit greater sins, as for the righteous, there is no sin on them."[7]

I say: The meaning of intercession in this tradition is: request for pardon and forgiveness of sinners and not that it is restricted only for that.

4. It is narrated from His Eminence that he said:

"I am the intercessor of my Ummah with the Lord on the Judgment Day."[8]

5. It is also narrated from the Messenger of Allah (s) that he said:

"When I stand at the *Maqaam-e-Mahmood* (praised place) I will intercede for those people of my Ummah who have committed greater sins. Then the Almighty Allah would allow my intercession for them. By Allah I will not intercede for one who has harassed my progeny."[9]

6. It is mentioned in *hadith* that:

A servant of the wife of Ali bin al-Husain (a), named Abu Ayman came to His

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[1] Surah Maryam 19:90
[2] Surah Taha 20:109
[3] Surah Anbiya 21:28
[4] Surah Saba 34:23
[5] *Biharul Anwar;* Vol. 8, Pg. 34
[6] *Biharul Anwar;* Vol. 8, Pg. 34
[7] *Biharul Anwar;* Vol. 8, Pg. 34
[8] *Biharul Anwar;* Vol. 8, Pg. 34
[9] *Biharul Anwar;* Vol. 8, Pg. 37

Eminence, Imam Muhammad Baqir (a) and said: "O Abu Ja'far, you are deceiving people and saying: intercession of Muhammad (s)!" His Eminence, Abu Ja'far (a) became angry and his face became red. Then he said: "O Abu Ayman, has a pure stomach and chaste sexuality made you proud? I swear by Allah, if you had seen the terrible scene of *Qiyamat* you would also have become needful of the intercession of Muhammad (s). Woe on you, except for the one on whom the hell fire has become unlawful can anyone else intercede?"

Then he said: "There is none from the former and the latter people except that they would be in need of the intercession of Muhammad (s) on the Judgment Day. The Messenger of Allah (s) would intercede for the Ummah and we would get to intercede for our Shias and our Shias would be able to intercede for their family members." Then he said: "In any case, every believer would intercede in favor of people numbering equal to the members of Rabia and Mudhir tribes. So much so that the believer would even intercede for his servant and will say: O Lord, he used to fulfill his duty in summer and winter."[1]

Third: Intercessors on Judgment Day

We should know that the greatest position of intercession is a specialty of the Messenger of Allah (s). In *Khisaal* and other books, it is narrated from His Eminence that he said:

"I am given five such things as were never given to anyone before me. The earth became pure and a place of prostration for me. I was helped through awe. War booty is made lawful for me. I was given comprehensive perfect words. And I was given intercession."[2]

And the intercession of others are derived from the great intercession of His Eminence because it concludes in him. And of all the intercessors are the Infallible Imams (a) – as you know – and traditions also confirm this:

It is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said regarding the verse:

"So we have no intercessors, nor a true friend."[3]

"The intercessors are the Imams and the friends are believers."

And with regard to the following verse:

"Who is he that can intercede with Him but by His permission?"[4]

Imam Ja'far Sadiq (a) said:

"We are those who would intercede."

And it is narrated from the Holy Prophet (s) that he said:

"There would be five intercessors: Quran, mercy, trustworthiness, your Prophet

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[1] *Mahasin*, Pg. 183

[2] *Khisaal*, Vol. 1, Pg. 292

[3] Surah Shuara 26:100, *Biharul Anwar;* Vol. 8, Pg. 42

[4] Surah Baqarah 2:255

and the family of your Prophet."[1]

And it is narrated by Muawiyah bin Wahab that he said:

I asked His Eminence, Abu Abdillah Sadiq (a) about the verse:

"They shall not speak except he whom the Beneficent God permits and who speaks the right thing."[2]

He said: By Allah, we are those "whom the Beneficent God permits" and "those who speak the right thing."[3]

I asked: May I be sacrificed on you, what would you say?

He replied: "We would recite the praise of our Lord and benedictions on our Prophet (s) and do intercession for our Shias and the Almighty Allah would not reject us."

And among the intercessors would be the progeny of the Holy Prophet (s).

In *Amali* of Shaykh Sadooq and *Biharul Anwar* it is narrated from Imam Sadiq (a) that he said:

"When it is the Judgment Day the Almighty Allah would gather the first and the last on an open plain, then a severe darkness would envelop them. They would lament and beseech in the court of Allah and say: O Lord, remove this darkness from us. Then some people would come whose light would be moving ahead of them and it would illuminate the ground of *Qiyamat*. The people of *Qiyamat* would ask:

Are they prophets?

A voice from the Almighty Allah would say:

They are not prophets.

The people gathered there would then ask:

Are they angels?

A voice from the Almighty Allah would say:

They are not angels.

They would say: Then they must be martyrs.

A voice from the Almighty Allah would say: They are not martyrs.

They would ask: Who are they?

A voice would say: Ask them only.

The people gathered there would ask:

Who are you?

They would reply: We are Alawites, the progeny of the Messenger of Allah (s), we are descendants of Ali the *Wali* of Allah, we are those who were especially chosen by Allah for being honored, we are in peace and comfort. Then a voice would

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[1] *Biharul Anwar;* Vol. 8, Pg. 43
[2] Surah Naba 78:38
[3] *Biharul Anwar;* Vol. 8, Pg. 41

come to them from Allah, the Mighty and Sublime: Intercede for your friends, devotees and followers. Then they would intercede."[1]

Among the intercessors would be believers as mentioned before and would also be mentioned in the coming pages. And in *Biharul Anwar* it is narrated from the Holy Prophet (s) that he said:

"Do not consider worthless the poor among the Shias of Ali and his descendants, as each of them would intercede for people equal to the members of the Rabia and Mudhir tribes."[2]

Among the intercessors would be the practical scholars.

It is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"When it would be *Qiyamat* the Almighty Allah would raise the worshipper, thus when he stands in the court of Allah it would be said to him: Go towards the mercy of Allah. And to the scholar they would say: Come and intercede for the people as a reward of giving them a good training."[3]

The visitors to the tomb of Imam Husain (a) would also be among the intercessors:

In *Khasais al-Husain* and other books it is narrated from Saif Tammar that His Eminence, Sadiq (a) said:

"On the Judgment Day, the visitor of the tomb of Imam Husain (a) would intercede for a hundred thousand persons all of whom would have been condemned to Hell."

It is mentioned in *Biharul Anwar* that His Eminence, Abu Abdillah Sadiq (a) said:

"On the Judgment Day an announcer would announce: Where are the Shias of the Progeny of Muhammad (s)? Then a large group of people whom none except Allah can count would arise and stand on one side. Then the caller would call: Where are the visitors to the grave of Imam Husain (a)? A large group would stand up. They would be told: Take the hand of anyone you like and take him to Paradise. Thus each of them would take the hand of one he likes in such a way that one of them would say: Do you not recognize me? I am the one who on such and such day at such and such time stood up for you. Thus he would take him to Paradise and not refuse to do it."[4]

Fourth: Who is eligible for intercession?

May the Almighty Allah allow me and you the intercession of the intercessors – except for the people of faith no one is eligible and rightful for doing intercession, as the Almighty Allah has said:

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[1] *Biharul Anwar;* Vol. 8, Pg. 36
[2] *Biharul Anwar;* Vol. 8, Pg. 59
[3] *Biharul Anwar;* Vol. 8, Pg. 59
[4] *Biharul Anwar;* Vol. 101, Pg. 27

"And they do not intercede except for him whom He approves."[1]

As mentioned in *Tafseer al-Burhan* and other books from Imam Kazim and Imam Reza (a) that he said:

"They will not intercede except for those whose religion Allah likes."[2]

I have not seen an opinion opposed to this among the Imamiyah scholars and traditions also support it:

In *Biharul Anwar* it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"The believer would intercede for his friend except if he is a *Nasibi* (enemy of Ahle Bayt) because even if all the messenger prophets and proximate angels intercede for one *Nasibi* person they would not be able to intercede."[3]

In another tradition it is quoted from His Eminence that he said:

"The neighbor would intercede for the neighbor and the friend would intercede for the friend. But even if all the messenger prophets and proximate angels intercede for one *Nasibi* person their intercession will not be accepted."[4]

In *Tafseer* of Ali bin Ibrahim Qummi it is narrated from Imam Ja'far Sadiq (a) regarding the verse:

"They shall not control intercession, save he who has made a covenant with the Beneficent God."[5]

Their intercession is not accepted, intercession will not be done for them and they will not intercede except for those who have made a covenant with the Almighty Allah, except for those who are permitted from the aspect of the mastership (*Wilayat*) of Amirul Momineen Ali and the Imams after him as the covenant with Allah is this only..."[6]

It is absolutely clear that believers are of two types: One is the righteous and obedient and the other, sinner. Now the question arises whether intercession is for sinners and righteous, both, or it is restricted to righteous or the sinners? These are different opinions in this regard and the first one is the correct one. That is, intercession would be for both types of believers, the righteous as well as sinners. With regard to the righteous, intercession would increase their rewards and raise their status and with regard to the sinners it would enable them to be released from chastisement and remove harms or in addition to this make them more eligible for gains. That which proves this – after that it is proved that intercession is for both types – are some traditions, some of which are as follows:

1. Thiqatul Islam Kulaini in *Usool Kafi* in a lengthy tradition from Imam Muhammad Baqir (a) says:

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[1] Surah Anbiya 21:28
[2] *Al-Burhan*, Vol. 3, Pg. 57
[3] *Biharul Anwar;* Vol. 8, Pg. 41
[4] *Biharul Anwar;* Vol. 8, Pg. 42
[5] Surah Maryam 19:87
[6] *Tafseer Noor ath-Thaqlayn*, Vol. 3, Pg. 361

"Quran would take its owner to the court of the Almighty and say: O Lord he is Your servant and You gave the best of all the knowledges. He used to always act upon me. He observed enmity for my sake and friendship for my sake. Then Allah, the Mighty and Sublime would say: Admit My slave into Paradise, make him wear the garments of Paradise and put the crown of Paradise on his head.

When this is effected, he would be presented to Quran and it would be asked: Are you satisfied with all that is done about your friend? It will say: O my Lord, I think it is less than what is expected from You. Then all the good things will be increased for him. Then Allah, the Mighty and Sublime would say: I swear by My honor and majesty, today I will gift five things – in huge measure – to him and those who are in his level: they would be youths that would never become old, they would remain healthy and never fall ill, they would be rich and never become poor, they would be happy and never become sad and they would be alive and never die. Then Imam Muhammad Baqir (a) recited the following verse:

"They shall not taste therein death except the first death."[1]

This tradition confirms the intercession of pleading for removal of chastisement and increase in rewards.

2. From the traditional report of Abu Ayman that was mentioned under the second point it is known that there is none from the first and the last people who would not be in need of the intercession of Muhammad (s). Also it shows that all the believers – even the obedient ones – rather even the previous prophets and righteous people of the past nations would also be needful of the intercession of the Messenger of Allah (s) since the words of the tradition are general, they include everyone. Although it is known that the need of the righteous for intercession of His Eminence is not to remove punishment because there is no scope for their being liable to punishment, rather this intercession is for elevating of their station and increasing of their rewards.

That which strengthens this traditional report is a statement of Imam Ja'far Sadiq (a) mentioned in *Biharul Anwar* that he said:

"There is no one from the former and the latter people but that he or she would be in need of the intercession of Muhammad (s) on the Judgment Day."[2]

3. In *Biharul Anwar* and *al-Burhan* it is narrated from Ayyashi from Ais bin al-Qasim from His Eminence, Abu Abdillah Sadiq (a) that he said:

"On the Judgment Day, jinns and men would be gathered in a field and when their wait would be prolonged they would ask for intercession. Thus they would say to each other: Whom do we approach? They would come to Nuh (a) and ask him to intercede. He would say: Alas, if only I could fulfill your need. Then the people of Mahshar (field of *Qiyamat*) would ask each other: Whom do we approach? It will be suggested: Let us go to Ibrahim (a). So they go to him. He will say: Alas, if only I could fulfill your need. Again they would say: Whom do we

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[1] Surah Dukhan 44:56

[2] *Biharul Anwar;* Vol. 8, Pg. 42

approach? It will be suggested: Let us go to Moosa (a) and ask him to intercede. He will also say: Alas, if only I could fulfill your need. Again they would say: Whom do we approach? It will be suggested: Let us go to Isa (a) and plead him to intercede for them. He will also say: Alas, if only I could fulfill your need. Again they would say: Whom do we approach now? It will be suggested: Let us go to Muhammad (s) and ask him to intercede. So they will all go to His Eminence and petition him to intercede for them. Thus His Eminence would arise with absolute calm and head towards Paradise. He will hold the knocker and knock at the gate. It will be asked: Who is it? The reply would be: This is Ahmad. So they will say: welcome, and open the door.

When he looks at Paradise he would fall down in prostration and praise and glorify his Lord. Then an angel would come and say: Raise your head and ask as you would be given and intercede as your intercession will be accepted. Then he would raise his head and enter Paradise. Then he will (again) prostrate and glorify the Lord. Then an angel will approach him and say: Raise your head and ask as you would be given and intercede as your intercession will be accepted. So he will get up and walk for a moment in Paradise. Then he will (again) prostrate and glorify the Lord. Then an angel will approach him and say: Raise your head and ask as you would be given and intercede as your intercession will be accepted. So he will get up and he will not ask for anything but that the Almighty Allah would give it to him."[1]

Allamah Majlisi (r.a.) says that the words:

'Alas, if only I could fulfill your need' could also be interpreted to mean: I am also in need of the intercession of someone else, so I cannot intercede for you.

I say: Without any doubt, their need of intercession is not due to the filth of sin, because they were infallible. And they never committed any act that could make them liable for punishment but they needed intercession to attain the elevation of their stations which would not be possible except through someone who is having a status higher than theirs, that is Muhammad (s) and his Infallible Family.

If it is said that: This and similar traditions contradict traditional reports that mention all the prophets to be among the intercessors on the Judgment Day.

I will say: There is no contradiction between the two. As they would by the bounty of their seniors obtain grades and benefits and those who are their juniors would in turn through their bounty attain grades and benefits and by their intercession their punishment would be cancelled – as indicated in the intercession of the Imams for the believers and the intercession of the believers for their family members.

And some points will be given in the description of the intercession of the Purified and Truthful Lady, Fatima Zahra (s.a.) for her Shias and followers and their intercession for their friends, that will solve this doubt.

4. In *Layali* it is narrated from Imam Muhammad Baqir (a) that he said:

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[1] *Biharul Anwar;* Vol. 8, Pg. 47

"Two believers who had been together on the path of Allah would be in Paradise in such a way that one of them would be given a place higher than the other. So he will say: My God, this brother is from my same group. He encouraged me in Your obedience, stopped me from sins and created in me the eagerness of that which is with You. So bring him also in this level with me. Thus the Almighty Allah would place them in that same level..."

5. In *Darus Salaam* quoting from *Kafi,* the statement of Amirul Momineen (a) that he said:

"...Two believer friends who during their lifetime were together in the obedience of Allah, the Blessed and the High and for His sake gave concessions to each other; one of them died before the other. So Allah, the Mighty and the High gave him his place in Paradise, he did intercession for his friend and said: O Lord, so-and-so, enjoined me to obey You and as a result of it I was friendly and he restrained me from your disobedience, O Allah, from what You like from guidance make him steadfast and show what You have showed me. So the Almighty Allah accepts his request till they meet each other in the presence of Allah, the Mighty and Sublime. Each of them says to the other: The Almighty Allah gave you goodness by your friendship as you enjoined on me the obedience of Allah and restrained me from His disobedience..."

This traditional report proves that the intercession of the intercessors would occur for the righteous persons among the believers from the view of the increase in their rewards just as it will be there for the sinners. Those who believe that intercession is restricted for canceling of punishment, they should also agree that in the case of the sinners also there would be demand for rewards. This can be explained by saying that one who agrees that sinners can be saved from the fire of Hell only through the intercession of the intercessors in the same way he believes that as a result of that intercession he would enter Paradise. For if intercession were only for removal of punishment it should necessarily imply that: Whoever is interceded for, he would neither enter Paradise nor Hell because he is not having the basis to enter Paradise and intercession has only stopped him from being thrown into Hell.

It is possible that there may be dispute that: The cause of entering Paradise is Faith and when the punishment is removed as a result of intercession, other exigencies would be realized. Thus intercession is not for getting rewards.

This dispute could be solved in two ways:

First: It is that some traditional reports clearly state that entering Paradise is also as a result of intercession. Thus it is mentioned in *Amali* and *Biharul Anwar* from the Messenger of Allah (s) that he said:

"Every woman that performs the daily prayers, fasts in the month of Ramadan, goes for Hajj of the Holy House of Allah, pays *Zakat* on her wealth, obeys her husband, and follows Ali after me would enter Paradise by the intercession of my

daughter Fatima..."[1]

In *Biharul Anwar* in the tradition of the intercession of Fatima for her followers it is mentioned:

Then the Almighty Allah would say: "O My friends, come back and see if there is anyone who loves for the sake of Fatima, see if there is anyone who gave you something to eat for the love of Fatima, anyone who gave you clothes for the love of Fatima, anyone who gave you a draught of water for the love of Fatima, anyone who deflected backbiting from you for the love of Fatima, take his hand and make him enter Paradise..."[2]

In another tradition from His Eminence, Abu Ja'far Baqir (a) it is mentioned that he said:

"The believer would intercede for his neighbor who would not have even a single good deed to his credit. He would say: O my Lord, my neighbor removed my hardships. Thus he would be allowed to intercede for him. Allah, the Blessed and the High would say: I am your Lord, and more capable of rewarding him than you. Then He will make him enter Paradise while he won't be having a single good deed in his account. And the least that a believer would intercede for is thirty persons. At that time the inmates of Hell would say:

"So we have no intercessors, nor a true friend."[3]

In *Biharul Anwar* and *al-Burhan* it is narrated from the Messenger of Allah (s) that he said:

"When the people would be herded together on the Judgment Day a caller would call out to me: O the Messenger of Allah – hallowed be His name – you have been appointed to reward your friends and the followers of your Ahle Bayt who loved them in your way and for your sake supported them and hated your enemies. So you may give them whatever you like. Then I will say: My Lord, Paradise. Then I will be able to give any place I like in Paradise. And that is the *Maqaam-e-Mahmood* that I have been promised."[4]

Second: It is correct that traditional reports prove that Faith is a cause of entering Paradise and reward depends on faith. But not that it should be cause without medium. Thus the aim of this tradition is perhaps that whoever is not a believer would not enter Paradise and thus he has no need for intercession. There is nothing that proves this.

The conclusion is that: Both kinds of intercessions are true and confirmed and the doubts are solved.

It is said that: The Almighty Allah gave *Tawfeeq* for the research into this matter by the bounty of the Family of the Holy Prophet (s) the People of Remembrance inspite of the fact that their statements we have seen are devoid of its

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[1] *Biharul Anwar;* Vol. 8, Pg. 59

[2] *Biharul Anwar;* Vol. 8, Pg. 52

[3] *Biharul Anwar;* Vol. 8, Pg. 56; Surah Shuara 26:100.

[4] *Biharul Anwar;* Vol. 8, Pg. 39

explanation.

As for those that restrict intercession for requesting of increase of rewards of the obedient apparently base their contention on the apparent meaning of some verses like the following:

> "The unjust shall not have any compassionate friend nor any intercessor who should be obeyed."[1]

While the sinners are unjust.

> "And the unjust shall have no helpers."[2]

> "So the intercession of intercessors shall not avail them."[3]

The reply to all this is: The unjust and oppressors implied in these and similar verses are infidels and *Nasibis* and those who have removed the Holy Imams (a) from the position Allah has given them and installed someone else in that place while they die in ignorance of the Imam of their time or they would be like such that in the end they leave the world faithless. And that which proves this matter – apart from that which has been mentioned above and that which would be seen later – are a large number of traditional reports which even reach to the level of *Mutawatir;* but they all cannot be quoted here, inspite of the fact that the requirement of reconciling the proof is this only. And as for those who consider intercession to be restricted to seeking cancellation of chastisement of those who deserve it, it is obvious that their contention rests on two matters:

First: they say: If intercession is only for increase of benefits, even we would intercede for the Prophet and ask the Almighty Allah to increase the grades of His Eminence and since this latter conclusion is invalid, the basis of the former is also invalid.

Although this statement invalidates the previous statement that intercession will only be for increase of rewards. And this hypothesis could be replied as follows: We don't accept that the former is necessary and it should be the latter, as we have defined intercession to be that a person requests someone who is above him for goodness and well-being of someone who is lower in status. Though in this case, intercession is taken as absolute demand for increase and the misunderstanding is clear.

The conclusion is that: Our view is like the topic of demand which differs from person to person and is of various types. One is order, one is request, and one asking. Thus if it is from a higher to the lower it would be called 'order'. If it is from a lower to the higher, it will be termed, 'order' and if it is from an equal to its equal it will be named 'asking'. Our contention is also like this. If benefits and rewards are asked for someone lower, it is intercession – like the intercession of the Holy Prophet (s) that will be for increase in rewards and elevation of ranks for his Ummah – and when this demand is from a lower for someone higher, it will

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[1] Surah Ghafir 40:18

[2] Surah Baqarah 2:270

[3] Surah Muddaththir 74:48

be supplication, like *Salawaat* and benedictions of the people on the Holy Prophet (s) and their supplications for His Eminence.

Second: The second proof are traditions that prove that intercession is restricted only for sinners. Like the following:

The Holy Prophet (s) said:

"My intercession is only for those who commit the greater sins."

And His Eminence also said:

"My intercession is for those of my nation who have committed greater sins and as for the righteous there is no problem for them."

And in the same way, it is mentioned from His Eminence:

"And as for my intercession for the doers of mortal sins, except for polytheism and injustice, it will be there for all."

The reply of this hypothesis is as follows: The aim of these traditional reports is to explain the most important implication and the most perfect type of intercession, and it is not to restrict intercession to one or two types. And what we have explained previously proves this.

Some benefits

First benefit: Intercession that will not be available for the infidels is the one that would bring them out of the fire. But as for reduction in their punishment, apparently some traditions state that it would be possible. In *Biharul Anwar* it is mentioned from Hannan that Imam Muhammad Baqir (a) said:

"Do not ask them (disbelievers) for anything so that on the Judgment Day we would not be bound to fulfill their needs."[1]

And also from another chain of narrators, it is narrated from His Eminence (a) that he said:

"Do not ask them for anything [do not refer to them in anything] as you would become their connection to the Messenger of Allah (s) on the Judgment Day."[2]

I say: This matter is supported by many traditional reports. In the same way it is mentioned that the love of the Purified Imams (a) would profit all, even the disbelievers.

If it is said: This contradicts some verses like:

"Their chastisement shall not be lightened nor shall they be given respite."[3]

The reply is: They can be reconciled in two ways:

One: It is perhaps that what it implies is that the reduction that is prohibited for them is the reduction of time that sometimes the chastisement be removed from them according to the evidence of the saying of the Almighty Allah in Surah Momin:

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[1] *Biharul Anwar;* Vol. 8, Pg. 55

[2] *Biharul Anwar;* Vol. 8, Pg. 55

[3] Surah Baqarah 2:162

"And those who are in the fire shall say to the keepers of hell: Call upon your Lord that He may lighten to us one day of the punishment."[1]

And this does not contradict that the punishment of some of them will be lightened in that manner.

Two: That we know the absence of lightening of punishment for one who does not have an intercessor.

And Allah knows best.

Second benefit: Saying of the Messenger of Allah (s) that:

"I am given five such things as were never given to any prophet before me..."

It apparently proves that intercession is a specialty of His Eminence and this is in contradiction to the traditional reports that there would be many intercessors on the Judgment Day. And it is possible to reconcile these two types of reports in a number of ways:

First: It is that the meaning of bestowing the power of intercession to His Eminence – especially – is the promise and permission to intercede in the world, which is not promised and allowed to other prophets and intercessors. That which proves this is the exegesis of the following verse in *Tafseer Qummi*:

"And intercession will not avail aught with Him save of him whom He permits."[2]

He said: None of the divine prophets and messengers would intercede on the Judgment Day till the Almighty Allah permits, except for the Messenger of Allah (s) whom the Almighty Allah gave permission before the Judgment Day. And intercession is only for him and for the Imams from his progeny. After that it would be for the prophets (a).

Second: It is that it implies general and broad intercession so that there is none from the formers and the latter that is not in need of the intercession of Muhammad (s) as mentioned in the tradition above.

And others would intercede for a community, a family or a particular tribe (or group). Thus the intercession of the Messenger of Allah (s) is a complete and comprehensive intercession as all the creatures would be needful of it while His Eminence is not needful of anyone except Allah, the Mighty and the High.

Third: It is that intercession is not lawful except after the Almighty Allah permits. Allah, the Mighty and Sublime says:

"Who is he that can intercede with Him but by His permission?"[3]

And also that:

"There is no intercessor except after His permission."[4]

And He said:

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[1] Surah Momin 40:49
[2] Surah Saba 34:23
[3] Surah Baqarah 2:255
[4] Surah Yunus 10:3

"...except he whom the Beneficent God permits..."[1]

And He said:

"Except after Allah has given permission to whom He pleases and chooses."[2]

And He said:

"They do not precede Him in speech..."[3]

On the basis of this it is possible that the permission of Allah, the Mighty and the High would be for the Holy Prophet (s) – as this matter is stated in the report of Ais mentioned previously and other traditional reports – and the intercession of other intercessors would take place by the permission of His Eminence. Thus all intercessions would be based on the intercession of His Eminence and they are all branches of this comprehensive and greatest intercession, and the purpose of sending the people in first stage from one prophet to another is, as mentioned in the report of Ais, and other traditional reports – to show the greatness and lofty status of the Seal of the prophets (s) to all the people of Mahshar (gathering) on the Judgment Day.

Third Benefit: In Part Four of the book – in the Letter 'Sh' – we mentioned a tradition through Sunni channels from the Messenger of Allah (s) about the position of the Imams thus:

"... and Mahdi is the one who would intercede from among them on the Judgment Day when the Almighty Allah would not permit anyone to intercede except those He wants and permits..."

At that place also we mentioned that the secret of restricting intercession to our master, Hazrat Hujjat (aj) is that none of the intercessors would intercede in favor of the deniers of the Master of the Affair (a) even though they might be having faith in those who were before His Eminence [the Holy Prophet and the Holy Imam (a)]. Thus the fact is that intercession is related to the belief in the Imam of the Age (aj).

Fifth: It is that praying for an early reappearance of Maula Sahib az-Zaman is a cause of eligibility for intercession of His Eminence

It means that: For eligibility of the intercession of the intercessors on the Judgment Day, it is necessary that there should be a prior connection in the world between the intercessor and the interceded one. For example the latter should have served or helped him, fulfilled his needs or prayed for him, expressed his sincere love for him or removed some harm from him as was seen in Part Four of this book under the topic of the intercession of the believers. And also the tradition about the intercession of the believers in Point Two and the tradition about the intercession of the visitor of the tomb of Imam Husain (a) in Point

[1] Surah Naba 78:38
[2] Surah Najm 53:26
[3] Surah Anbiya 21:27

Three proves this matter. In addition there are numerous traditions that confirm this. For example:

In *Biharul Anwar* from the *Tafseer* of Imam Hasan Askari (a) from Amirul Momineen (a) it is mentioned that:

"The Almighty Allah is kind to His servants and among His favors is that He created a hundred blessings and kept one blessing among all the creatures so that by it people observe kindness with each other. And that by it the mother is kind to her children and the female beasts are kind to their offspring. Thus when it would be the Judgment Day He would supplement this blessing with the other ninety-nine blessings and with that be merciful on the Ummah of Muhammad (s) and He would give them the right to intercede for whoever they like from the people of religion – So much so that a person would come to a Shia believer and say: Intercede for me. He would ask: What right you have on me to ask for intercession? He would reply: I gave you water one day. Thus he would recall it and do intercession for him. Another person would come and say: I have a right upon you to ask you to intercede for me. He will ask: What is that? He replies: One day you took the shelter of the shade of my wall from sun. So he would intercede for this person. Thus he would continue to intercede till he has interceded for his neighbors, friends and acquaintances. The believer is more honorable in the view of Allah than what you consider him to be."[1]

Also it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"Indeed, a believer from among you would avoid one whom he had known in the world while it would be ordered that the latter be taken to Hell. The angel would be taking this man and he would say to that believer: Please help me, as I did good to you in the world and fulfilled your need when you came to me. Would you not recompense for that today? Thus the believer would say to the angel appointed on him: Leave him. Imam Sadiq (a) said: The Almighty Allah would hear the believer and ask that angel to accept the believer's request. So the angel would release that man."[2]

I say: When the position of a believer is such with regard to one who has done a favor to him, there is no doubt that our master, His Eminence, the Master of the Time (aj) would intercede for one who has prayed for him and he would save them from chastisement on the Judgment Day because *Dua* is an important link and a very strong rope; it is a sign of love, a source of pleasure, a kind of help and a type of service to His Eminence.[3]

May the Almighty Allah give *Tawfeeq* to pray for an early reappearance of His Eminence and make us worthy of his intercession.

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[1] *Biharul Anwar;* Vol. 8, Pg. 44

[2] *Biharul Anwar;* Vol. 8, Pg. 41

[3] In the thirty-second benefit it is mentioned that one who prays for the Imam will become eligible for intercession of the Imams. The Tafseer of the verse says that the Imams will see their helpers and companions and intercede for them. Since the supplicant is also a helper of the Imams this is also applicable to him. (The Author)

12. Eligibility for Intercession of the Holy Prophet (s) and Attaining the Great Intercession

That which proves this matter – in addition to that which was mentioned previously that mediation of the Imam of the Age (aj) is the mediation of the Holy Prophet (s) – are traditions that the chief of the traditionists has mentioned in *Khisaal* through his own chain of narrators from His Eminence, Reza (a) from his respected forefathers from Amirul Momineen (a) that he said:

The Messenger of Allah (s) said: "I will intercede for four kinds of people even if they come to me with the sins of all humanity: one who has helped my Ahle Bayt, one who fulfills their need while they are in need of it, one who loves them with words and deeds and one who removes their distress practically."[1]

Allamah Hilli (r.a.) has narrated from the Messenger of Allah (s) directly that he said:

"I will intercede for four kinds of people even if they come to me with the sins of all people of the world: one who has helped my descendants, one who spent his wealth in the difficult times of my progeny, one who loved my descendants with words and deeds and one who tried to fulfill the needs of my descendants while they are persecuted and in flight."[2]

In *Biharul Anwar* through his own chain of narrators it is mentioned from His Eminence, Reza (a) from his Purified Forefathers from Amirul Momineen (a) that the Holy Prophet (s) said:

"I will intercede for four people on the Judgment Day: one who honored my progeny, one who fulfilled their needs, one who performed their work in their times of distress, and one who loved them with the heart and the tongue."[3]

I say: It is clear that three topics can be derived from it to apply for praying for an early reappearance of Maula Sahib al-Amr (aj) because it is type of help, verbal love and fulfillment of need as shall be explained ahead.

Among the matters that prove this aim are the advices of Allamah Hilli to his son in which he quotes the following tradition of Imam Ja'far Sadiq (a):

"On the Judgment Day a caller would call out: Silence! And pay attention, as Muhammad (s) would like to address you. So all the creatures would fall silent and the Holy Prophet (s) would arise and say: O gathering of creatures, anyone having a favor or a goodness upon me may please get up so that I can reward him. They would say: May our parents be sacrificed on you, what favors and acts of kindness? Allah and the Messenger of Allah (s) are having all rights, favors and good turns upon all the creatures. He would say: All right, if anyone has given shelter to one of my family, or did them a good turn, or clothed or satiated their hunger, may please come forward so that I could reward him.

At that moment some people who have performed such deeds would come

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[1] *Al-Khisaal*, Vol. 1, 196

[2] *Al-Muntaha*, Vol. 1, 544

[3] *Biharul Anwar;* Vol. 8, Pg. 49

forward. Then a voice would come from the Almighty Allah: O Muhammad, O My Friend, I give you the authority to reward them as you like. Give them whichever place you like in Paradise. Thus he would give them a house in '*Waseela*' such that their view will not be obstructed from Muhammad and his Ahle Bayt (a)."[1]

I say: Without any doubt, praying for well-being is a kind of a good turn, thus its effect on that supplicant is that he would become eligible for the intercession of the Messenger of Allah (s) on the Judgment Day. And this tradition also proves increase of rewards through intercession just as it proves removal of punishment.

Among the other proofs is a tradition that Shaykh Sadooq has mentioned in *Amali* from Imam Muhammad Baqir (a) from his forefathers from the Messenger of Allah (s) that he said:

"One who wants to obtain my mediation and that he should have the right upon me to intercede for him on Judgment Day, it is necessary that he should always recite *Salawaat* for my family and please them."[2]

I say: There is no doubt that all of Ahle Bayt (a) become pleased if you pray for the early reappearance of Hazrat Hujjat bin al-Hasan (a); rather it is possible that it could be a kind of attachment to them (think upon it).

13. A means to Allah, the Mighty and the High

Allah, the Mighty and Sublime has ordered that you must take up a means to Him, as mentioned in the following verse:

> "O you who believe! be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful."[3]

And this verse has introduced three things that make one eligible for salvation and all three are found in *Dua* for His Eminence, the Master of the Time (aj) because: The first is the position of faith. And without any doubt *Dua* for His Eminence is a sign of faith and the cause if its perfection. And also: It is a type of *Jihad* by the tongue, in the same way it is a means towards the Beneficent Lord, which could be explained in two ways:

First: Meaning of *Waseela* (means) – as mentioned in *Majmaul Bayan*[4] – is a relationship of connection and nearness, and there is no doubt that this *Dua* is a relationship of attachment and gaining nearness to Allah, the Mighty and the High, just as the other worship acts through which one can obtain the proximity of Allah. Although this *Dua* is one of the most important means of proximity and the nearest path of connection and the most valuable of them, as will be explained in this book by the help of Allah.

Second: It is that *Waseela* implies – especially in this blessed verse – that same Imam (a), as explained in the *Tafseer* of Ali Ibne Ibrahim Qummi:

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[1] *Al-Muntaha*, Vol. 1, 544

[2] *Amali*, Sadooq, Gathering no. 60, Vol. 5, Pg. 310, Beirut

[3] Surah Maidah 5:35

[4] *Majma al-Bayan*, Vol. 3, Pg. 189

"Seek His nearness through the *Waseela* of the Imam."[1]

As evident, this statement is from a traditional report of Imam (a).

In *Burhan* it is narrated from Amirul Momineen (a) that he said regarding the verse:

"And seek means of nearness to Him."

"I am the *Waseela* to Him."[2]

In *Miraat al-Anwaar* quoting from the book of *al-Waahida* from Tariq bin Shahaab it is mentioned that he said: in a tradition, Amirul Momineen (a) said:

"Imams of Aale Muhammad (s) are *Waseela* to the Almighty Allah and the means of connection to His mercy..."[3]

Also in the book of *Riyaaadh al-Jinaan* it is narrated from Jabir that the Holy Prophet (s) mentioned the excellence of himself and his family when he said:

"We are *Waseela* to Allah."[4]

In some Ziarats it is mentioned:

"And I make them a *Waseela* for gaining Your pleasure."

It is mentioned in *Dua* Nudbah that:

"And I have made them source of gaining Your nearness and *Waseela* for obtaining Your satisfaction."

In *Dua* of the Chief of the worshippers (a) on the Day of Arafah it is mentioned:

"And You made them *Waseela* to Yourself and a path towards Paradise."[5]

From this we learn that *Waseela* denotes this same Imam. On the basis of this taking *Waseela* towards the Almighty Allah is performing an act that is source of satisfaction and nearness of His Eminence, and as the Almighty Allah has appointed a guide for every nation and an Imam for every people. He says:

"And (there is) a guide for every people."

He appointed the Imam (a) as a *Waseela* towards Himself, thus it is necessary for every community to recognize their guide and *Waseela* and to do all that takes one near to him and earns his pleasure. Because without recognizing him, it would not be possible to become proximate to him.

From this point of view, it is mentioned in a tradition accepted by both sects (Shia and Sunni) that:

"One who dies without recognizing the Imam of his time, dies the death of Ignorance (infidelity)."[6]

On the basis of this, one who does not recognize the Imam of his time is like one

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[1] *Tafseer al-Qummi,* Vol. 1, Pg. 168
[2] *Al-Burhan,* Vol. 1, Pg. 469
[3] *Miraat al-Anwaar,* Pg. 331
[4] *Miraat al-Anwaar,* Pg. 331
[5] *Sahifa Sajjadiya,* Supplication no. 47
[6] *Ghaibat Nomani,* Pg. 180

who has not recognized any of the Imams and that which proves this matter are those widely related traditions, some of which we shall quote in the coming pages:

Husain (a) came to his companions and said: "O people, Allah, the Mighty and Sublime did not create human beings except that they should recognize Him. Thus if they recognize Him and (then) worship Him, they would become needless of worshipping anything else." A man asked His Eminence: "O son of Allah's Messenger (s), may my parents be sacrificed on you, what is the recognition of Allah?" He replied: "In every age the recognition (*Marefat*) of Allah is the recognition of the Imam whose obedience is obligatory on the people."[1]

Here the author of this book quotes from his teacher, Allamah Majlisi an anecdote that the latter has mentioned in *Biharul Anwar*:

From this point of view the recognition (*Marefat*) of Allah is interpreted as the *Marefat* of Imam (a) perhaps because the *Marefat* of Allah cannot be gained except through Imam or that getting a share of divine recognition (*Marefat*) is subject to *Marefat* of Imam (a).

Now that this matter is clear I say: Without any doubt *Dua* for an early reappearance of Maula Sahib az-Zaman (aj) is also a means that the Almighty Allah has appointed towards Himself. Not only to the Almighty Allah, it is a means towards all the Imams, rather towards all the prophets and all successors as they are divine mediums and spiritual fathers, and this *Dua* is a cause of their satisfaction and seeking of their aim and goal. Moreover, it is the obedience of *Ulil Amr* that Allah has made incumbent:

> "Obey Allah and obey the Apostle and those in authority from among you."[2]

Because His Eminence has himself ordered us to pray for his early reappearance.

Also the tradition we mentioned in forgone pages proves this: In *Burhan* and other books, it is narrated from His Eminence, Abu Ja'far Baqir (a) regarding the following words of the Almighty Allah:

> "But when the prayer is ended, then disperse abroad in the land and seek of Allah's grace..."[3]

"'Prayer' implies the *Bayyat* (allegiance) of Amirul Momineen (a) and 'land' stands for successors whose obedience and *Wilayat* the Almighty Allah has made compulsory. Just as He has ordered the obedience of the Holy Prophet (s) and Amirul Momineen (a) and he has used metaphor for them. And regarding the words: "and seek of Allah's grace" he said: It means seeking Allah's Grace for the Successors..."[4]

I say: Their comparison with 'land' is from two aspects:

1. Allah, the Mighty and the High has made the earth as a place of stay for the

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[1] *Miraat al-Anwaar*, Pg. 58
[2] Surah Nisa 4:59
[3] Surah Jumu'ah 62:10
[4] *Al-Burhan*, Vol. 4, Pg. 335

creatures so that they may spend their lives on it in comfort and peace. And in the third and the fourth part we have explained that the stability of the earth is due to the existence of the Imam, thus the safety and comfort of all the creatures of the earth is due to the existence of the Imam (a).

2. Earth is a means of receiving the heavenly bounties by the people of the world. Thus the Almighty Allah says:

> "And you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage."[1]

Imam (a) also is a means through which the divine bounties reach the people of the world – as we have explained before.

3. Allah, the Mighty and the High has created many types of bounties from the earth, like fruits, grasses and straw (cattle feed) etc. according to the needs of the creatures so that human beings and animals may derive their nutrition from it. The Almighty Allah says:

> "Then We cause to grow therein the grain, And grapes and clover, And the olive and the palm, And thick gardens, And fruits and herbage A provision for you and for your cattle."[2]

Also from the being of Imam (a) many kinds of sciences and laws are made available for the people according to their needs and that which is good for them; so that they may not be in need of anyone else. And other causes could also be found if more contemplation is done but due to time constraint we have just mentioned these, and the *Tawfeeq* is from Allah.

Explanation: Shaykh Tabarsi says in *Majmaul Bayan*:

Qazab ('clover'): Green alfalfa that is pared a number of times for making it cattle feed (from Ibne Abbas and Hasan) and...

Abbun ('herbage'): Grasslands and pasture for cattle...[3]

And in *Qamoos*:

Qazab ('clover'): Every big and huge tree whose branches bear leaves and Abbun ('herbage'): Grassland or farm where crops grow...

14. Acceptance of prayers

It means that when the supplicant, along with his supplications, prays for the Master of the Time (a) his prayer is accepted being accompanied with the prayer for His Eminence.

That which proves this matter is logic as well as Islamic texts:

First cause: Without any doubt the prayer of a slave for the master, Imam of the Time (aj) is definitely accepted because its exigency is present and its obstacle is absent and both the meanings are clear. Delay in the acceptance does not mean

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[1] Surah Hajj 22:5

[2] Surah Abasa 80:26-33

[3] *Majma al-Bayan*, Vol. 10, Pg. 440

that it is not accepted. Thus if one begins his supplication with only the prayer for His Eminence, the Master of the Affair (a) it would be pertinent that the Most Merciful and Kind Lord accept it. And also the Almighty Allah has made it a rule that if a person is offered different types of goods in one transaction while some of the items are defective, he must either reject all or accept all and he cannot reject only the defective ones.

Second cause: Some sins and evils prevent the acceptance of prayer. So if one prays for his wishes along with the prayer of his master, the Master of the Time (aj), his prayer will be joined with that and the sins that prevent the acceptance of his prayer would be forgiven and there will not remain any obstacle to the acceptance of his prayer. And the Almighty Allah would accept it. And in the eighteenth point of excellence it will be mentioned that *Dua* for His Eminence as an addenda gets the sins forgiven.

Third cause: We previously mentioned among the benefits of praying for the Imam of the time (a) that His Eminence would pray in favor of one who prays for him and without any doubt the *Dua* of His Eminence for fulfillment of needs of someone demands their acceptance that is asked from the Almighty Allah.

Fourth cause: In *Usool Kafi,* in the merits of reciting the *Salawaat* on Muhammad and Aale Muhammad (s), it is directly narrated from Imam Ja'far Sadiq (a) that he said:

"It is necessary for one who has a petition in the court of Allah that he should begin it be reciting the *Salawaat* on Muhammad and Aale Muhammad, then mention his need. And then he should conclude his supplication with reciting the *Salawaat* on Muhammad and his progeny as the Almighty Allah is much higher that He should accept the first and the last prayer and leave its middle because there is no obstruction in acceptance of *Salawaat* and *Durood* on Muhammad and his progeny."[1]

I say: The point of evidence in this tradition is that: The mentioned cause is general and it includes all supplications that comes in between two *Duas*, because Allah, the Mighty and the High is more kind than that He should accept both sides and leave the middle. In the first cause we mentioned that the *Dua* of believer for the early reappearance of his master is inevitably accepted, thus textual proof is that which supports the logical proof.

Fifth cause: It will be further explained that when a believer prays for his believer brother who is absent, the angels pray for him many times the same thing in his favor and it is known that the *Dua* of the angels is accepted since it has no impediments.

Sixth cause: In *Usool Kafi* through authentic chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

The Messenger of Allah (s) said: "When one of you supplicates, one should make it general so that it becomes more binding and confirmed. (and in another

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[1] *Kafi;* Vol. 2, Pg. 494

version it says) Then give generality to the *Dua* as it would make it more binding and confirmed."[1]

I say: The Messenger of Allah (s) has said:

'...one should make it general..."

It means that a general *Dua* is more binding and confirmed for the one who is praying from that he should only pray for himself without including the believers in it. The conclusion of the statement of His Eminence is: making a *Dua* general is a cause of its acceptance and achieving of its aim. And the explanation of the matter and proof of this tradition can be presented by stating that generality in *Dua* has two aspects:

One: The supplicant makes all the believing men and women partners in his supplication and includes himself in it. That is he prays together for himself as well as all the believing men and women. For example he says: O Allah, please forgive the believing men and women and fulfill the needs of the believing men and women. Or he says: O Lord, forgive us and fulfill our needs (accept our prayers) while keeping in mind himself and all the believing men and women.

Second: His prayer should be in a way that it includes benefits for all believing men and women – even though it may not be stated in words – like: Praying for peace and descent of heavenly bounties, growing of earthly bounties and keeping away of calamities etc. as their benefits favor all, this is also a way of giving generality to *Dua*, and *Dua* for an early reappearance of our master, the Master of the Time (aj) is of this type, therefore it is the implication of this hypothesis as is clear to those who understand.

Supposing if someone denies that this type of *Dua* has generality, it can be said: If the supplicant makes his intention general for believing men and women or clarifies this meaning, there does not remain any other doubt.

And as for the fact that *Dua* for the reappearance of our master, the Imam of the time (a) is a matter whose benefit is universal; there is no need of proving it, thus as we have already mentioned in Part Four of the book, the reappearance of His Eminence would be success for every believer and faithful, and display in every way of justice, decline of every type of ignorance, exposition of sciences, dispelling of sorrows, removal of maladies, spread of blessings, victory of the believers, destruction of oppressors, security of the inhabited lands and safety of the people...

As for the statement of the Holy Prophet (s) that:

"When one of you supplicates, one should make it general."

It is having a few aspects:

1. It is that it implies: When a believer supplicates, he makes this supplication general for all believers and includes himself in it. So if he does this and supplicates for all of them, this *Dua* is guaranteed to be accepted and accepted

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[1] *Kafi;* Vol. 2, Pg. 487

soonest and is more effective than if it were only for himself. On the basis of this, making a *Dua* universal makes its acceptance sure and earlier.

The conclusion is that, if you say: O Allah, forgive the believing men and women, it would guarantee your forgiveness rather than when you say: O Allah, forgive me! And if you say: O Allah, hasten the reappearance of our master, the Imam of the time (a), it would guarantee your success and prosperity rather than when you say: O Allah, give me deliverance. Because the prayer for the reappearance of the Imam of the Age (aj) is in fact *Dua* for deliverance of all believing men and women.

2. It is that it would imply: When you want to pray for yourself, first of all you pray for all generally so that your *Dua* is sure to be accepted, that your *Dua* for all the believers in general is the cause of its acceptance and reaching your goal as mentioned in these words at the beginning of the verse:

> "O you who believe! when you rise up to prayer, wash your faces…"[1]

(That is before the Prayer perform the ablution).

Also the verse:

> "So when you recite the Quran, seek refuge with Allah…"[2]

(That is when you want to recite the Quran)

The implication of the statement of the Messenger of Allah (s) that:

"When one of you supplicates one should make it general."

Is that: When you want to supplicate for yourself you must supplicate for all the believing men and women in general then supplicate for yourself as this method would make your supplication sure to be accepted because preferring the people of faith in *Dua* makes it perfect for acceptance as mentioned in some traditions of Imam Ja'far Sadiq (a) that he said:

"One who gives preference to forty brothers and prays for them, then prays for himself, it will be accepted for them as well as him."[3]

3. It is a common conjunction, that is every time you pray for yourself, before or after that pray for all your brothers also. This type is found more in use in Arabic language and common idiom as will be evident for educated people.

Seventh cause: There is a tradition that Thiqatul Islam Kulaini has mentioned in *Usool Kafi* from Muhammad bin Yahya Attar from Ahmad bin Muhammad bin Isa from Ali bin al-Hakam from Saif bin Ameera from Amr bin Shimr from Jabir bin Yazeed Jofi from His Eminence, Abu Ja'far Baqir (a) that he said regarding the verse:

> "And He answers those who believe and do good deeds, and gives them more out of His grace…"[4]

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[1] Surah Maidah 5:6
[2] Surah Nahl 16:98
[3] *Kafi;* Vol. 2, Pg. 509
[4] Surah Shura 42:28

There is a believer that prays for his brother who is not present, so the angels tell him:

Amen

And Allah, the Mighty and Powerful says:

"Twice of what you have asked will be there for you and what you have requested will be given to you due to the love you have for him."[1]

I say: In our view the chain of narrators is authentic, but Allamah Majlisi has considered it weak in *Miraat al-Uqool* and apparently it is because of Amr bin Shimr; but many narrators have confirmed this report. However in my view following the research scholar, Noori in *Mustadrak al-Wasail* I consider this narrator reliable and trustworthy because some elders have narrated from him and there are other signs of his reliability while his connection with *Ghulat* (extremists) is not proved.

In any case the evidence of this tradition is clear for our purpose and the words:

"Twice of what you have asked will be there for you..."

It shows that whatever you ask for your brother, you will be given more than that. And the words that:

"...and what you have requested will be given to you due to the love you have for him."

They prove that by the blessings of praying for the brother who is absent what you ask for yourself will also be accepted. There is also a remote possibility that:

'I bestow' is a first person verb form. It means that I gave what you prayed for your brother who is absent and Allah is Wise.

Thus O one who wants to reach an aim do you know a believer whose faith is more perfect and whose belief more complete and who is more beloved and proximate to Allah, having a higher status with Him than your master, the Master of the Time (aj)? Then pray more for your master so that by the blessing of that *Dua*, your prayers are also accepted.

Eighth cause: As mentioned earlier and as will be said ahead, among the benefits of praying for an early reappearance of His Eminence, is the perfection of faith, getting certainty, obtaining deliverance from doubts of the doubters and deviant ones and these factors would be responsible for having your supplications accepted, just as weakness of faith and doubts in the principles are obstacles in the acceptance of *Dua*. Thus when the servant prays for his master, the Master of the Time (a), his certainty becomes stronger and his belief more perfect, and when he achieves this condition, the Almighty Allah accepts his prayers.

To prove this matter let us read a traditional report that is reliable, and almost equal to authentic that Thiqatul Islam Kulaini has narrated from Muhammad bin Muslim from Imam Muhammad Baqir (a) and Imam Ja'far Sadiq (a) as follows:

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[1] *Kafi;* Vol. 2, Pg. 507

I (narrator) asked: We see some people who are very zealous and sincere in prayers but they have not accepted right faith (Shiaism), would it be of any use to them? He (the Imam) replied: O Muhammad this is like those families of Bani Israel, such that when one of them prayed for forty nights his prayers were inevitably answered. But a person from them performed arduous worship for forty nights but his supplication was not answered. So he went to Isa bin Maryam (a) and complained to him about his position so that he may pray for him.

Isa bin Maryam (a) performed the ablution, recited the Prayer and beseeched the Almighty and the Almighty Allah revealed to him: O Isa, this servant of Mine is approaching Me through a path other than what I have specified. He is praying to Me while he harbors doubt about your prophethood. Even if he prays so much that his neck is severed and his finger joints shatter, I would not accept it.

Imam said: So Isa (a) looked at that man and said: Are you calling the Lord while you have doubt in His Prophet? The man replied: O Spirit of Allah and His Word, by Allah, what you say is right, now pray that Allah removes this condition from me. Thus Isa (a) prayed for him; the Almighty Allah approved his repentance and accepted his prayer and he went back to his family.[1]

Ninth cause: Allamah Majlisi says in *Miraat al-Uqool* regarding the fact that the supplication which is not accompanied with *Salawaat* on Muhammad and Aale Muhammad remains veiled –:

The aim of the creation of the jinns and humans and all the beings from the beginning till the end were the Messenger of Allah (s) and the Ahle Bayt (a) as the great intercession in the world and the hereafter belongs to them only and through their medium, blessings descend on all the creatures. Because there is no miserliness in the giver, rather the defect is in the recipients. They (a) are deserving of all divine graces and holy blessings, so when they are bestowed a blessing, it comes down to the other creatures also. On the basis of this, if the supplicant desires to receive divine blessings he should recite *Durood* on them as this *Dua* is never rejected, as the giver is beneficent and the recipient is worthy and through their auspiciousness the supplicant, rather all the creatures would benefit by divine grace. Just as if there is a nomad Bedouin in the house of a nobleman and if the nobleman were to arrange a very elaborate feast for him it would seem to be a very odd thing, but on the contrary if the nobleman is having as a guest, a person of great importance, like a diplomat etc. and in the honor of this diplomat the nobleman arranges a special banquet and the nomad also participates in the dinner, there would not be any problem. Rather it would be considered bad manners to disallow the poor man sharing the food.[2]

I say: It is clear that this example applies perfectly to the matter of praying for our master, the Master of the Time (aj) and people of perception can easily understand this.

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[1] *Kafi;* Vol. 2, Pg. 200

[2] *Miraat al-Uqool,* Vol. 12, Pg. 87, Chapter of Salawaat on the Prophet Muhammad and his Ahle Bayt (a).

Tenth cause: It is the same that Allamah Majlisi has mentioned:

The Family of the Messenger of Allah (s) is a medium between us and the Almighty Allah for conveying the laws to us. Because we have no access to divine revelation, court of God and heavenly sphere. Thus there must be messengers who can serve as connection between us and the Lord. And they must be such that they should have divine aspects as well as human qualities so that they could have contact with the giver of grace and also the recipients so that whatever they take from the Lord, they may convey to the creatures.

Therefore the Almighty Allah appointed among the people His messengers and prophets who apparently have human forms but internally have morals, behavior, knowledge and pure souls. They said to the people: We are human beings like you, so that they may not despise them and accept them and be friendly with them. In the same way in addition to this all the bounties and their perfections also are through their medium between the Lord and other creatures. Thus every blessing first reaches them, then it is distributed to the creatures. And reciting *Salawaat* on them is a prayer for grace from the mine of grace to the location of its distribution on all the creatures according to their capability and eligibility.

I say: This aspect is also currently in the topic of our discussion, and these ten points explain that the (other lawful prayers) of one who prays for our master Qaim (a) will be surely accepted.

15. Recompensing favor of prophethood of the Holy Prophet (s)

That which proves this matter is the statement of the Almighty Allah in Surah H'aa Meem A'in Seen Qaaf:

"Say: I do not ask of you any reward for it but love for my near relatives."[1]

The evidence of this shall be discussed in some points:

First: Whatever the Holy Prophet (s) demands is an order.

Second: Demand and order of His Eminence implies that it is incumbent to follow it except that there be any evidence against it.

Third: It is that the Holy Prophet (s) has the right of prophethood on this Ummah, thus it is obligatory on the people to fulfill the right of His Eminence as much as possible.

Fourth: It is that Allah, the Mighty and the High has specified the recompense of prophethood of the Holy Prophet (s) to be love for the family and kinsfolk of His Eminence.

Fifth: The meaning of 'family and kinsfolk' is progeny of the Holy Prophet (s) and rejection of the contention of Ahle Sunnat.

Sixth: Meaning of love and its types.

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[1] Surah Shura 42:23

First introduction

You should know that demand is the origin of action from the high to one who can understand – as researchers have understood – be it by the word of 'I order' or by the word 'do'. It can also be through a question etc. It can also be without using any words; that is by gesture or in writing. The evidence of what is stated is that the first meanings that comes to the mind is are those mentioned above. You do not see if the demand is made by a great personality, in any word it will be said: so-and-so has ordered such a thing. And if a sensible person says: I order you to do that, the intellectuals would consider it silly because order is restricted to the high, just as *Dua* and asking is from the high, request and plea is from the equal only. And investigation in the use of these words would make everything clear.

And as for that which the Almighty Allah said in the anecdote of Firon:

"What counsel do you then give?"

Inspite that he was superior to them it is referred to as an order? It could be only due to two things:

One is that it could be that the object of the verb is eliminated that is 'What do you order the soldiers?' On the basis of this the word 'order' is used in its true sense as 'I order' with regard to the soldiers is more dignified. Secondly: Suppose they were higher and by way of metaphor – from one aspect – they are addressed in this way. And Allah knows best.

It is proved by this introduction that when the demand is issued from the Holy Prophet (s) in whatever word it be – even if it is interrogative, as mentioned in the captioned verse – it is an order, because sometimes allusion is made to question by way of humility which was the program of His Eminence and the basis of his words as he is reported to have said:

"I have been sent for the perfection of morals."

Or it could be for moderation and kindness with the people so that they may accept his orders with sincerity and with seriousness; hence their position is supposed higher.

If we agree that the enforcement of *Mawaddat* is a part of:

"I don't ask you except the love of my kinsfolk."

It means that: My aim and desire that reverts to me is contained in it.

Obligatory nature of love can also be derived from another example and it is the statement of Allah, the Mighty and Sublime with the Holy Prophet (s) in which He says:

"Say: I don't ask for anything."

As it shows that it is necessary for His Eminence to ask his right from them because if the fulfillment of this right had not been obligatory, he would not have asked them as is very much clear.

Second Introduction

I made research into the principles of jurisprudence that the matter having implication is evident in inevitable demand, in other words demand is in fact, an order. That is: Except for the matter of demand nothing else is understood, and demand without specification of conditions, words or external in common parlance, its implication is on absolute demand and it is expressed in it.

The indication of this meaning is that we see commands that are issued by higher authorities to the lower, anyone who pays attention to them will not have any doubt that they are compulsory matters, rather it is in their nature that they will be impelled to perform what they are ordered and they have no hesitation whether these commands are compulsory or not.

We also see that if they do not perform those things they become worthy of blame and criticism, and it is not but from the aspect that it is an absolute demand – in the view of common people – it is expressed in absolute demand, without there be any need of specifications of time or state and external proof, therefore commands that came in the beginning will be considered compulsory – in the event that there is no context of their recommended nature.

Although if an order is received for a matter it is obligatory on us that we investigate and find out in all the traditional reports that have reached us from the Purified Imams whether they are having an opposite method or not, because it is often that methods and testimonies on other reports have come in those and the narrators are one of the other, if it is not so, due to contemplation the expression of demand says that it is obligatory; rather from many aspects there should be methods and testimonies in all other chapters, as the scholars of principles have generally ordered to search for specific order stating that it is obligatory. Due to the large number of qualifications mentioned in every chapter (topic) not from the view of contemplating on general appearance. Thus if we get a testimony that the order is for recommended nature, on the basis of this, the testifying word is applied to its apparent meaning. And if not, there is no option except that the word of order should be considered an obligatory order.

It is learnt from this introduction that the demand issued by the Holy Prophet (s) in this matter – by the order of the Almighty Allah – is an absolute demand and it proves that the duty stated is obligatory and the testimony of this are the traditional reports issued by the Infallible Imams (a) in order to prove that what is ordered in this verse is obligatory. Thus in the *Tafseer al-Burhan* and *Ghayat al-Maraam* it is narrated from His Eminence, Imam Hasan Mujtaba (a) that he said in a sermon:

"We are a family whose love the Almighty Allah has made compulsory on every Muslim when He said:

"Say: I do not ask of you any reward for it but love for my near relatives."[1]

And in the same two books it is narrated from Imam Ja'far Sadiq (a) from his

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[1] Surah Shura 42:23; *Ghayat al-Maraam* Pg.309, Chapter 6, Tr. 11

venerable forefathers that:

When the following verse was revealed on the Holy Prophet (s):

"Say: I do not ask of you any reward for it but love for my near relatives."

The Holy Prophet (s) stood up and said: "O people, Allah, the Mighty and the High has made a matter obligatory on you; will you fulfill it?" None of them replied.

The next day again he stood up and asked the same question, again no one responded. Then he repeated the same statement on the third day and none replied. Then he said: "O people, this matter does not concern gold, silver, food or drink." They said: "Mention it to us." He said: "Allah, the Mighty and the High has revealed to me: 'Say: I do not ask of you any reward for it but love for my near relatives...'" They said: "Yes we will fulfill it."

His Eminence, Sadiq (a) said: "By Allah they did not fulfill it except for seven persons: Salman, Abu Zar, Ammar, Miqdad bin al-Aswad al-Kindi, Jabir Ibne Abdullah Ansari and slave of the Messenger of Allah (s) named 'Bast' or Kubait and Zaid bin Arqam."[1]

In the coming introductions also points would be mentioned that prove this matter, *Insha Allah.*

THIRD INTRODUCTION

The Holy Prophet (s) has the right of prophethood and messengership on this nation, thus it is obligatory, as much as possible for us, to fulfill the right of His Eminence. Thus all those who do not fulfill this right have committed injustice. And this matter does not require explanation because it is absolutely clear for intelligent people that it is obligatory to fulfill the right of the rightful person and also there is no doubt that the greatest right is that of the Messenger of Allah (s) because he has saved them from Hell. Therefore it is necessary that their greatest efforts should be to strive to fulfill his rights first and then of anyone else.

Here we would be content with mention of only one holy tradition that is mentioned in *Ghayat al-Maraam* through Sunni channels, that the Holy Prophet (s) said:

"Go out and give a call: Pay attention, curse of Allah be on one who does injustice in recompensing labor, Pay attention, curse of Allah be on one who takes someone else as his master instead of his master. Pay attention, curse of Allah be on one who abuses his two fathers. Thus Amirul Momineen (a) made these announcements.

Umar and a group of people heard this, they came to the Holy Prophet (s) and asked:

Is there an interpretation of what you announced? He (the Prophet) replied: Yes, the Almighty Allah says:

"Say: I do not ask of you any reward for it but love for my near relatives."

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[1] *Ghayat al-Maraam* Pg.309, Chapter 6, Tr. 14

Thus, curse of Allah be on one who does injustice on me. And the Almighty Allah said:

"The Prophet has a greater claim on the faithful than they have on themselves."[1]

O whomsoever I am the master, Ali is also his master. Thus, curse of Allah be on one who takes as masters other than him and his progeny. And I make you a witness that Ali and I are the two fathers of the believers. Thus curse of Allah be on one who curses one of us.

When they went out of there, Umar said: O companions of Muhammad (s), the Holy Prophet (s) hasn't emphasized more neither on the day of Ghadeer nor at any other time as he did today with regard to Ali. Hisaan bin al-Arat said: This happened nineteen days before the passing away of the Messenger of Allah (s)."[2]

FOURTH INTRODUCTION

The Almighty Allah has made the recompense of prophethood – which in fact is for the welfare of the people themselves – to be love for the kinsfolk according to the verse mentioned and traditions that confirm the same thing. Such as:

In the 79th Majlis in the *Amali* of Sadooq through authentic chains of narrators is related a lengthy tradition from Imam Ali Reza (a) in which verses of 'Isftifa' (selection) are mentioned that number twelve. In that tradition it is mentioned:

...Sixth: the statement of Allah, the Mighty and Sublime:

"Say: I do not ask of you any reward for it but love for my near relatives."

And this is the specialty of the Holy Prophet (s) on the Judgment Day and a specialty for his progeny and not anyone else. Because the Almighty Allah has mentioned in the story of Nuh (a) in His Book that: O people, I don't ask you for monetary recompense of this prophethood, my reward is on Allah. And I don't know those who brought faith. They would reach to their Lord but I will show persons who resorted to ignorance.

It is related that Hud (a) said: I don't ask you any recompense for this message, my reward is on the Almighty Allah Who created me, do you not think?

Allah, the Mighty and Sublime told the Holy Prophet (s): Say: I do not ask of you any reward for it but love for my near relatives... And the Almighty Allah did not make their love compulsory but that He knew that they would never separate from religion and they will never deviate.

Secondly a person is friendly with another man but is inimical to one of his family member, then he will not remain absolutely clean and pure-hearted with this person. Allah, the Mighty and Sublime wants that there should not be anything in the heart of the Messenger of Allah (s) towards the believers, that is why He made love for his kinsfolk compulsory. On the basis of this, whoever fulfills this obligation and loves the Holy Prophet (s) and also loves his family, the Messenger

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[1] Surah Ahzab 33:6

[2] *Ghayat al-Maraam* Pg. 306, Chapter 5, Tr. 9

of Allah (s) cannot hate him. And whoever leaves him and does not fulfill this duty and is inimical to the family of the Prophet, would be eligible to be hated by him because he has omitted a duty that Allah has made obligatory. And which nobility and excellence is more than or equal to this excellence.

Thus the Almighty Allah revealed this verse to the Holy Prophet (s):

"Say: I do not ask of you any reward for it but love for my near relatives."

At that time the Messenger of Allah (s) stood amidst some of his companions, praised and glorified Allah and then said: O people, the Almighty Allah has made a matter obligatory on you; will you fulfill it? None of them replied. Again he said: O people, this matter does not concern gold, silver, food or drink. They said: Mention it to us. So he recited this verse to them. They said: Yes, we will fulfill it. However most of them did not fulfill it and they went back on their word.

The Almighty Allah did not send any prophet but that He revealed to him not to ask any recompense because Allah, the Mighty and Sublime paid the reward of the prophets Himself. However, the Almighty Allah made love of the family of Muhammad (s) obligatory and ordered him to inform them about their matter so that by recognizing their excellence and status that the Almighty Allah has bestowed to them they may imbue their hearts with their affection as love is directly proportional to *Marefat* (recognition) and identification of excellence.

When the Almighty Allah made this obligatory, it was very hard on many people because obligatory obedience is difficult. Thus some who had made a covenant with the Almighty Allah remained attached to them and the hypocrites and inimical persons harbored enmity and with that became apostates, and they altered the limits that the Almighty Allah had specified for relatives. Then they said: Family relationship applies to all Arabs. In both cases, we are certain that *Mawaddat* is with regard to the near relatives and kindred of the Prophet. Thus whoever is nearer in relation to the Prophet he/she is more deserving of *Mawaddat*, as much the proximity of relationship increases, as much the eligibility for *Mawaddat*.

But they did not do justice to the right of the Holy Prophet (s) despite the regard and concern he had for them in what the Almighty Allah has made incumbent on the Ummah, while it is not even possible to give thanks to the kindness and labors of the Messenger of Allah (s). They did not observe *Mawaddat* with regard to his relatives and kindred and they did not gave them any importance for the love and protection of the honor of the Messenger of Allah (s). How did they not fulfill the rights while even the Quran is unequivocal about it and it has called for it; moreover there are authentic traditions that state that only they are the people of *Mawaddat* whose love Allah has made incumbent and has promised reward for it. Indeed none fulfills this duty but that he shall be compulsorily admitted to Paradise according to the saying of Allah:

"And those who believe and do good shall be in the meadows of the gardens; they shall have what they please with their Lord: that is the great grace. That is of which Allah gives the good news to His servants, (to) those who believe and

do good deeds. Say: I do not ask of you any reward for it but love for my near relatives."[1]

Along with its interpretation and explanation that we have given.[2]

And many doors of knowledge open up with this tradition. So contemplate on this so that you may be guided on the right path and by this introductions it has become clear that love for the family of the Messenger is recompense of prophethood, thus its payment is obligatory on all the people.

FIFTH INTRODUCTION

Here we shall explain who are meant by the word of 'Qurba' (near relatives) with whom this excellence is related? We shall be content only by quoting some traditional reports recorded in *Ghayat al-Maraam* through Sunni chains of narrators so that it strengthens our hypothesis and eliminates all excuses.

From *Musnad* of Ahmad Hanbal through his own chain of narrators it is related from Ibne Abbas that he said:

When the verse:

"Say: I do not ask of you any reward for it but love for my near relatives."

was revealed, they asked: O Messenger of Allah, who are your 'near relatives', whose love is made obligatory on us? He (the Prophet) replied: Ali, Fatima and their two sons."[3]

A similar tradition is found in *Tafseer Thalabi.*

In *Sahih Bukhari* it is narrated from Saeed bin Jubair that he said:

'Qurba' (near relatives) implies: Aale Muhammad

A like traditional report is recorded in *Sahih Muslim* and *Al-Jama Baina as-Sihah as-Sitta.*

And it is narrated from Hamuyani through his own chain of narrators from Ibne Abbas that he said:

When the verse:

"Say: I do not ask of you any reward for it but love for my near relatives."

was revealed, they asked: O Messenger of Allah (s), who are these whose love the Almighty Allah makes incumbent on us? He (the Prophet) replied: Ali, Fatima and their children.

And something like this again is narrated from Abu Naeem except that the words of 'their two sons' are replaced with 'their two children'.[4]

It is concluded from this introduction that 'Qurba' (near relatives) means the progeny of the Holy Prophet (s) and the same thing is mentioned in Shia traditions also. And in some of those traditions it is as follows:

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[1] Surah Shura 42:22-23

[2] *Amali,* Sadooq, Gathering no. 79, Pg. 424, Beirut

[3] *Ghayat al-Maraam* Pg.306, Chapter 5, Tr. 1

[4] *Ghayat al-Maraam* Pg. 307, Chapter 5, Tr. 10

'Qurba' (near relatives) means the Holy Imams (a).

And it is possible to reconcile both types of traditions as follows:

One: The mention of Imams is from the mention of perfect implication because such an implication is seen in many interpretations (*Tafseer*).

Two: It is that the implication of love that is obligatory for the Imam (a) is his *Marefat* and *Wilayat*. That is they must be considered only as the *Awliya* of Allah as understood from the tradition of Imam Ali Reza (a) that we have previously quoted.

In any case, there is no doubt that there is no one more closely related to the Prophet at this time in the world than His Eminence, the Master of the time (a). Thus love of His Eminence is obligatory on all and it is necessary that love for His Eminence should be deeper and more than other relatives of the Holy Prophet (s) – as was mentioned in the explanation of Imam Ali Reza (a).

SIXTH INTRODUCTION: MEANING AND KINDS OF *MAWADDAT* (LOVE)

I say: The meaning of *Mawaddat* means this same heartfelt affection, along with all the apparent effects of real love. Therefore in *Tafseer Qummi* this same implication with the same effects that are necessary for this love is mentioned and it is said:

Recompense of prophethood is that they should not be harassed and must not be deserted, their right must not be trespassed, and continuous connection be maintained with them and the covenant made to Allah with regard to them must not be broken...[1]

Although it is clear that among the effects of heartfelt love is affection by the tongue and it is of few types: Among them is: praying for the well-being of the beloved. And this is the most important effect and result of apparent love, just as we see in the behavior of parents with regard to their children, such that their affection for them impels them to pray for them.

The conclusion derived from these introductions is that: *Mawaddat* of the family of Messenger is the recompense of prophethood and the most important family and the nearest of them in the present time is our master, Hazrat Hujjat bin al-Hasan (aj). And praying for His Eminence is a type of *Mawaddat* and through it some of the recompense of prophethood will be paid and since paying the recompense of prophethood is obligatory on all the people it is also obligatory on all that they should have *Mawaddat* for Hazrat Hujjat (aj) and as much as possible they must have regard for everything related to him.

16 & 17. WARDING OFF CALAMITIES AND INCREASE IN SUSTENANCE

There are a large number of traditions that prove this matter. Among them are:

1. In *Kafi*, through his own authentic of narrators, it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

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[1] *Tafseer al-Qummi*, Pg. 602

"Prayer of a man for his brother in his absence increases sustenance and wards off calamities."[1]

2. In *Wasailush Shia* from Humran bin Ayyin it is narrated that His Eminence, Abu Ja'far Baqir (a) said in a tradition:

"You must pray for your brother in religion in his absence as it increases your sustenance, and he said it thrice."[2]

3. Also in the traditional report of Musada bin Sadqa from Imam Ja'far Sadiq (a) it is narrated that he said:

"Indeed, prayer of a believer for his brother in his absence is accepted and it increases sustenance and wards off difficulties."[3]

4. From Muawiyah bin Ammar from Imam Ja'far Sadiq (a) it is narrated that he said:

"Praying for your brother in his absence attracts the sustenance of the supplicant, and wards off calamities from him and the angels tell him: The like of it is given to you."[4]

I say: These traditions prove that these two benefits would accrue to the supplicant who prays for any believer in his absence. O sensible people, do you know anyone more perfect in faith than your master, the Master of the Time (aj)? Since his *Marefat* is a cause for perfection of faith, hasten to pray for His Eminence.

18. FORGIVENESS OF SINS

The evidence of this – in addition to the fact that it makes one eligible for the intercession of the Holy Prophet (s) and the last successor of His Eminence – is a tradition narrated in *Tafseer Imam Hasan Askari (a)* from the Messenger of Allah (s) that he said:

"By the one Who sent me as a true prophet, if a man from our followers has sins equal to more than many times of Mt. Uhad and the earth and the sky, as soon as he repents and renews our *Wilayat,* his sins will be destroyed more severely than a collapsing of a building or a stone."

I say: Apparently renewing of *Wilayat* is a matter that proves the obligation of man to the *Wilayat* of Infallible Imams (a), his attention with regard to them and his submission to their command, and there is no doubt that it will be achieved by praying for the reappearance of Maula, the Master of the Time (aj), because it is the sign of their waiting for reappearance and an indication of their attachment to their *Wilayat* and if it is not so, the real belief of the heart requires no renewal even though it requires further strengthening.

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[1] *Kafi;* Vol. 2, Pg. 507
[2] *Wasailush Shia,* Vol. 4, Pg. 1146, Tr. 7
[3] *Wasailush Shia,* Vol. 4, Pg. 1147, Tr. 11
[4] *Wasailush Shia,* Vol. 4, Pg. 1148, Tr. 13

19. Becoming eligible to meet His Eminence in person or in sleep

With regard to this honor there is a special *hadith* that: Allamah Majlisi in *Biharul Anwar* has quoted from *al-Ikhtiyaar* of Sayyid Ali bin Husain bin Baqi from Imam Ja'far Sadiq (a) that he said:

"One who recites the following supplication after every obligatory Prayer would definitely see Imam M-H-M-D bin al-Hasan (a) in sleep or in person:

Bismillaahir Rah'maanir Raheem. Allaahumma balligh..."

If Allah wills, we would quote the full text of this *Dua* in the coming section as its subject matter is concerned with early reappearance of Imam (a).

Also in the book of *Jannatul Amaan* it is narrated from Imam Ja'far Sadiq (a) that he said:

"One who recites after every Morning and Noon Prayer:

> *Allaahumma s'alli a'laa Muh'mmadinw wa aali Muh'mmad wa a'jjil farajahum.*

would not die unless he meets Qaim of Aale Muhammad (s)."[1]

The great Shaykh, Hasan bin Fadl Tabarsi in *Makarimul Akhlaq* quotes directly that:

"One who recites the following supplication after every obligatory Prayer regularly would live so long as to be honored by seeing the Master of the Affair (aj). The starting words of the *Dua* are:

Allaahumma s'alli a'laa Muh'ammadinw wa aali Muh'ammad, Allaahumma inna rasoolakas' s'aadiqul mus'addaq...[2]

This *Dua* is also concerned with early reappearance of our master, Hazrat Hujjat (a). It is narrated through various channels. We would quote it in the coming section if Allah wills.

Reminder and Encouragement

You should know that I have regularly recited this *Dua* since attaining maturity and I have had the honor of seeing the Imam three times in my dreams till now in such a way that I became sure he was my master, the Master of the Time (aj).

One of those three times was as follows:

One night I saw in dream that a prophet of Bani Israel along with His Eminence came to the house I reside and seated themselves in a room facing the *Qibla* and he ordered me to narrate the tragic circumstances of our martyred master, His Eminence, Aba Abdillah al-Husain (a). I did as I was ordered and His Eminence sat facing me listening to the *Masaib*. After I concluded the *Masaib* I began to recite the *Ziarat* of His Eminence, the chief of the martyrs, Imam Husain (a) facing Kerbala, after that I recited the *Ziarat* of His Eminence, Abul Hasan Imam

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[1] *Biharul Anwar;* Vol. 86, Pg. 77

[2] *Makarimul Akhlaq,* Pg. 284

Reza (a) in the direction of Tus. Then I recited the *Ziarat* of my master, Hazrat Hujjat (aj) facing him. After I completed all these recitations, and His Eminence prepared to leave, the gentleman accompanying him gave me a sum of money on behalf of His Eminence, whose figure I don't know and they vanished from my sight.

The next day was better and more sunny. I met a great scholar and he gave me a good amount of money which was like a windfall for me.. So I said: This is the interpretation of the dream I saw previously, the Almighty Allah made it come true and revealed the correctness of my dream till my eagerness increased.

In addition to this, after this dream so many internal blessings, complete knowledges, religious recognitions and divine graces were bestowed to me that they are impossible to be described. And in the reason of writing this book I had mentioned another dream and in another place in this same book I will write about my third dream also which is very much edifying.

20. Return (*Raja't*) to the World During the Time of Reappearance

It is the last aspiration of the eager believers – God forbid – if the reappearance of His Eminence, the Master of the Affair (aj) is postponed from this period of time and we would not be able to derive the benefits of his favors in the near future and in our lifetime we are unable to be honored by the wealth of seeing him and our death occurs, we would be once again raised from the dead during the time of his reappearance.

That which proves this is a tradition that the practical scholar and *Faqih*, Muhaqqiq Ardebeli has mentioned in *Hadiqatush Shia* from Imam Ja'far Sadiq (a) whose matter is as follows: Every believer that aspires to offer his services to the Imam and prays for his early reappearance, someone would come to his grave and say: O so-and-so your Master of the Time (aj) has reappeared, if you want you can arise and join him or you can continue to lie there till *Qiyamat*. Thus a huge number of people would return to the world and sons would be born to them.

I say: Only the Persian translation of this tradition is present in *Hadiqa* and I have copied it without looking at the Arabic text. And also especially in this excellence – return to the world during the time of reappearance – traditions that are mentioned about *Dua* Ahad prove this matter clearly. For example in the books of *Biharul Anwar*, *Anwaarun No'maaniya*, *al-Maqbaas*, *Zaad al-Maad* and other books it is mentioned without chain of narrators from Imam Ja'far Sadiq (a). The text of *Anwaarun No'maaniya* is as follows:

One who recites this supplication for forty days every morning, would be included among the companions of Qaim (a). If he dies before the reappearance of His Eminence, the Almighty Allah would make him alive so that he may perform *Jihad* in his service and for each word of this *Dua* one thousand rewards would be written for him and one thousand of his sins will be erased and the *Dua* is as follows:

Bismillaahir Rah'maanir Raheem. Allaahumma rabban nooril a'z'eem wal...[1]

It will be mentioned in the coming sections, *Insha Allah Taala* and this blessed *Dua* is concerned with the plea for an early reappearance of our master, the Imam of the time (aj).

21. Brotherhood of the Holy Prophet (s)

That which proves this is a tradition of *Basairud Darajaat* from His Eminence, Abu Ja'far Baqir (a) that he said:

One day the Messenger of Allah (s) said twice in the presence of his companions: "O Allah, show my brothers to me. Companions who were around him asked: Are we not your brothers, O Messenger of Allah (s)? He replied: No, you all are my companions, and my brothers would be those people at the end of the time who would believe in me without having seen me, the Almighty Allah has informed me about their and their fathers' names before they will emerge from the loins of their fathers and the wombs of their mothers. For each of them, it would be more difficult to guard their religion than walking on thorns in the darkness of the night or holding embers; they would be lamps in darkness, the Almighty Allah would save them from every mischief and evil."[2]

Allamah Majlisi has quoted a similar tradition in the thirteenth volume of *Biharul Anwar*.

Also in *Biharul Anwar* in another tradition it is narrated from Auf bin Malik that he said:

One day the Messenger of Allah (s) said: "If only I could see my brothers." Abu Bakr and Umar said: "Are we not your brothers even though we brought faith on you and migrated with you?" He replied: "You brought faith and migrated. If only I could see my brothers." Again they repeated their words. So the Messenger of Allah (s) said: "You are my companions; and my brothers would be those who come after you; who would believe in me and have affection for me, they would help me and testify to me without having seen me, thus if only I could see my brothers."[3]

On this point the discussion is about two aspects:

First: On the evidence of this tradition in favor of our aim: I say: The Messenger of Allah (s) introduced brotherhood and explained the branches of perfection of faith. And previously we mentioned that praying for His Eminence, the Master of the Time (a) is a sign of perfection of faith and its cause in man – because it increases the faith of the supplicant.

In the second tradition he has described brothers to have qualities that are superior to all other believers which consists of love, help, faith without having seen His Eminence and there is no doubt that all these factors are present in *Dua*

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[1] *Biharul Anwar;* Vol. 86, Pg. 61, *Zaad al-Maad,* Pg. 489, *Anwaar an-No'maaniya,* Vol. 2, Pg. 104-105

[2] *Biharul Anwar;* Vol. 52, Pg. 123

[3] *Biharul Anwar;* Vol. 52, Pg. 132; *Basairud Darajaat* Pg. 84

for reappearance of our Master of the Time (aj) because this act is help of Prophet, love for him, seeking his pleasure and testifying to his veracity and these are the different evidences in the traditions.

Second: In the description of the mentioned brotherhood we have understood from the traditions that it is having two possibilities:

1. It could imply real truthfulness and friendship, as its requirement is love and helpfulness of a friend to another in his absence or presence since brother is in the meaning of friend. – as mentioned in *Qamoos* and this usage is very common in Arabic language.

That which proves this is a tradition in *Biharul Anwar* quoted from *Ghaibat* of Tusi from Muawiyah bin Wahab from Imam Ja'far Sadiq (a) that he said: The Messenger of Allah (s) said: "Fortunate are those who would get to live during the time of the Qaim of my family while they would follow him before his reappearance. They would love his friends and remain aloof from his enemies, and they would have the faith in the guardianship of the Imams preceding him. They are my friends and devotees and the most respected people in my view."[1]

2. It denotes brotherhood of faith between Muslims, and brotherhood is not achieved till two brothers share a special partnership, and there is no doubt that this matter could not become lasting except by faith. Thus if faith is proved in this aspect, brotherhood would also be proved with regard to the Holy Prophet (s). Allah, the Mighty and Sublime says:

> "The apostle believes in what has been revealed to him from his Lord, and (so do) the believers; they all believe in Allah and His angels and His books and His apostles."[2]

It is from this aspect that in the report of Abdul Aziz bin Muslim from His Eminence, Imam Ali Reza (a) it is mentioned that he said: "Imam is a kind friend."

Without any doubt this position will not be obtained only by being companions of Prophet or Imams, rather it requires a perfect and complete faith, such that if this matter is realized nothing else would make any difference whether one brother meets another or not, just as the relationship of brotherhood between two brothers is not broken by separation of time and place and if this condition is not there for anyone, his being a companion and contemporary of the Prophet or the Imam would not be of any use to him and to relate it to a brotherhood of faith is not correct.

Since most of the companions of the Seal of the prophets were lacking in this quality and did not have except verbal testimony, His Eminence declined to give them the status of brotherhood and the evidences of this aspect is that in the second tradition the questioners were made aware of the condition.

From the above discussion, it becomes clear that the proofs on which Sunnis rely

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[1] *Biharul Anwar;* Vol. 52, Pg. 129-130

[2] Surah Baqarah 2:285

to prove their superiority are weak as it is mentioned in the Holy Quran:

"He being the second of the two, when they were both in the cave, when he said to his companion: Grieve not, surely Allah is with us."[1]

They have argued about his excellence on the basis of this same companionship of the Holy Prophet (s).

Here I would like to quote the statements of Shaykh Mufeed Abi Abdullah Muhammad bin Muhammad an-Noman (t.s.):

The venerable Shaykh Ahmad bin Abi Talib Tabarsi in his book *Ihtijaaj* quoting from Shaykh Abu Ali Hasan bin Muhammad Riqqi from Shaykh Mufeed Muhammad bin Muhammad an-Noman who relates that that it so happened at Ramla in the year 423 A.H: One year I saw in a dream that I was walking by the side of the road and I saw some people gathered around in a circle. I asked: What has happened? They replied: They are surrounding a man who is relating a story. I asked: Who is that man? They replied: Umar bin Khattab. So I pushed the people aside and came to the front to see a man talking to the people, nothing of which I could understand. I interrupted his dialogue and asked: O Shaykh, what is the evidence of the superiority of your friend, Abu Bakr Ateeq bin Abi Qahafa from the verse:

"He being the second of the two, when they were both in the cave..."

He replied: The superiority of Abu Bakr can be proved from this verse in six ways:

First: It is that the Almighty Allah has mentioned the Holy Prophet (s) and He has also mentioned Abu Bakr as the second of the two when He said:

"He being the second of the two..."

Second: He has described the two of them to be present at one and the same place when He said:

"when they were both in the cave..."

Third: It is that they added Abu Bakr to the Messenger of Allah (s) by mentioning his companionship so that the two of them could be together in this position of honor.

"when he said to his companion..."

Fourth: It is that kindness and sympathy of the Holy Prophet (s) was in his favor since his status deserved this as He says:

"Grieve not..."

Fifth: It is that he informed him that the Almighty Allah is with both of them equally, friend of both of them as He said:

"surely Allah is with us..."

Sixth: It is that He informs that tranquility descended on Abu Bakr because in no way can his tranquility be separated from that of the Holy Prophet (s), and He said:

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[1] Surah Taubah 9:40

"So Allah sent down His tranquility upon him..."

These are the six points in this verse that prove the merit of Abu Bakr, that neither you not anyone else can refute.

I told him: Now that you have stated the evidence of the superiority of your friend, I would by the help of Allah make it ash that is blown away by the wind on a windy day (that is, I will disprove all of it in the most convincing way).

As for your claim that: The Almighty Allah mentioned the Holy Prophet (s) and made Abu Bakr to be the second of the two with regard to His Eminence. It means that two persons were present there. Now this is no kind of merit because we see a believer with a believer and a believer with a disbeliever, so togetherness cannot be used as proof of superiority.

As for your saying that: the Almighty Allah has described them to be-together in the same place (in a cave) and this also like your previous claim has no merit because just as it is possible to count together a believer and a disbeliever in the same way a believer and a disbeliever can happen to be together at one and the same place. And also the Masjid of the Holy Prophet (s) is superior to the cave and we see that believers, hypocrites and disbelievers often came together there. It is this the Almighty Allah has mentioned in the verse:

"But what is the matter with those who disbelieve that they hasten on around you, On the right hand and on the left, in sundry parties?"[1]

Also the Ark of Nuh (a) carried the Prophet, the Satan and quadrupeds; on the basis of this, commonality of place as you claim, is not worthy of any merit.

As for your argument: "With the mention of companionship of Abu Bakr in addition to the Holy Prophet (s)" is weaker than the first two claims because the title of companion is applicable to the believer as well as a disbeliever and the evidence of this is the following verse of Quran:

"His companion said to him while disputing with him: Do you disbelieve in Him Who created you from dust, then from a small seed, then He made you a perfect man?"[2]

Also the word of companion is applicable to man as well as an animal – the evidence of this is the saying of the Arabs – as the Holy Quran is revealed in that language and the Almighty Allah has said that:

"And We did not send any apostle but with the language of his people."[3]

Thus a poet says:

Indeed the ass is a good journey companion of another ass, but when we remain alone with the ass, it is a friend.

Also non-material things are said to be companions of living things. For example it is said about the sword:

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[1] Surah Maarij 70:36-37

[2] Surah Kahf 18:37

[3] Surah Ibrahim 14:4

I went to visit Hind while I was in no way afraid, because my companion was one that silences the tongue.

Thus when companionship is possible between a believer and a disbeliever, between a rational being and an animal and an animal and a non-living things how can you prove the superiority of your friend by this?

As for your saying that the Holy Prophet (s) said: "Grieve not." Not only is it not an excellence it is also a scolding; and that which proves the mistake are the words of His Eminence that:

"Grieve not..."

"Do not be sad" is a prohibition. And the grieving of Abu Bakr was either an act of obedience of disobedience. If it was obedience the Holy Prophet (s) refrained him from obediences, while he instead ordered and commanded obedience. If it was disobedience which the Holy Prophet (s) prohibited, this verse would be an evidence of his disobedience since the Holy Prophet (s) has stopped him from it.

As for your His Eminence saying:

"...surely Allah is with us..."

The Holy Prophet (s) informed that the Almighty Allah was with him and he has used the plural form of 'I' (that is 'we') as is found in many verses of the Holy Quran. For example the Almighty Allah says:

"Surely We have revealed the Reminder and We will most surely be its guardian."[1]

Also it is said about it that Abu Bakr said: O Messenger of Allah (s), my sorrow is for your brother, Ali Ibne Abi Talib that what happened to him. The Holy Prophet (s) told him: Grieve not, surely Allah is with us. That is, Allah is with me and Ali.

As for your saying that: Tranquility descended upon Abu Bakr. This is leaving the apparent meaning of the verse, because on the one the Almighty Allah sent down His tranquility, the same person Allah, the Mighty and Sublime helped with His hosts. The apparent meaning of the verse is that:

"So Allah sent down His tranquility upon him and strengthened him with hosts which you did not see..."

Thus if Abu Bakr is said to be the recipient of tranquility he would also have to be the one who is strengthened with hosts, while such a thing would tend to deprive the Holy Prophet (s) of his prophethood.

In addition to this if you had not spoken in support of your friend it would have been better because the Almighty Allah sent down His tranquility on the Holy Prophet (s) at two other instances when believers were also present with His Eminence. He included them also and said:

"But Allah sent down His tranquility on His Apostle and on the believers, and made them keep the word of guarding (against evil)."[2]

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[1] Surah Hijr 15:9

[2] Surah Fath 48:26

At another occasion He says:

> "Then Allah sent down His tranquility upon His Apostle and upon the believers, and sent down hosts which you did not see."[1]

However in the verse of the cave His tranquility is restricted to the Holy Prophet (s) as He says:

> "So Allah sent down His tranquility upon him..."

Thus if there had been a believer with him He would have included him also in His tranquility as we have seen in those two verses. On the basis of this, exclusion from His tranquility would prove exclusion from faith. Now he could not reply to this and people dispersed from him and I awoke from my sleep.[2]

3. Meaning of brotherhood: Brotherhood is subject to original creation and the essence of man. Such that these believers who bear the above-mentioned qualities were created from the leftover clay of the Prophet and the Imams (a). So from the aspect of essence they are brothers as Allamah Majlisi has mentioned in *Miraat al-Uqool* quoting from *Maani al-Akhbaar* of Shaykh Sadooq through his own chain of narrators that Abu Baseer said:

I came to His Eminence, Abu Abdillah Sadiq (a) while a co-religionist was with me. I said to His Eminence: "May I be sacrificed on you, O son of Allah's messenger, I have become aggrieved and sorrowful without any apparent reason." He replied: "That sorrow and grief reaches you from our side, because if happiness and sorrow comes to us it also pervades you. Because we and you are created from the effulgence of the Almighty Allah. Thus He made our essence and your essence to be same. And if your essence is released just as it was taken, we and you would have been similar. But your essence was intermingled with that of your enemies and if it had not been so, you would never have committed sins."

The narrator says: I asked: "May I be sacrificed on you, would our essence and effulgence return to its original purity?" His Eminence replied: "Yes, by Allah, O servant of Allah, say: show me these rays dispersing from the Sun, are they connected to it or separate?"

I said: "May I be sacrificed on you, they are separate from it." He said: "Is it not that when the Sun sets these rays go back to it just as they had began?" I replied: "Yes." He said: "By Allah our Shias are also like that, they are created from the effulgence of Allah and they would revert to Him and by Allah you all would be joined to us on the Judgment Day. We would intercede and our intercession would be accepted. You would intercede and you would receive intercession and there will be none among you but that the Hellfire will be raised to his left and the Paradise would be raised up to his right. Thus He will admit his friends to Paradise and send His enemies to Hell."

Allamah Majlisi says: Ponder upon this tradition because it is having wonderful secrets.

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[1] Surah Taubah 9:26

[2] *Al-Ihtijaaj*; Vol. 2, Pg. 326-328

22. Hastening of the matter of the reappearance of the Master of the Time (a)

Arranging for and being steadfast in praying for early reappearance of our Master of the Time (aj) fulfilling its conditions would be cause of its happening sooner.

The evidence of this is a tradition mentioned in *Biharul Anwar* and other books quoting from Ayyashi from Fazl bin Abi Qurrah that he said:

I heard His Eminence, Abu Abdillah Sadiq (a) say: "The Almighty Allah sent revelation to Ibrahim that a son would be born to him. He (Ibrahim) conveyed this to Lady Sarah. Sarah said: Would I give birth to a child, while I have become an old woman? Then the Almighty Allah revealed to Ibrahim that: She (Sarah) would give birth to a child and her children would be subject to divine punishment due to her doubt in My statement."

Imam Sadiq (a) said: "When chastisement and calamities increased on Bani Israel, they lamented and supplicated in the court of the Almighty for forty days, then the Almighty Allah sent revelation to Moosa and Haroon to deliver Bani Israel and He advanced this by 170 years."

(The narrator says): Imam Ja'far Sadiq (a) said:

"In the same way if you also do this, the Almighty Allah would definitely give us deliverance. But if you don't, this matter would indeed reach its natural end."[1]

Reminder:

You should know that some conclusions can be derived from this tradition:

1. Children recompensed for the deeds of parents

Actions that are performed by a person – be they good or bad – its consequences affect his children and his grandchildren as Imam Ja'far Sadiq (a) has mentioned in the interpretation of the following verse:

> "And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man; so your Lord desired that they should attain their maturity and take out their treasure."[2]

Imam says: "Those two orphans were separated by their real parents by seven generations."

And this is due to the great wisdom that is hidden from us like numerous things that are not told to us though some of them are explained to us – in traditional reports of the Holy Infallibles (a).

If you say: Without any doubt, the reaching of good and bounties to the children of a person in fact reverts to him and it is a favor done to him due to the love and affection man has for his children and progeny. Rather, often it is seen that man, rather all living things consider good done to their offspring better than if it had

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[1] *Biharul Anwar;* Vol. 52, Pg. 131

[2] Surah Kahf 18:82

been done to themselves, in their lifetime or after their death. In the same way it is mentioned in traditions that: The souls of the believers come to see their children. If they see them in comfort and peace they are pleased and if they see them in hardships, they are aggrieved by it. And other traditions also prove the subject of our discussion. But to punish or subject to hardships children for the offences of their ancestors is something that neither reason nor Quran agrees to.

Reason considers it injustice and injustice is a defect that Allah cannot be associated with. In the Holy Quran it is also mentioned:

"And no bearer of burden shall bear the burden of another."[1]

I say: When people are involved in hardships and calamities it is sometimes a penalty for their sins and mistakes and sometimes a means of elevating their status and increasing their rewards. Thus it is possible that the Almighty Allah may involve some people in calamities and hardships to serve as a penalty for the sins of their parents who on seeing that would become aggrieved and thus pay the penalty of their sins. While on the other hand it would be a kind of favor on those who are involved in calamities and hardships as through it their status would be elevated and their rewards in the hereafter would be increased. And this is in no way against justice and favor. Rather it is a sort of favor on man.

That which proves this meaning is the statement of Imam Ja'far Sadiq (a) in reply to Mufaddal bin Umar – who was a close confidant of the Imam – on his question about the benefits and merits of human senses and the disadvantages of their absence:

Then why some people do not have these organs that they get the disadvantages mentioned by you? Imam Ja'far Sadiq (a) said: It is for the admonition of the person lacking them and of the other people as well; that the monarch admonishes his subjects in such a way that such an admonition is hardly resented, rather it is appreciated as a stratagem and is eulogized.

People who are thus affected will be recompensed after death, provided they are grateful to Allah and they turn to Him, so munificently that all the troubles undergone by them due to the lack of such organs will appear trivial in comparison, so much so, that if after death they are allowed the choice to return to those troubles they would welcome the opportunity to earn higher recompense...

It can be answered in another way also: Allah, the Mighty and Sublime has for the exigency destined that there should be calamities and hardships, but He made the removal of those calamities and tragedies conditional and dependant on the performance of special acts by the parents or by that person himself and since that condition is not realized, divine destiny will continue.

On the basis of this, calamities that befall them as their recompense would not be as a result of the deeds of their parents that such a doubt may be applicable. Rather it is on the basis of some factual wisdoms present in every matter to some extent. I learnt about this aspect from a special friend of mine.

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[1] Surah Anaam 6:164

2. *BADA*

The second point that can be derived from the tradition is that *Bada* occurs in some destined matters. Numerous traditional reports also prove this, rather it is one of the fundamentals of religion of the Imamiyah and their opponents identify them to be the believers in *Bada*. However to discuss this matter in detail would be out of the scope of this book, therefore we shall, in very brief, see what traditions and scholars of our sect say about it:

I say: The meaning of *Bada* is that Allah, the Mighty and Sublime destines something, after that He changes it. This is possible according to reason and correct according to Islamic texts due to the universal and eternal power of the Almighty Allah. A large number of verses of the Holy Quran and traditions have been recorded that prove its validity and the reason that Sunnis oppose this belief is that according to them it would imply that Allah, the Mighty and Sublime was ignorant of the second matter and unaware of its wisdom, Allah is in higher exaltation than this.

Therefore in the refutation of this view there is a tradition of His Eminence, Abu Abdillah Sadiq (a) that he said:

"There is no *Bada* in anything except that it had been in His knowledge before *Bada* occurs in it." And it is this meaning that is conveyed by numerous traditional reports in *Usool Kafi*, *Tawheed Sadooq* and *Biharul Anwar*.[1]

And the investigation of the matter in such a way that veils of false notions are removed is in the following way: As mentioned in traditions all the occurrences are of two types: inevitable and conditional. Inevitable is one that its actualization – from the view of existence or non-existence – is not dependant on anything. Rather the Almighty Allah has destined and decreed it, and written it with the pen of determination. And conditional occurrences are ones whose existence or absence is related to some conditions that are only in the knowledge of Allah. Conditional occurrences are again of two types:

First type: It is that the Almighty Allah has told about it to His prophets, angels or saints that it is a conditional one.

Second type: It is when He has not mentioned about it, rather it is inevitable in their view while in the knowledge of Allah, the Mighty and Sublime, it is conditional.

Bada in which we believe and for which traditional reports are recorded from the Infallible Imams also prove these two types and not in the first as we shall see that the Almighty Allah cannot be blamed for ignorance. The example of this matter is that suppose Allah, the Mighty and the High destines that a man will live for twenty years if he does not act nicely to his relatives. But if he is nice to them, he will have a lifespan of thirty years. Here the Almighty Allah has decreed the life of that man to be twenty years but if he fulfills the specified conditions ten years will be increased in his life. Thus the increase of ten years in his life is *Bada*

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[1] *Kafi;* Vol. 1, Pg. 148; *Tawheed,* Sadooq, Pg. 334

to the prior destined age of twenty years. And the Almighty Allah is also cognizant about it since the beginning but there is an important wisdom in making it conditional in this way. And the divine decree – that was dependant on conditions –is revealed when the conditions are fulfilled, while previously it was hidden from us.

And by this explanation we come to know the manner in which following different groups of traditions can be reconciled:

A group of those traditions prove that *Bada* did not occur in matters whose knowledge reached the prophets. Thus it is narrated in *Usool Kafi* from Fuzail bin Yasar that he said: I heard His Eminence, Abu Ja'far Baqir (a) say:

"Knowledge is of two types: knowledge that is safe with the Almighty Allah and which is not known to anyone else. And another knowledge that is taught to the angels and the prophets. Thus what Allah has taught His angels and prophets, comes to pass, and He will not falsify His angels and prophets. And the knowledge that is with Him only, He advances whatever He likes from it and postpones whatever He likes and makes firm what He likes."[1]

And another group proves *Bada* in that which has reached the knowledge of the prophets and angels like in the case of Prophet Isa (a) regarding the bride who was being taken to her husband's place and who did not die inspite of there being a prophecy about it. And the incident of the angel of death informing Prophet Dawood (a) about the death of the young man after seven days who sitting with him. But he did not die and the Almighty Allah increased his death by thirty years due to Prophet Dawood (a) being kind to him. And the Almighty Allah informed His Eminence, Nuh (a) a number of times about the destruction of his people, then it was postponed, and the Almighty Allah informed Prophet Yunus (a) about the day fixed for the catastrophe that was to befall his community. Then Allah accepted their repentance etc.

The reason these traditions can be reconciled is that: The purport of the previous report is that Allah, the Mighty and Sublime informed His prophet about the occurrence of that matter and told him that it was inevitable and not subject to change. For example traditions that have come regarding the advent of Sufyani, may Allah curse him, before the reappearance of His Eminence, Qaim (aj).

The purport of the second group is that Allah, the Mighty and the High informed His prophet about the happening but He did not specify whether it was inevitable or conditional, as apparently those seemed to be inevitable since their being conditional was not mentioned. Thus it is possible that *Bada* occurred in them because in the knowledge of Allah, the Mighty and Sublime it is a matter subject to certain conditions which He did not inform His prophet. Rather it was only known to Him and this also does not make Him blamable for lying or falsifying.

Shaykh Tusi (r.a.) has mentioned this reason for reconciling those traditions and Allamah Majlisi (r.a.) also has accepted the same view in his two books, *Miraat al-Uqool* and *Biharul Anwar*.

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[1] *Kafi;* Vol. 1, Pg. 147

I say: There are some traditions also that prove the reconciliation of the mentioned traditions. Such as:

In *Ihtijaaj* it is narrated from Amirul Momineen (a) that he said:

"If one verse had not been in the Book of Allah I would have informed about everything that happened in the past, that which will happen and is happening till the Judgment Day, the verse is as follows:

> "Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book."[1]

In another traditional report from His Eminence, Imam Ali Reza (a) it is mentioned that he said: Abu Abdillah Sadiq, Abu Ja'far Baqir, Ali bin al-Husain, Husain bin Ali, Ali Ibne Abi Talib (a) have said: "If one verse had not been there in the Book of Allah we would have informed you about everything that is going to happen till the Judgment Day:

> "Allah makes to pass away and establishes what He pleases."[2]

By this explanation we come to the manner in which it is possible to reconcile two other types of traditional reports in which a group of traditions say: *Bada* will not happen in the inevitable matters – as we mentioned – and the same is mentioned in *Biharul Anwar* quoting from Ayyashi from Fuzail that he said:

I heard His Eminence, Abu Ja'far Baqir (a) say: "Of all things there are inevitable matters that are bound to happen. And there are some matters known only to Allah that are subject to some conditions. He advances whichever He likes from them and whichever He likes He erases and He causes to actualize whichever of them He likes. He has not informed anyone about the conditional matters and whatever the prophets have prophesied is bound to happen. Neither He falsifies Himself, nor His prophets or angels."[3]

And the second group proves that *Bada* happens in inevitable matters also, like the tradition in *Ghaibat* of Shaykh Nomani through his own chain of narrators from Abu Hashim Dawood bin Qasim Ja'fari that he said:

I was in the company of His Eminence, Abu Ja'far Muhammad bin Ali Reza (a) when discussion occurred about the Sufyani, that it is mentioned in traditions it is an inevitable matter. I asked His Eminence, Abu Ja'far (a): "Does *Bada* occur for the Almighty Allah in inevitable matters?" He replied: "Yes." I said: "Then I fear that *Bada* may occur for the Almighty Allah in the matter of Qaim (a) also." He said: "Qaim is a promised matter and the Almighty Allah does not do anything against His promise."[4]

Thus it can be concluded that since in the first kind of traditions the Almighty Allah informed about their inevitability thus any change in it would imply Allah falsifying Himself, His prophets or His angels. In the case of the second type, the

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[1] Surah Raad 13:39; *Ihtijaaj*, Vol. 1, Pg. 384

[2] *Qurb al-Asnaad*, Pg. 155

[3] *Al-Ayyashi*, Vol. 2, Pg. 217

[4] *Ghaibat Nomani*, Pg. 162

Almighty Allah did not inform whether they were inevitable or conditional. Thus it has divine decree but as informing about a thing without stating that its actualization is dependant on inevitable, they are referred to as inevitable.

This tradition also indicates the same matter, where Imam Jawad (a) has mentioned the reason why *Bada* cannot occur in the matter of Qaim (a) that: Qaim (a) is a promise of Allah and the Almighty Allah does not do anything against His promise.

The conclusion is that: The purport of it being inevitable is that according to the apparent meaning of the tradition it is inevitable as nothing is mentioned about it being conditional so there is no harm if it is changed. And the meaning of being inevitable is in cases in which *Bada* will not occur as it has been clearly declared that they are inevitable and there is no change and alteration in them. As change in them would tantamount to falsifying Himself, his prophets and His angels. This matter was also inspired to me by Allah due to the blessings of my master, the Master of the Time (aj) and I have not seen anyone stating this point before.

A traditionist has reconciled this tradition and other traditional reports that prove that *Bada* will not occur in inevitable matters, in a way which is not free of doubt in my view. It would be better if I quote his words in full and then mention the doubt that arose in my humble view:

Muhaddith Noori – may Allah exalt his status – writes at the end of the eleventh chapter of his book, *An-Najmus Thaqib*:

Except for the reappearance and advent of Hazrat Hujjat bin al-Hasan bin Ali al-Mahdi (a), whose age today is 1040 odd years, which is bound to happen and there will not be any change in it, but the other signs and portents preceding the reappearance and contemporary to it, all are subject to change and alteration and advancement and delay and replacement by something else, as has come in the traditions of Ahle Bayt of Infallibility (a). Even those that are mentioned as inevitable, whether apparent implication of inevitable in those traditions is not that they can in no way be changed, and the apparent of all they have said is in this way only. Rather they imply (And Allah knows best): levels of emphasis in them, which would not have any contradiction in stages from manners does not exist in it. And that which supports this point is the statement that Shaykh Nomani has mentioned in his *Ghaibat* from Abu Hashim Dawood bin Qasim Ja'fari.

Then he has given the translation of that traditional report.

I say: This theory is susceptible to the following objections:

First: Concluding that all the signs and portents of the reappearance are subject to change goes against a large number of traditions, rather, *Mutawatir*, in which it is mentioned very clearly that some of them are inevitable and there will not be any change in them. One of such traditions is that narrated by Nomani from Abdul Malik bin Uyun that he said:

I was in the company of His Eminence, Abu Ja'far Baqir (a) when Qaim (a) was mentioned. I said to His Eminence: "I hope this (reappearance) happens soon

and that there is no rise of Sufyani also." He said: "By Allah, it is inevitable and is bound to happen in any case."[1]

Also Nomani through his own chain of narrators has narrated from Humran bin Uyun from His Eminence, Abu Ja'far Baqir (a) regarding the verse:

"Then He decreed a term; and there is a term named with Him."

That he said:

They are two fixed terms, one is inevitable and the other conditional." Humran asked His Eminence: "What is inevitable?" He replied: "It is something that has nothing to the contrary." I asked: "What is conditional?" He replied: "It is something in which there is hidden divine wisdom." Humran said: "I hope the decree of Sufyani is from the conditional matters." Imam Muhammad Baqir (a) said: "No, by Allah, it is from the inevitable matters."[2]

Again by Fuzail bin Yasar it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"Indeed, there are some inevitable matters and some conditional. Although Sufyani is an inevitable matter, it is bound to occur in any case."[3]

In the same way through his own chain of narrators it is narrated from Khallad Saigh that His Eminence, Abu Abdillah Sadiq (a) said:

"Sufyani; there is no remedy from it."

Sadooq in *Kamaluddin* through his own chain of narrators has quoted from Abu Hamza Thumali that he said:

I asked His Eminence, Abu Abdillah Sadiq (a): Abu Ja'far (Imam Baqir a.s.) says: "The advent of Sufyani is inevitable." He replied:

"Yes, and the conflict of Bani Abbas, the killing of the Pure Soul (Nafs-e-Zakiyya) and the advent of Qaim (a) are (also) among the inevitable occurrences."[4]

In *Biharul Anwar* it is mentioned from *Qurbul Asnaad* through the author's own chain of narrators from Ali bin Asbat that he said:

I asked His Eminence, Abul Hasan Moosa bin Ja'far (a): May I be sacrificed on you, Thalaba bin Maimoon from Ali bin al-Mughaira from Zaid Ammi has told me that His Eminence, Ali bin al-Husain (a) said:

"Our Qaim would arise in one of the years to restore all the rights of the people."

Imam Kazim (a) said: "Would Qaim arise without the advent of Sufyani? Indeed, the matter of Qaim (a) is decreed as inevitable by Allah and Qaim would not have been except for Sufyani." I said: "May I be sacrificed on you, is it this year?" He replied: "Whenever Allah wants." I asked: "Would it be during my lifetime that he

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[1] *Ghaibat Nomani,* Pg. 161
[2] *Ghaibat Nomani,* Pg. 161
[3] *Ghaibat Nomani,* Pg. 161
[4] *Kamaluddin,* Vol. 2, Pg. 652

gains the rule?" He replied: "Allah does whatever He likes."[1]

In *Biharul Anwar* it is narrated from *Ghaibat* of Shaykh Tusi through his own chain of narrators from Muhammad bin Muslim that he said:

I heard His Eminence, Abu Abdillah Sadiq (a) say: "After the Sufyani gets control over five provinces he would rule equal to the duration of pregnancy of a woman." Then he said:

"I seek forgiveness of Allah, he would rule for the duration of pregnancy of a camel. And his matter is inevitable."[2]

There are other traditions that clearly mention that Sufyani and other signs of reappearance are inevitable and there will not be any change or alteration in them. Thus to say that all the signs mentioned in traditions are subject to change and to interpret those traditional reports in another way is like doing *Ijtihad* contrary to established texts.

Second: Change in all the signs would render their purpose void, and that is impossible for the Almighty Allah because the aim of the signs of reappearance is that people recognize their Hidden Imam and that they may not be misled by anyone who falsely claims to be the Imam. Thus if all those signs are changed and none of them occurs, the aim behind them will not be achieved, which is impossible for Allah. That which proves that the signs of reappearance are kept with the aim to enable people to recognize Imam Qaim (a) – in addition to the dictates of reason and otherwise what is the use of appointing those signs – are numerous traditional reports. Such as:

Statement of Imam Ja'far Sadiq (a) that he said:

"Keep still till the time the sky and the earth are at rest."[3]

The statement of Imam Ali Reza (a) that:

"The purport of His Eminence, Abu Abdillah Sadiq (a) that till the sky is stable means till the call is issued in the name of your master and that till the earth is stable means till it swallows the army (of Sufyani)."[4]

And... other such traditional reports are also recorded in *Ghaibat Nomani*, *Kamaluddin* and *Biharul Anwar* but we refrain from their mention as it would prolong the matter.

Third: Change in signs that have been declared to be inevitable would result in people getting deviated and falling into doubts – as is obvious – because you know they are to enable the identification of Qaim (a).

If you say: This doubt can be answered by saying that this deviation would be temporary as the identification of the Imam is not restricted to only these signs and it is possible to recognize him by his personal qualities, miracles and

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[1] *Biharul Anwar;* Vol. 52, Pg. 182
[2] *Biharul Anwar;* Vol. 52, Pg. 215
[3] *Biharul Anwar;* Vol. 52, Pg. 25
[4] *Biharul Anwar;* Vol. 52, Pg. 25

evidences that cannot be furnished by anyone except the Holy Imam (a). And that which proves this is a tradition mentioned in *Usool Kafi* through his own chain of narrators from Mufaddal bin Umar that he said:

I heard His Eminence, Abu Abdillah Sadiq (a) say: "Indeed the master of this affair would have two occultations, in one of which he would return to his family; and in the other it will be said that: He is dead, he has gone to which wilderness? The narrator says: I asked: What should we do if this happens? He replied: If someone claims to be the Imam, ask him things that only the true Imam can reply."[1]

Shaykh Nomani has narrated thus:

"If someone claims that, ask him about important matters that only someone like him can answer."[2]

I say: Facility of identifying the Imam (a) through the above-mentioned manner would not be available for all the people of the world – like ladies and those who live in far off places – inspite of the fact that there are a large number of traditions that say that the reappearance of Qaim (a) would be known to all the people of the world and the Almighty Allah has promised it. Thus if universally visible signs are not present, many a people would have no knowledge about the reappearance for a very long time till they are told about it.

Fourth: Change in signs that are declared to be inevitable would tantamount to falsifying Himself, His prophets and His angels and this is something that cannot be done by Allah as mentioned in traditions.

Fifth: Whatever we said about the changing of inevitable signs that it would be making their purpose void and their interpretation in another way is also such, since without any doubt the aim – that is *Marefat* of Imam – will be achieved through stating of clear indications so that all may be aware of them, and that those signs must actualize just as they are stated, so that whoever goes to perdition goes with awareness and knowingly, and all those who become alive, do so with a living proof. Thus if the signs are mentioned in such a way that the people who know the language understand something from them which is not in their apparent meaning, it does not intend anything except putting people in ignorance and deviation. Rather it is something that reason considers despicable.

Although it is possible that the scholastic theologian may intend something other than apparent connotation by the requirement that he should mention his aim to those who are addressed or he should bring a clear style so that they must not have any hesitation in understanding his aim.

However between this matter and the matter of understanding, all the signs of reappearance that are reported – even those that are clearly mentioned to be inevitable, from the aspect that there is no clear method contrary to their apparent meaning – to subject them to acceptance of interpretation given by

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[1] *Kafi;* Vol. 1, Pg. 340

[2] *Ghaibat Nomani,* Pg. 90

them is having a difference from the earth to the sky! Rather, if it happens again, it would be a great opportunity for the deviated people and those who deviate, so that all the traditions of Infallibles (a) regarding the signs of reappearance will be interpreted by them in any way they like. May Allah keep us and all the believers safe from all deviations.

Sixth: Applying the inevitable to that which has a sort of emphasis and to take it away from its real meaning in such a way that is mentioned in the statements of this respected scholar, is not having any proofs to support it, since if any evidence existed it would have been mentioned. It is for this that we proceed with our discussion so that it should not be that someone studying our book falls into a doubt which can cause deviation.

3. Reappearance can be advanced or delayed

Points that are derived from the mentioned tradition are: The reappearance of our master, the Master of the Time (aj) is a matter subject to advancement and delay as a result of some factors and among the factors that can advance it is the effort of believers to pray for early reappearance. We have already mentioned some proofs about this in the chapter of Letter 'gh' in Part Four of this book.

Often it is that someone who is not from the academic field he seeks distance regarding this and he is surprised at the effects of arranging *Dua* for early reappearance and victory and it comes to his mind that if it had been such, reappearance would have already taken place since the people of faith have prayed for this matter in every age and in every place.

However it is unlikely because it is not improbable that for the reappearance of His Eminence in the knowledge of the Almighty Allah there are two times and one is earlier than the other, and the reappearance of His Eminence would take place at the earlier time is connected to efforts of the believers in praying for his early reappearance. And this is the meaning that the matter of the reappearance of His Eminence is a matter subject to *Bada*, that is, it can be advanced or delayed. And the traditional reports recorded from the Purified Imams (a) prove this matter as is known by all knowing people. And that earlier time has not yet arrived, on the basis of this, the denial of the effect of prayer would be a baseless argument as the Holy Quran has clearly proved it. And also the possibility of advancement in reappearance is proved by the traditions of the Family of Infallibility.

23. Following the Prophet and the Holy Imam (a)

Praying for the early reappearance of the Master of the Time (aj) is in keeping with the practice of the Holy Prophet (s) and the Holy Imams (a). This would be explained clearly in Part Six and Seven of this book, if Allah wills. Here we shall mention only one tradition and move forward:

Shaykh Nomani in his book, *Ghaibat* has narrated through his own chain of narrators from Yunus bin Zibyan from His Eminence, Abu Abdillah Sadiq (a) that he said:

"When the night of Friday comes, Allah sends down an angel to the lower heaven. When dawn comes, the angel sits on a throne on the House (the Kaaba) and sets pulpits of light for Muhammad, Ali, Hasan and Husain (a). They ascend the pulpits. The angels, the prophets and the believers are invited to gather before them. The gates of the heavens are opened. When the sun declines, the Prophet (s) says: O my Lord, carry out Your promise that You mentioned in Your Book by this verse:

> "Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange...[1]

"The angels and the prophets say the same thing. Then Muhammad, Ali, Hasan and Husain prostrate themselves and pray to Allah: O our Lord, avenge! Your sanctum has been dishonored, Your chosen ones have been killed and Your faithful slaves have been disregarded. Then Allah does as He wills and that will be a great day."[2]

Explanation

Some scholars are of the opinion that Yunus bin Zibyan is weak and he has exaggerated in lying and some others have considered him all right. But the fact is that in following the view of Muhaddith Noori he is reliable and trustworthy in such a way that he has narrated a large number of traditions and is a keeper of secrets. Further details about him can be obtained by referring to books of *Mustadrak al-Wasail* and *Mustanbat al-Masail.*

Here there is a doubt that sometimes the mind is prone to make mistakes: there is no doubt that conditions of acceptance are present in the prayers of Prophet, Imams, angels and prophets (a), Thus if they pray every Friday for early reappearance of the avenger from enemies what is the reason of its delay? And what is the use of their prayers? This doubt can be answered from some aspects:

First: As we stated before, it is not improbable that two times are fixed for the reappearance of the Imam of the Age; one of which is earlier than the other and its occurrence at the earlier time is dependant on the efforts in praying for it and that not praying would delay it.

Second: It is said that: Allah, the Mighty and Sublime has accepted their prayer but without any doubt the actualization of this matter – according to divine wisdom – is dependant on the actualization of specified matters and on removal of other factors and this will take place in a gradual manner. On the basis of this, delay in reappearance till our time and after that is not proof of the prayer not having been accepted.

Third: It is possible that as a result of their prayers, the reappearance will take

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[1] Surah Noor 24:55

[2] *Ghaibat Nomani,* Pg. 147

place at the earlier time but as a result of the deeds of the people it would create hurdles, which would delay it. And this is the meaning of saying that it is among the matters subject to *Bada*. And such traditions are many. For example it is mentioned: A servant prays for something and his prayer is accepted at the appointed time. Then he commits sin and the Almighty Allah says thus to the angels: Delay the fulfillment of his prayers because he has become eligible for My anger and displeasure and he has become fit to be deprived.

In some books like *Ghaibat Nomani*, *Ghaibat Tusi* and *Biharul Anwar* it is narrated from Abu Hamza Thumali that he said: I asked His Eminence, Abu Ja'far Baqir (a): Ali (a) said:

"There is mischief till the year 70 A.H. and he also said: After the mischief there is peace and prosperity. Though year 70 A.H. has passed we have not seen peace and prosperity." Imam Muhammad Baqir (a) said: "O Thabit! The Almighty Allah has fixed this matter for the year 70 A.H. But since Imam Husain (a) was martyred, the Almighty Allah was enraged at the people of the world. So He postponed it to 140 A.H. But we told you about it and you divulged it and removed the veil of secrecy. Thus the Almighty Allah again postponed the matter and He did not inform us about it. And whatever Allah likes, He erases and whatever He likes, He confirms and He is having the source of the book (*Ummul Kitaab*)."[1]

24. Fulfillment of Divine Covenant

Praying for early reappearance of our Master of the Time (aj) is fulfillment of divine covenant that believers have made with the Almighty Allah. This can be explained in the following topics:

First: There is no doubt that fulfillment of divine covenant is obligatory and it is proved by the Holy Quran and accepted by reason. The Almighty Allah says in the Holy Quran:

> "Be faithful to (your) covenant with Me, I will fulfill (My) covenant with you."[2]

And the saying of the Almighty Allah that:

> "And fulfill the promise; surely (every) promise shall be questioned about."[3]

And the statement of Allah, the Mighty and Sublime:

> "Is he then who knows that what has been revealed to you from your Lord is the truth like him who is blind? Only those possessed of understanding will mind, Those who fulfill the promise of Allah and do not break the covenant."[4]

And also:

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[1] *Ghaibat Tusi*, Pg. 263, ***Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book.***

[2] Surah Baqarah 2:40

[3] Surah Isra 17:34

[4] Surah Raad 13:19-20

"And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode."[1]

Second: In a large number of traditions related from the Purified Imams (a) its interpretation is the *Wilayat* of the Imams (a). It is mentioned in *Kafi* from His Eminence, Abu Abdillah Sadiq (a) that he said:

"We are the duty and sanctity of Allah and we are the divine covenant. Thus one who fulfills our covenant has fulfilled the covenant of Allah and one who breaks it, has trespassed the sanctity and broken the pledge made to Allah."[2]

In *Miraat al-Anwaar* it is narrated from Imam Ja'far Sadiq (a) regarding the verse:

"Save he who has made a covenant with the Beneficent God."[3]

He said:

It means those who are loyal to the pledge of the Almighty Allah with regard to the *Wilayat* of Ali and Imams after him (a) as it is this covenant with Allah."[4]

Also in *Kanzul Fawaid* it is narrated from Imam Ja'far Sadiq (a) regarding the verse:

"And fulfill the promise; surely (every) promise shall be questioned about."[5]

It is mentioned that he said:

"It is a covenant that the Holy Prophet (s) has taken from the people for our *Mawaddat* and obedience of Amirul Momineen (a)."

And there are other numerous traditions.

Apparently this matter is mentioned with special reference from the subject of remembrance of important people and prominent personalities as implied in it and not that the pledge and covenant is restricted to only this. Allah knows best.

Third: The fulfillment of the above-mentioned covenant is in six ways:

1. Certainty of heart in their Imamate and *Wilayat* and submission to that which is related from them.

2. Sincere love for them.

3. Hating their enemies and those who usurped precedence over them.

4. Obedience and following them in all matters and in every manner.

5. Expression of heartfelt devotion to them through the tongue and in actions – as much as one can.

6. Helping them in every condition in its fulfillment.

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[1] Surah Raad 13:25
[2] *Kafi;* Vol. 1, Pg. 221
[3] Surah Maryam 19:87
[4] *Miraat al-Anwaar,* Pg. 234
[5] Surah Isra 17:34

And these six topics are actualized in the prayer of our Master of the Time (aj) and in supplicating Allah, the Mighty and Sublime for his early reappearance. Since this matter is absolutely clear there is no need for further explanation.

25. Those who pray would gain the rewards of doing goodness to the parents

All the effects and advantages of the world and the hereafter present in doing goodness to the parents would also be there for one who prays for His Eminence, Qaim (a), as explained by us in Part Three that Imam (a) is the real father of all the people. Thus one who is unjust to them would have committed *Aaq* (insolence) to his real father. And one who does good to him would become eligible for all rewards that are for one who does good to his parents. And there is no doubt that the real father has greater right and higher status and is more deserving than the biological father of man, to receive favors.

That which proves this – in addition to the dictates of reason and logic – is a lengthy tradition from *Tafseer* of Imam Hasan Askari (a) that he said:

"And indeed our right upon you is greater than the rights of the parents from whom you are born – if you obey – we shall save you from the Fire and take you to the abode of comfort and perpetuity..."[1]

In the same way praying for the father – especially when he has ordered it – is the best sort of good you can do for him and it is the most beneficial and important matter.

As for the effects and advantages of being good to the parents – it includes all the good things of the world till the rewards of the hereafter – is a topic that is beyond the scope of this book. Those who wish to study more about it may refer to the books of our colleagues, especially *Kafi* and *Biharul Anwar.*

26. Safe keeping trust and returning it honestly

Imam (a) is a divine trust as mentioned in *Ziarat* Jamia that:

"You are the most illuminated path and the most prominent way and the martyrs of the mortal world and the intercessors of the everlasting world and continuous and permanent mercy and the treasured sign and the safe trust."[2]

Abul Hasan Shareef in the book, *Miraat al-Anwaar wa Mishkaat ul-Asraar* has said: And as for the trust, the Imams themselves have interpreted it to be their *Wilayat* and Imamate, such that in every place – according to proportion – has a special interpretation. In some traditional reports it is mentioned that the Imams are keeper of trusts, that the Almighty Allah has given to His saints in the world.

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[1] That which support this point is a tradition from *Jame al-Akhbaar* in which the Messenger of Allah (s) said: The right of Ali on the Muslims is like the right of the father on his children. It is said that it is proved from traditional reports that whatever is applicable to one Imam is also there for all Imams. That is if the rights of one of them is proved on us then the rights of all them will also be incumbent on us. (The Author)

[2] *Biharul Anwar;* Vol. 102, Pg. 129

In some Ziarats it is mentioned:

"I witness that...that you are the safe trusts."

Apparently the purport of obligatory fulfillment and obedience and following them and refraining from that which makes them unhappy is same as mentioned in the tradition of two weighty things, which is considered authentic both by the Shias and Sunnis.[1]

In another *Ziarat* it is mentioned:

You are the trusts of prophethood. That is the trusts of the Holy Prophet (s).

In *Tafseer Furat* it is mentioned from Imam Muhammad Baqir (a) that he said:

"We are that trust that was offered to the heavens, earths and mountains..."[2]

I say: The matter of another tradition from Imam Ja'far Sadiq (a) is as follows:

"Allah, the Mighty and Sublime presented the souls of the Imams to the heavens, earth and mountains and He said whatever He said about their excellence..."[3]

The gist of the matter is that: Without any doubt, keeping safe trusts – according to reason and verses of the Holy Quran and the traditions – is obligatory and also there is no doubt that the keeping and restoring of different types of trust is different. On the basis of this, every trust demands a particular method of keeping and restoring. And thus the restoring of this divine trust is by expression of love, in trying to render help and obedience. Since all these factors are present in praying for early reappearance of the Master of the Time (aj) it is inevitable that by performing this act one can fulfill the payment of trust. And the detail of this will be possible only by relying on the help of the Almighty Allah and the mediation of the Holy Imams (a).

This shall be discussed under few headings:

First: Regarding the meaning of protected trust.

Second: Regarding the obligatory nature of protecting the trust and its care and safe return to its owner – according to the dictates of wisdom, logic and reason.

Third: Regarding how the divine trust can be taken care of.

Fourth: Regarding the fact that praying for the Master of the Time (aj) and supplicating to Allah for his early reappearance is a way of restoring the divine trust.

First Matter: Regarding the Meaning of Protected Trust

We should know that this statement has twelve aspects and each of them – except for the eleventh – revert to that: Imams (a) are divine deposits and trusts that the Almighty Allah has kept under His own care and safety – by different types of

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[1] Text of the Hadith Thaqlayn – on the basis of one of the traditional report is as follows: I leave among you two weighty things, the book of Allah and my progeny. If you remain attached to them you will not go astray after me till you reach me at the Pool. (The Author)

[2] *Tafseer Furat,* Pg. 147

[3] *Maani al-Akhbaar,* Pg. 108, *Miraat al-Anwaar,* Pg. 85

protections and concessions related to divine wisdom.

First: Protection in all conditions till they are made apparent in the last period of time. In other words: It is that trust that the Almighty Allah has kept in His safe custody in the realm of lights, souls, shadows, spirits and in this world from the time of creation of Adam till the period of the Last Prophet. Inspite of the fact that all opponents, haters and envious ones who united to eliminate them and were intending to put out the light of truth. But the Almighty Allah did not want but that His light should be perfected even though the infidels may find it displeasing.

The conclusion is that: The Imams (a) are divine trusts that Allah, the Mighty and the High has brought from His divine unseen for His servants so that His light may be perfected and He placed them in His safety and protection so that none can apprehend them and they cannot be attacked in all conditions and circumstances and in all places in such a way that no enemy and opponent may put out His light and destroy them, till the time they are brought out in the last period of time.

Second: Protected means: Allah, the Mighty and Sublime has guarded this trust from all types of filth and dirt of deviation by not entrusting them except to the pure loins and purified wombs because it is the unanimity of the scholars – rather it is a basic point of faith – that the fathers of the Holy Imams (a) whom the Almighty Allah bestowed with divine trust – from the Seal of the prophets upto Adam (a) – all of them were believers and pure and none of them did ever commit polytheism for even a blink of the eye like their mothers who were entrusted with these deposits. It is thus mentioned in the *Ziarat*:

The dirt of polytheism has not contaminated you and the dress of disgrace never covered you.

It is narrated from Imam Ja'far Sadiq (a) that he said:

"Indeed there was Allah and nothing else, then He created time and space and created the light of lights such that all lights took their luminosity from it. And in that (light of lights) He continued His own light, so that all lights took their luminosity from it. And it is this light from which He created Muhammad and Ali. Thus Muhammad and Ali were the first two lights because nothing had come into existence before them and always those two continued in pure loins till they came to the most pure of them – that is Abdullah and Abu Talib – they split from each other."[1]

In *Ihtijaaj* in reply of Imam Ja'far Sadiq (a) to queries and doubts of heretics it is mentioned that:

"The Almighty Allah brought out from Adam, a pure and chaste progeny from which He created the prophets and messengers. They were the chosen ones of the Lord and the purest gems in the pure loins and protected wombs. The unchastity of ignorance did not reach them and their ancestry never contaminated because

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[1] *Kafi;* Vol. 1, Pg. 441

Allah, the Mighty and the High kept them in a place that had nothing higher to it in status and nobility. Each of them were repositories of divine knowledge and trustees of the unseen and the center of secret and proof on His creatures. They were His interpreters and spokesmen. They would not have been anything except this. Thus the proof is not but from this progeny that will rise up among the people in place of the Holy Prophet (s)..."[1]

If we like, we can mention all that is written on this topic but it would do nothing but prolong the matter out of proportion.

Shaykh Sadooq (r.a.) in his *Book of Beliefs*, in the chapter of the faith of the ancestors of the Holy Prophet (s) has said:

"Our belief regarding them is that they were Muslims from Adam till his father Abdullah, and that Abu Talib was a Muslim and the mother of the Prophet, Amina binte Wahab was a Muslim. And the Holy Prophet (s) said: I was born through marriage and not through adultery, from the time of Adam. And it is narrated that Abdul Muttalib was the divine proof and Abu Talib took up his successorship."[2]

Third: That is they were safe from sins and evils, because the Imams (a) were infallible in such a way that all their life the Almighty Allah protected them from sins and evil deeds and it is a cornerstone of Imamite faith.

Fourth: They are protected from allegations and being related to mistakes and defects in such a way that none of them were ever blamed by their enemies for any defect; their opponents did not deny any of their excellences – rather, inspite of the jealousy and enmity they bore against the Imams – they confessed to their majesty and greatness.

Fifth: They were in such a way that no creature could apprehend them as mentioned in the Holy Quran that: In a protected tablet. On the basis of this it denotes that no one of the creatures could recognize the Imams till the final stage of recognition about the reality of their being and their qualities, because those who are at a lower position than them since they are deficient in relation to them they cannot perceive the absolute reality. Don't you see that infants are unable to understand the reality of their father and their qualities since they are having deficiency and are less able. It is thus mentioned in *Ziarat* Jamia:

"O my masters, I am not able to praise you nor can I reach the utmost limit in your glorification. Neither can I describe you perfectly."

It is mentioned in the tradition of the Holy Prophet (s) that:

"O Ali, no one has recognized Allah except you and me, and none has recognized me except Allah and you and none has recognized you except Allah and me."[3]

In *Usool Kafi* in the tradition of Imam Muhammad Baqir (a) it is mentioned that:

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[1] *Ihtijaaj*; Vol. 2, Pg. 78

[2] *Itiqaad Sadooq*, Chapter 11, Pg. 105

[3] *Mashaariq al-Anwaar*, Pg. 112

"Indeed, the Almighty Allah cannot be described and just as Allah cannot be described in the same way our description is also not possible..."[1]

Also through authentic chain of narrators it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"Allah, the Mighty and Sublime cannot be described and how can He be descried when He says in his book:

"And they do not assign to Allah the attributes due to Him."[2]

As much as He may be praised, He is greater than it. And the Holy Prophet (s) also has not been described perfectly. How can one describe a slave that the Almighty Allah has kept under seven veils and whose obedience He made as good as His obedience and He said:

"And whatever the Apostle gives you, accept it, and from whatever he forbids you, keep back."[3][4]

One who obeys this prophet has obeyed Me and one who disobeys him has disobeyed Me and has left the matter to him.

We (Imams) have also not been described. How can be described those from whom the Almighty Allah has removed impurity, which is defeat.

The believer has also not been described, and certainly the believer meets his brother and shakes hands with him, the Almighty Allah continuously pays attention to him and sins fall off his cheeks like leaves from the tree."[5]

I say: This tradition is one of the most difficult ones and after a lot of study what we have concluded is as follows: The purport of the tradition is the impossibility to fully comprehend the real recognition of Allah by the creatures. And the impossibility for others to fully comprehend the true status and reality of His Eminence. And the impossibility for others to perfectly know about the qualities and real being of the Imams. Also the impossibility for non-believer to become fully aware of the true position of the believer because the deficient cannot encompass the perfect. Therefore it is mentioned in traditions that:

"If Abu Zar knew what is in the heart of Salman, he would have killed him."[6]

Or as mentioned in another tradition:

"He would have accused him of infidelity."

The explanation with regard to the *Marefat* of Allah is clear. And as for the point regarding the Holy Prophet (s) it says:

"How can be described that which the Almighty Allah has kept under seven veils."

Thus it is possible that it implies that the Holy Prophet (s) is veiled under seven

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[1] *Kafi;* Vol. 2, Pg. 180
[2] Surah Anaam 6:91
[3] Surah Hashr 59:7
[4] *Kafi;* Vol. 2, Pg. 182
[5] *Kafi;* Vol. 1, Pg. 401
[6] *Mashaariq al-Anwaar,* Pg. 193

curtains of faith as it is mentioned in a tradition of *Usool Kafi*: so it means that since the Holy Prophet (s) is perfect in the stages of faith in Allah in such a way that none is higher than him, therefore anyone else cannot know him perfectly because the deficient cannot fully understand one who is perfect.

It is possible that the word seven is for seven heavens, that is: How can be described a servant who is on such an exalted stage and elevated position: as the Almighty Allah took him on a such lofty level that no man could reach it. And on the basis of both the meanings the object is omitted, that is:

"How can be described (a slave) that Almighty Allah has kept under seven veils."

The word of 'slave' is the object; and this omission is quite common. For example:

"Allah amplifies and straitens the means of subsistence for whom He pleases."[1]

And the meaning of this statement:

"How can be described (a slave) that Almighty Allah has kept under seven veils."

A remote possibility has also been mentioned that can be referred in the book of *Miraat al-Uqool* if anyone is interested.

Then His Eminence said: "And we (Imams) have also not been described. How can be described those from whom the Almighty Allah has removed impurity, which is defeat."

I say: This is the explanation of their loftiness and status that those who are lower than them could never have recognition (*Marefat*) of them perfectly because no believer can have as perfect certainty of faith as the Imam (a) except going through various stages and all those stages and steps are having doubts. On the contrary the Imam (a) whose *Marefat* is higher than that of all the *Awliya* of Allah and their position is that of complete certainty and one who is such cannot be described by anyone at a lower level of faith.

Also the Imams (a) are expressions of the qualities of Allah, the Mighty and Sublime, thus one who is having these qualities would not have any kind of doubt or instigation in his being. While those other than him are susceptible to this. Thus it is not possible that those who are at a lower level may have complete recognition about him.

As for the believer: With relation to other creatures they are also like that. That is those who have not reached that particular level of faith cannot have perfect recognition of the position of a believer. In the same way believers at a lower level like Abu Zar was in relation to Salman, cannot have perfect recognition of the believer at a higher level.

And His Eminence said: "And certainly the believer meets his brother and shakes hands with him..."it shows the loftiness of the position of the believer and it does not mean to highlight the deficiency of those at the lower level who cannot describe him perfectly as is very much obvious. (Think upon it).

Sixth: It is that the purport of the protected trust is that: Trustees have guarded

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[1] Surah Raad 13:26

this great divine trust in every age. It means that: The forefathers of the Holy Prophet (s) upto Prophet Adam (a) were cognizant of the rights of this trust and they cared for them and they did not transfer them anywhere except into pure wombs, that were immune to the filth of polytheism and dirt of infidelity which were the ones deserving of these trusts. In spite of the fact that opponents and enemies throughout history have grudged this divine tree; as will be clear to those who undertake the study of the history of the forefathers of the Holy Prophet (s).

Seven: The implication of 'protected' is that believers have protected in their hearts the *Marefat* and true position of the Imams. They have guarded these beliefs inspite of the opponents and enemies by acting upon their commands in secret and resorting to the best dissimulation before the enemies. So that he is also protected from the plots and intentions of every transgressing tyrant and his valuable heritage is protected from being forgotten. And also they supported and guarded them by their body and heart and wealth and sons and it is this point that Imam Ja'far Sadiq (a) has mentioned:

"A person who often relates our traditions to strengthen the hearts of our Shias is better than a thousand worshippers."[1]

Insha Allah we would quote traditions of *Kafi* on this subject.

Eighth: It is that 'protected trust' implies that the Almighty Allah has kept them in His protection and security so that no one can bring down their position or to remove them from the status that the Almighty Allah has granted them, or to destroy their status. Such that no matter how much the tyrants tried to put out the divine light, the Almighty Allah perfected His light further.

The difference between this meaning and the first and the fourth is that: In the first aspect the aim of protection was from nonentity, negativity and non-existence. Such that the enemies and opponents tried time and again to destroy them and came to kill them. And the implication of the fourth meaning is that remaining protected from the tongue of the haters and usurpers, because our Imams (a) inspite that all enemies, united and became dominant in all the corners of the world, the enemies were not able to accuse them of any immorality or make any allegations against them.

Yes, a group of *Nasibis* (Ahle Bayt haters) – may Allah curse them – cursed and abused them but they never attributed immoral acts to them. And this is not in contradiction of that which was mentioned earlier. Rather, the enemies have also confessed to the excellence and greatness of the Holy Imams (a). Thus the

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[1] Kulaini (r.a.) has mentioned this tradition through good/near authentic chain of narrators from Muawiyah bin Ammar in *Usool Kafi*, Vol. 1, Pg. 33, Chapter of Merits and Excellence of Knowledge that he said: I asked His Eminence, Abi Abdullah Sadiq (a): "Between a man who narrates your traditions and establishes them among the people, (as if) inscribing them in the hearts of your followers, and a devout person from among your followers who does not narrate these traditions-which of them is better?" The Imam (A) replied: "He who narrates our traditions and thereby makes firm the hearts of our followers is better than a thousand devotees."

usurpers of the rights of Amirul Momineen (a) were compelled to make such statements as are recorded in history and books of scholars of the opposite sect are full of excellences of the Purified Imams (a).

The implication of the eighth meaning is that: Allah, the Mighty and the High, protected the Imams (a) from the lowering of their position through people like Zaid bin al-Hasan, Abdullah Aftah and Muhammad bin Abdullah who claimed Mahdaviyat. And Ja'far the Kazzab who wanted to occupy the elevated seat of Imamate and other people like them who claimed the position that Allah has restricted for the Imams (a) and the Almighty Allah exposed their falsehood and proved the miracles, sciences, superiority of the position of the true Imams for the people, and in this way all false claimants and heresy makers were destroyed.

Ninth: It is that the meaning of protected is restricted and specialized as mentioned in *Qamoos*: To save for oneself means to make it special and restricted for oneself. Thus the meaning of the phrase 'protected trust' on the basis of this is as follows: Allah, the Mighty and Sublime created the Imams (a) for Himself and endowed on them His blessings and kept them as his trusts among the people in His world.

That which supports this matter is a tradition narrated from Amirul Momineen (a) that he said:

"We are the creations of our Lord and the people are our creations."[1]

In the blessed *Tawqee* narrated in *Ihtijaaj*[2] the word mentioned is 'our creation' – without 'for us' as mentioned in Part Three of the book.

Also that which supports this is a *Hadith Qudsi* mentioned in many reliable books:

Allah, the Mighty and Sublime, addressed the Holy Prophet (s) thus: "I created the things for you and created you for Myself."

I say: The points derived from this tradition are as follows:

1. It is that the first cause was the being of His Eminence, Muhammad (s) and not the other creatures. Thus if the Almighty Allah had not created him, He would not have created others also.

2. Allah, the Mighty and Sublime created Muhammad and his progeny (a) to display His absolute power and knowledge since the perfection of the thing made shows the perfection of the maker. Thus display of power and knowledge of the Almighty Allah from the aspect of the creation of Muhammad and his progeny (a) actualized and after that He created all the creatures so that their status, perfections and position may be displayed in all the worlds.

3. It is that Allah, the Mighty and the High created Muhammad and Aale Muhammad (a) and made them the medium of all blessings and favors – as mentioned in the words of *Ziarat* Jamia and other numerous traditions – and no

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[1] *Nahjul Balagha*, Letters

[2] *Ihtijaaj*; Vol. 2, Pg. 278

benefit reaches any thing except through them and their blessings (a). And since existence and being is the highest form of benefit, Allah, the Mighty and Sublime created everything else through their bounty, and if they had not been there, He would not have created anything.

Possibly the meaning of the statement of Imam Ja'far Sadiq (a) is this when he says: "The Almighty Allah created the will for His own decree then He created the things for the divine will." It implied that the basic cause of creation was Muhammad and the Almighty Allah created the other creatures due to the bounty of His Eminence.

As the nine points mentioned so far are based on the assumption that the meaning of trust is divine trust, that is Allah, the Mighty and the High reposed them with the people as His trust, and it is implied in different types of protections, and this is not among the usage of the word in multiple meanings, because protection is a whole matter that is applicable in different kinds and forms. On the basis of this, all the meanings return to that only, that the Imams (a) are divine trusts whom Allah, the Mighty and Sublime has protected through His various protections.

Tenth: It is that the trust denotes the trust of prophethood, that is the Holy Prophet (s) kept the Imams (a) as his trust with his Ummah till the Judgment Day. And the meaning of its protection is the commanding of His Eminence to protect them and care for their rights and that which proves this is a tradition accepted by Shias as well as Sunnis that the Holy Prophet (s) said:

"I leave among you two weighty things: the Book of Allah and my progeny."

The Almighty Allah inspired these ten aspects to me by the *Barakat* of the Purified Progeny (a).

Eleventh: One of the scholars have said: The trust means absolute *Wilayat*, high status and position that the Almighty Allah has given to the True Imams (a) and which He has restricted only to them as mentioned in some traditional reports, and the Imams (a) are the bearers of this trust and their comparison to trust – on the basis of this aspect – is metaphorical.

Twelfth: One of our co-religionists has mentioned the possibility that: The trust implies the Imams (a) themselves and the meaning of their being protected is that: being protected from change and annihilation, that is: Allah, the Mighty and Sublime has bestowed their souls among all the souls the special of quality of never being susceptible to change and annihilation.

I say: That which proves this is the statement of the Almighty Allah:

> "And there will endure for ever the person of your Lord, the Lord of glory and honor."[1]

As appendix we mention here traditional reports that clearly say that Imams (a) are face of Allah:

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[1] Surah Rahman 55:27

In *Tafseer al-Burhan* it is quoted from *Kafi* through his own chain of narrators that His Eminence, Abu Ja'far Baqir (a) said:

"And we are the face of the Almighty Allah that frequents the world among you."[1]

And also in the same book it is mentioned that Imam Ja'far Sadiq (a) said:

"The Almighty Allah created us and made our creation good. And he shaped us in a goodly shape. And he made us His eyes among His servants (so that we can witness their deeds and behavior) and He made us His speaking tongue and He made us His hand of mercy and beneficence spread over the head of His servants and He made us His face (so that through us attention may be called to Him). And He made us a gate (so that it may be a proof for the people for His knowledge, faith and obedience). And a treasure (of His knowledge, recognition and mercy) in His heavens and the earth. The trees fructify and fruits grow by our *Barakat* and the streams flow and the rain descends and plants grow from the earth. And through our worship is Allah worshipped. And if we had not been there, the Almighty Allah would not have been worshipped."[2]

I say: The saying of His Eminence, Sadiq (a) that: "Through our worship is Allah worshipped" carries two meanings:

First: No creature however great he may be, has worshipped Allah, the Mighty and Sublime like them (a), because their *Marefat* of the Almighty Allah is more perfect than that of others. Thus their worship is also like that as perfection of worship is a branch of the perfection of *Marefat*. On the basis of this, if they had not been there, the Almighty Allah would not have been worshipped. The conclusion is that the perfect worship of the Almighty Allah is restricted only to them.

Second: The Imams (a) taught the way of obedience to the people in all conditions. They taught worship in such a way that angels learnt from them how to praise and glorify the Lord – as mentioned in the Part Three in the tradition of the Holy Prophet (s). Thus their worship is the cause of the worship of others. On the basis of this, through their worship is Allah worshipped and Allah is recognized through their guidance.

That which supports this is the tradition that Shaykh Sadooq has mentioned in his book of *Tawheed* quoting from Imam Ja'far Sadiq (a) that he said:

"O Ibne Abi Ya'fur, we are the proof of Allah on His servants and the witnesses on the creatures and the trustees of revelation and the repositories of knowledge of the Almighty Allah and His face with which He pays attention to you and His eyes in His creatures and His speaking tongue and His heart and the door by which He is proved. We are executors of the command of Allah and the callers to His path and the Almighty Allah is recognized through us and through us He is worshipped. We are those who prove on the Almighty Allah and if we had not been there the Almighty Allah would not have been worshipped."[3]

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[1] *Al-Burhan,* Vol. 3, Pg. 240
[2] *Al-Burhan,* Vol. 3, Pg. 240
[3] *At-Tawheed,* Pg. 152

CONCLUSION

Apparently the statement of the Almighty Allah:

"Everything is perishable but His face."[1]

By the appendix of traditional reports that clearly mention that: The face of Allah implies Muhammad and Aale Muhammad (a). Other traditions also prove that at the time of the blowing of the horn (*soor*) all the things would be annihilated – even the souls – except for the souls of Muhammad and his infallible progeny (a) – and some of our scholars have accepted and adopted this only.

Allamah Majlisi in *Biharul Anwar* has attributed this statement to the scholastic theologians.[2]

Some others have opined that all the souls would remain alive. Precaution lies in leaving this matter to the Purified Imams (a) since it is a matter of principle and we don't have proof of any of the two theories.

Among those traditions that support the first assertion is a traditional report mentioned in *Ihtijaaj* under the reply of Imam Ja'far Sadiq (a) to the doubts and queries of heretical people:

The Zindiq asked: "After leaving the body, does the soul perish or continues to live?" Imam Ja'far Sadiq (a) replied: "It remains alive till the blowing of the horn. Thus at that time all things would be annihilated in such a way that they would neither feel nor be felt. Then once more they would be brought back into existence like they were in the beginning. And it is for a period of four hundred years that the creatures would remain thus, that is the period between two blowings of the horn..."[3]

In *Nahjul Balagha* in one of the sermons of Amirul Momineen (a) it is mentioned:

"Surely, after the extinction of the world, Allah the Glorified will remain alone with nothing else beside Him. He will be, after its extinction, as He was before its production: without time or place or moment or period. At this moment, period and time will not exist, and years and hours will disappear. There will be nothing except Allah, the One, the All-powerful..."[4]

SECOND MATTER: REGARDING THE OBLIGATORY NATURE OF PROTECTING THE TRUSTS

Protecting the trust by dictates of logic and reason is obligatory and also that it must be restored to the owner. As for reason, it proves that failure in this tantamount to injustice and the evil of injustice is clear to all.

As for the Holy Quran; in it the Almighty Allah says:

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[1] Surah Qasas 28:88

[2] *Biharul Anwar;* Vol. 6, Pg. 331

[3] *Ihtijaaj*; Vol. 2, Pg. 97

[4] *Nahjul Balagha*, Sermon 184. (Sermon 224, Pg. 742 Fayd)

"Surely Allah commands you to make over trusts to their owners."[1]

"And those who are keepers of their trusts and their covenant."

He also said:

"Be not unfaithful to Allah and the Apostle, nor be unfaithful to your trusts while you know."[2]

As for traditional reports regarding this, they are present in large numbers and shall be quoted at appropriate places.

Third matter: How the divine trust is cared for

Regarding this it must be mentioned that: This matter is derived from few points, like:

1. It is obligatory for all to have love and regard for the Imams, have belief in their *Wilayat* and their obedience is compulsory for all and no is exempted from these things in any condition.

2. Attachment to the service of and following them (a) in all matters and aspects and taking them as role models which is the very aim of their appointment.

3. Striving as much as possible to remove their problems and this is the preface for guarding their secrets, their family, their property, their children and their Shias. And it is for this that *Taqayyah* is explained and emphatic orders have been issued about it.

4. All the efforts should be made to convey benefits to them – from that which Allah Almighty has made obligatory and recommended.

5. Mention of their rightfulness and Imamate and repeating their excellences and merits and exposing the deviation of their enemies – though it is for those who are qualified for it; if not, then if one is compelled to observe *Taqayyah* one must keep them concealed.

6. Expression of sincere love through the tongue and hands etc... and through other modes of helping and caring.

Fourth matter: Praying for an early reappearance is among the forms of caring

Although this matter is clear and there is no need to explain it, because praying for His Eminence, Qaim (a) and supplicating for his early reappearance, taking the divine proofs as role models and helping His Eminence through the tongue and being attached to them is from the practice of *Awliya* of Allah, and this much is enough if one is willing to pay attention to it.

27. Spread of the effulgence of His Eminence in the supplicant's heart

This matter could be explained under three subheadings:

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[1] Surah Nisa 4:58

[2] Surah Anfaal 8:27

First: It is that without any doubt by conditions and different changes as a result of actions that a man commits, his heart is affected. And this can be perceived by us through our realization. Moreover, verses of the Holy Quran and traditions of the family of infallibility (a) also prove it. Allah, the Mighty and the High says, regarding the faithful people:

> "Those only are believers whose hearts become full of fear when Allah is mentioned."[1]

And with regard to the infidels and transgressors He says:

> "Then your hearts hardened after that, so that they were like rocks."[2]

There are other verses also.

It is narrated from the Holy Prophet (s) that he said:

"Meet each other and converse and discuss; as the mention of traditions polishes the heart, indeed hearts blacken (rust) like swords."

There are numerous traditions regarding this, some of which would be presented to the readers.

Second: As much an action is valuable and great in the view of Allah, its effect on the heart is as much profound and illuminating. Therefore after the *Marefat* of Allah and the *Marefat* of His Prophet there is nothing more significant than the *Wilayat* and love of Amirul Momineen (a) and his purified progeny (a). And it is in this regard that our master His Eminence, Abu Ja'far Baqir (a) told Abu Khalid Kabuli:

"By Allah, O Abu Khalid, the *Noor* of the Imam in the hearts of the believers is more shining than the Sun during the day. And it illuminates the hearts of the believers. And Allah, the Mighty and Sublime prevents their *Noor* from the hearts of whosoever He likes, leaving them in darkness. By Allah, O Abu Khalid, there is no man that cultivates love and affinity for us but that the Almighty Allah purifies his heart. Thus if he submits to us, the Almighty Allah saves him from a severe accounting and secures him from the terrible horror of the Judgment Day."[3]

The matters that prove this meaning include a tradition from *Kharaij* that Abu Baseer said:

I went to the Masjid with His Eminence, Abu Ja'far Baqir (a). People were coming and going. His Eminence said to me: "Ask the people if they can see me?" So I asked everyone that entered the mosque: "Have you seen Abu Ja'far?" He said: "No." While His Eminence was standing over there. Till there came Abu Haroon Makfoof (blind). His Eminence said: "Ask him also." I asked him: "Have you not seen Abu Ja'far (a)?" He replied: "Is it not he that stands?" I asked: "How did you know?" He said: "How could I not know when he is a brilliant effulgence?"[4]

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[1] Surah Anfaal 8:2

[2] Surah Baqarah 2:74

[3] *Kafi;* Vol. 1, Pg. 194

[4] *Kharaij,* Sciences of Muhammad bin Ali al-Baqir (a)

Third: From whatever has been said so far and that which shall be explained further we come to know the greatness and importance of this noble act in the view of Allah; that is steadfastness and preparation in praying for the Master who is hidden from the people, and by studying the verses and traditions we have learnt about its benefits and effects, such that after this, there remains no doubt for anyone that this valuable deed is a cause of increase in the effulgence of Imam in the heart of the supplicant due to the perfection of his faith under the effect of this worship act and his favor to his master as per his capacity. He would also become eligible of the attention of the rightful Imam (a) *Insha Allah Taala.*

28. Increase in lifespan

Yes, preparation and steadfastness in praying for His Eminence, Qaim (a) and for his early reappearance is a cause of increase in one lifespan – and also it will earn all the benefits and effects of doing good to ones relatives, *Insha Allah Taala.*

That which proves this matter especially, is the traditional report about the particular supplication and it is that: In *Makarimul Akhlaq* it is narrated that one who recites this supplication after every obligatory Prayer regularly for such a long time that he is content with it, would get the honor of seeing the Master of the Time (aj). The supplication is as follows:

"O Allah, bless Muhammad and the progeny of Muhammad. O Allah, indeed Your Messenger is truthful testifier, Your blessings be upon him and his progeny. You indeed said: I do not hesitate in anything I do, like I hesitate in capturing the soul of My believing servant who disliked death and I dislike his dislike. O Allah, then bless Muhammad and Aale Muhammad and hasten the reappearance, of Your *Wali* and help and success and do not cause dislike to me and in so-and-so.

(In place of so-and-so one can mention any name one likes)."[1]

I say: The reason for this has been explained in Part Four of the book under the chapter of Letter 'F', that by the early reappearance of His Eminence there will be deliverance for all the *Awliya* of Allah and also that peace and help will be there for all of them in the time of reappearance. In addition to this, in some traditional reports the words are as follows:

"And hasten the reappearance of Your *Wali...*"

There is no doubt that for those who study the traditions narrated from the Holy Imams (a) and supplications that are quoted from them, the meaning of *Awliya* in the absolute sense is His Eminence, the Master of the Time (aj). For further confirmation of this matter one may refer to the supplication of our master Abul Hasan Ali bin Moosa ar-Reza (a) and the supplication prescribed after the Midnight Prayer (*Shab*).

If it is said: It is possible that *Wali* in this instance denotes believer as in some traditional reports it points to this.

I will say: There is remote possibility of this and it is a baseless argument because

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[1] *Makarimul Akhlaq*, Pg. 284

what we mentioned can also be supported by the following points:

1. Whatever has been reported about the excellence of this supplication is such that it makes one eager to see the Master of the Affair (aj). As will be clear to those who are familiar with the style of supplications, its consisting of this effect is from the view that this prayer should be in favor of the Master of the Time (aj).

2. From that which is derived from some supplications like the prayer of the day of Arafah in *Sahifa Sajjadiya* and other traditional reports that among the manners of supplication is that one should give in it precedence to the Master of the Time (aj) after the praise and glorification of the Almighty Allah and *Salawaat* on the Holy Prophet (s) and his progeny (a). After that one should supplicate for His Eminence and then for oneself, as this is the sequence of supplicating.

3. Mostly in all supplications recorded from the Holy Imams (a) there is prayer for early reappearance, deliverance and well being of, especially, the Master of the Time (aj). After this, all those who are familiar with the words of the Holy Imams (a) would become assured, rather certain, that here *Awliya* of Allah denotes only our Master of the Time (aj). In addition to this is the supplication for His Eminence (aj) by the Holy Imams (a) after every ritual prayer that also supports the point that *Wali* denotes Imam Mahdi (a).

All this discussion is centered on the words 'For Your *Wali*', and on the basis of the tradition 'For Your *Awliya*' again the supplication is for the early reappearance of His Eminence because by the reappearance of His Eminence there will be real deliverance for all the *Awliya* of Allah as we have explained before.

As for the interpretation of the words:

"I do not hesitate in anything I do."

In the coming part of this book it will be explained *Insha Allah Taala* and also the chain of narrators of this supplication will be investigated and studied.

Proof of the topic of discussion: Generally if one is good to ones family, his age will be prolonged. Secondly it has been proved that being good to the family of the Holy Prophet (s) and Amirul Momineen (a) is better than being good to ones relatives. Thus this is a greater cause of prolonging of ones lifespan. Furthermore, of all the relatives and near ones of the Holy Prophet (s) and Amirul Momineen (a) who is worthier than the Master of the Time (aj)? On the basis of this, His Eminence is the main object of this matter. Now here we shall also discuss in brief some important points:

First: Being good to the relatives, increases lifespan.

Second: Being good to the Holy Prophet (s) and his family (a) is most emphasized and best.

Three: Praying is a form of doing good and a sort of favor.

First topic: Goodness to Relatives causes increase in lifespan

To prove this matter we quote an authentic tradition from Muhammad bin Ubaidullah that he said:

His Eminence, Abul Hasan ar-Reza said: "How often it is that a man who has three years left in his lifespan does good to his relatives and the Almighty Allah increases his age by thirty years, and Allah does what He wants."[1]

Also it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"Doing good to the kinsfolk purifies the deeds, increases wealth and wards off calamities, eases the accounting and delays death."[2]

Again from the same Imam it is narrated that he said: "Doing good to the kinsfolk improves manners, widens the hands, purifies the soul, widens sustenance and delays death."[3]

Through another chain of narrators it is narrated from Imam Muhammad Baqir (a) that he said:

"Doing good to the kinsfolk purifies the deeds, wards off calamities, increases wealth, prolongs the lifespan, widens the sustenance and gives him love in the family."[4]

It is narrated from Imam Ja'far Sadiq (a) that he said:

"Doing good to the kinsfolk and behaving nicely with them inhabits the cities and prolongs the lifespans."[5]

Through another chain of narrators it is narrated from His Eminence that he said:

The Messenger of Allah (s) said: "One who wants to prolong his lifespan and widen his sustenance should do good to the kinsfolk."[6]

Through another chain of narrators also from Imam Ja'far Sadiq (a) it is mentioned that he said:

The Messenger of Allah (s) said: "How often it is that a community that is sinful and evil doer, performs goodness to the kinsfolk and there is increase in their wealth and their lifespans are prolonged so that perhaps they may become good."[7]

Other numerous traditions have been narrated but quoting them further would prolong this book unreasonably so our aim was only to clarify this point.

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[1] *Kafi;* Vol. 2, Pg. 150
[2] *Kafi;* Vol. 2, Pg. 150
[3] *Kafi;* Vol. 2, Pg. 152, Tr. 12
[4] *Kafi;* Vol. 2, Pg. 152, Tr. 13
[5] *Kafi;* Vol. 2, Pg. 152, Tr. 14
[6] *Kafi;* Vol. 2, Pg. 152, Tr. 16
[7] *Kafi;* Vol. 2, Pg. 152, Tr. 21

SECOND TOPIC: BEING GOOD TO THE HOLY PROPHET (S) AND HIS FAMILY (A) IS MOST EMPHASIZED AND BEST.

The evidence of this is: In *Kafi* it is narrated through an authentic chain of narrators from Umar bin Zaid that he said:

I asked His Eminence, Abu Abdillah Sadiq (a) about the verse:

"And those who join that which Allah has bidden to be joined."[1]

That who are those with whom the Almighty Allah has ordered to join? He said: "It is about the relatives of Aale Muhammad (s) and it is also about your relatives." Then he said: "Do not be of those who say about a thing: It is only regarding one thing."[2]

In the same book it is narrated from Imam Ali Reza (a) that he said:

"Relatives of Aale Muhammad, the Imams (a) cling to the *Arsh* and say: O Allah, join us with those who joined to us and take away those who kept away from us, after that the same order is effective in the relationships of the believers. At that point he recited the verse:

"...and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship..."[3]

In the *Tafseer Imam Hasan Askari (a)* it is mentioned that he said:

The Messenger of Allah (s) said: To whosoever observes the rights of the relatives and near kindred of the parents, Allah will give a thousand levels in Paradise and the distance between each of the levels is such that even a speedy horse will take a hundred years to cover the same. One of the levels will be of silver, one of gold, one of pearls, one of chrysolites, one of emeralds, one of musk, one of Amber and one of Camphor, thus these levels will be made from different materials."

"To one who observes the rights of the relatives and near kindred of Muhammad and Ali, Allah will give such an increase in his rewards and levels that it is like the superiority of Muhammad and Ali over his relatives."

Her Eminence, Fatima Zahra (s.a.) told a lady: "You must please your two religious fathers, Muhammad and Ali, even if your biological fathers may be displeased. And do not please your biological fathers by displeasing your religious fathers. Because if your biological fathers become angry with you, Muhammad and Ali will give them ten thousandth part of the reward of their obedience of a moment and make them pleased. But if your religious fathers become angry with you, your biological fathers would not be capable of making them satisfied. The reward of the obedience of the whole world cannot equal their anger."

Imam Hasan Mujtaba (a) said: "It is incumbent on you to do good to the relatives of your two religious fathers, Muhammad and Ali, even though you may trespass the rights of the relatives of your worldly fathers. And beware that in observing

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[1] Surah Raad 13:21

[2] *Kafi;* Vol. 2, Pg. 156, Tr. 28

[3] Surah Nisa 4:1, *Kafi;* Vol. 2, Pg. 156, Tr. 26

the rights of the relatives of your worldly fathers you don't trespass the rights of the relatives of your two religious fathers because the thankfulness of this group for you before your two religious fathers, Muhammad and Ali is more beneficial for you than thankfulness of those relatives of yours before your biological fathers. This is so because when the near relatives of your religious fathers are thankful to them, their little affectionate attention will erase all your sins even if they are so numerous to fill up the space between the earth and the sky. And if you ignore the rights of the relatives of your two religious brothers and fulfill the rights of your worldly fathers' relatives, their thankfulness would give you no benefit."

Imam Zainul Aabideen (a) said: "It is preferable to fulfill the rights of the relatives and friends of our religious fathers than to observe the rights of the kindred of familial parents. Because your religious fathers, Muhammad and Ali will make your familial parents satisfied about us while your familial parents are not capable of making your two religious fathers, Muhammad and Ali satisfied."

Imam Muhammad Baqir (a) remarked: "One who considers his two religious fathers, Muhammad and Ali more honorable and preferable than his own familial parents and their relatives, the Almighty Allah addresses him thus: O My servant, you have preferred the superior, so I will also make you superior and you have chosen those whose selection was better, hence it is deserving that I make you the neighbor and companion of My friends in Paradise."

Imam Ja'far Sadiq (a) said: "If one, for lack of economic means is unable to fulfill the rights of the relative of both, his religious fathers and the kindred of his familial fathers, it is necessary for him to give priority to fulfillment of the rights of the relatives of the religious fathers. On the Judgment Day the Almighty Allah will tell the angels, that just as he had given priority to the relatives of his religious fathers they must give him precedence among His folks of Paradise. That everything that had been prepared for him before that, must be increased a million times."

Imam Moosa Kazim (a) has stated: "If a person is presented two business deals and he has only one thousand dirhams, which are only sufficient for one deal, he would inquire which of the deals is more profitable. Now if the people tell him that this one is a thousand times more profitable, is it not the demand of reason and logic that he should choose that? Those who were present there said: Yes, indeed. His Eminence (a) said: In the same way the reward of choosing the two religious fathers over ones familial parents is manifold."

A person asked Imam Ali Reza (a): "O Imam, shall I not inform you about the one who is in the greatest loss?" He replied: "Who is it?" He said: "A man has given his ten thousand gold coins in exchange of ten thousand silver coins." The Imam asked: "If he sells the silver coins would he not be in loss?" "Yes, he will be," replied those who were present there. The Imam asked, "Shall I not tell about the one who is in greater loss than this?" "Yes, please do," they replied. He said: "A person owns a mountain of gold and he sells it for one thousand pieces of fake silver. Would he not be in greater loss than the person mentioned previously?"

"Indeed," they replied. Then the Imam said: "Shall I inform you about a greater loss than this?" Those present said: "Yes, please do." He said: "In a greater loss and regret is one who in doing good and favoring, prefers the relatives of his familial parents over the kindred of his two religious fathers, Muhammad and Ali (a). It is so because the near kindred of his two religious fathers, Muhammad and Ali (a) are having as much superiority over the relatives of familial parents as a thousand mountains of gold have over a thousand pieces of silver."

Imam Muhammad Taqi (a) has said: To one who prefers the kindred of his two religious parents, Muhammad and Ali (a) over the relatives of his familial parents, on the Judgment Day the Almighty Allah will make him famous with His dresses of honor and give superiority over all His servants. Except for the one who is equal to him in this excellence or better than him.

Imam Ali Naqi (a) said: "Preferring the kindred of the two religious fathers, Muhammad and Ali (a) over the relatives of ones familial parents is included in paying respect to the majesty of the Almighty Allah and preferring the relatives of ones familial parents over the kindred of the two religious fathers, Muhammad and Ali (a) is included in disrespect to the majesty of Allah, the Mighty and the High."

Imam Hasan Askari (a) says: "There was a person whose family was in need of food, so he left his house to earn something for them, and he earned a dirham. He purchased food and was returning to his house when he met a man and a woman from the relatives of Muhammad and Ali (a), and they were hungry. Thinking that they were more deserving of that food than his own family members he gave them the food he had purchased. But after that he was confounded: what explanation would he give to his family members? He was taking slow steps in this worry when he met a messenger who was searching for him. Upon knowing his identity the messenger gave him a letter and a purse containing 500 gold coins. And he said that it was from the inheritance of his cousin who has expired in Egypt, and besides that some traders of Mecca and Medina owed him a hundred thousand gold coins and he also left much landed property. So the man took the gold coins, went home and procured the essentials for his family members. When he went to sleep that night, he saw Muhammad and Ali in dream who told him that since he had preferred their relatives over his family members they had also made him so rich. After that Muhammad and Ali appeared in the dream of those who owed money to the deceased cousin. They warned the debtors that if they do not return the debt by next morning they would be doomed to worldly and other worldly perdition. So the next morning all of them returned the loans and this man now had another hundred thousand dinars. Muhammad and Ali (a) also appeared in the dreams of all those in Egypt who owed any amount to the deceased cousin and told them to repay as soon as possible. After that the two (Muhammad and Ali) appeared in his dream and said: "How did you find the divine decree about yourself? We have ordered all Egyptians who owe you something to pay you back as soon as possible. If you like we can tell the governor of Egypt to purchase your landed property and send you cash to Medina so that

you can invest it in real estate here itself?" He answered positively to this. So Muhammad and Ali appeared in the dream of the governor of Egypt and told him to purchase the lands and remit cash. The ruler bought all the landed property in three hundred thousand dinars and sent him the money. That person became the richest man of Medina. After that again the Messenger of Allah (s) appeared in his dream and said: "This is your reward in the world for the preference you showed to my relatives, but as for the hereafter, I will give you in it for each piece of this a thousand palaces in Paradise, the smallest of whom would be bigger than this world and a part of them as small as a needlepoint would be better than the world and whatever is there in it."[1]

THIRD TOPIC: PRAYING IS A FORM OF DOING GOOD AND A SORT OF FAVOR

Favor and blessing is obtained in two ways:

First: Getting benefit from someone else.

Second: Removing harm from others and both of them are obtained by praying.

Since the best and most valuable benefit is honor, without any doubt, this is accomplished by prayers because praying is a form of paying respect. In the same way as we mentioned earlier, praying for early reappearance of His Eminence, the Master of the Time (aj) according to its prescribed conditions would be instrumental in making it happen earlier and by it all types of goodness and blessings would be exposed and all the harms would be removed and also among the effects of this *Dua* is that the one for whom the prayer is recited would become happy and elated. And the pleasure of His Eminence is itself a great benefit.

Secondly: We know that *Dua* for hastening the reappearance of Hazrat Qaim (a) is effective and by his reappearance will be removed his and his Shias' grief and sorrow and grief, hardships and problems will be dispelled, rather the *Dua* itself removes all these things.

Among the proofs that help and respect with the tongue is a sort of favor and goodness, is a tradition mentioned in the eleventh volume of *Biharul Anwar* quoted from Jabir from His Eminence, Abu Ja'far Baqir (a) that he said:

I went to His Eminence and complained to him about my need. His Eminence said: "O Jabir, I don't have a single dirham." Not much time passed that Kumayt came to the Holy Imam (a) and said: "May I be sacrificed on you, if you permit, I want to recite a panegyric in your praise." "Go ahead," said the Imam. His Eminence said: "Young man, bring out the bag of gold from that room for Kumayt."

Then Kumayt said: "May I be sacrificed on you, do you permit me recite another panegyric for you?" He said: "Do it." And when he recited another *Qasida*, His Eminence said: "O young man, bring out the bag of gold from that room and give

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[1] *Tafseer Imam Hasan Askari (a)*, Pg. 113

it to Kumayt."

Then Kumayt said: "May I be sacrificed on you, do you permit me to recite a third panegyric?" He said: "Do it." When he recited another *Qasida*, His Eminence said: "O young man, bring out the bag of gold from that room and give it to Kumayt." Jabir says: So he brought out the moneybag and gave to Kumayt.

Kumayt said: "May I be sacrificed on you, by Allah, I don't love you for the sake of the world. And through these couplets I don't intend but to do good to the Holy Prophet (s) and fulfill the rights Allah has made obligatory on me." Jabir says: Then His Eminence, Imam Muhammad Baqir (a) prayed for him. Then he said: "O young man, return these moneybags to their place." Jabir said: I said to myself: He told me he didn't have a dirham but he gave 3000 dirhams to Kumayt!

He said: At that point Kumayt arose and went away. I said to His Eminence: "You told me that you didn't have a dirham but inspite of that you gave 3000 dirhams to Kumayt?" The Imam said: "O Jabir, get up and go into that room." Jabir said: "I got up and went into that room but there was no sign of those bags." I returned to the Imam. Imam said: "O Jabir, whatever I have concealed from you is more than what I have revealed to you." Then he arose, took my hand and led me to that room and hit the ground with his feet. Suddenly something resembling a camel's neck came out of the earth, it was made of gold. Then he said: "O Jabir, see this and do not tell about this to anyone except to those you trust among your brothers – the Almighty Allah has made us capable for whatever we desire."[1]

The proof of this tradition is that: Kumayt considered the verbal praise to be a kind of doing good to the Holy Prophet (s) and Imam (a) also considered it in that manner. *Dua* for Imam (a) is also such because it is also a form of paying respect and doing a favor.

29. Cooperation in Good Deeds

Praying for early reappearance of His Eminence, Qaim (a) is cooperation and helpfulness in good deeds and piety about which the Almighty Allah has said:

> "Help one another in goodness and piety."[2]

30. Help of Allah, the Mighty and the High

This *Dua* earns the help and support of the Almighty Allah for one who is supplicating and it makes him eligible for success and victory over his enemies. That which proves this is the statement of Allah, the Mighty and the High:

> "And surely Allah will help him who helps Him."[3]

And He has also said:

> "If you help Allah, He will help you."[4]

The explanation of this is that: Without any doubt the Almighty Allah has no need

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[1] *Biharul Anwar;* Vol. 46, Pg. 239

[2] Surah Maidah 5:2

[3] Surah Hajj 22:40

[4] Surah Muhammad 47:7

of any of His creatures; thus the help and support that is commanded is to help the *Awliya* of Allah and since the supplication for early reappearance of the Master of the Time (aj) is a kind of help and support by tongue it is a consequence of this matter. And traditional reports abound that prove that helping by the tongue is a kind of help and support that is recommended. Such as:

1. In *Fawaid al-Mashahid* it is narrated from Imam Husain (a) that he said on the eve of Aashura:

"My grandfather informed me: My son, Husain (a) will be slain in Taff Kerbala as a homeless and lonely person. Thus whosoever helps him would have helped me and would have helped his son, Qaim (a) also. And one who helps us verbally would be in our party on the Judgment Day."

2. Imam Ali Reza (a) said to Dibil:

"Welcome! O our helper with words and actions."[1]

3. In the will and testament of our master, His Eminence, Abu Abdillah Sadiq (a) to Abdullah bin Jundab, it is mentioned:

"O son of Jundab, the Almighty Allah has a castle of light covered with emeralds and brocade. It is raised with silk and brocade. He has kept this wall between His friends and His enemies. Thus when the brain boils in the head, hearts come to the throats and bodies cook due to the prolonged wait in *Qiyamat*, the *Awliya* of Allah would be admitted behind that wall and they would remain in the refuge and protection of the Almighty Allah. Inside that is something that pleases their heart and gladdens their eyes. While the enemies of Allah would be immersed till their necks in their sweat and they would be scattered all over. They would behold what the Almighty Allah has prepared for them (as punishment) and say:

> "What is the matter with us that we do not see men whom we used to count among the vicious?"[2]

Thus the *Awliya* of Allah would see them and laugh at them, and that is the saying of Allah:

> "Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them?"[3]

He also said:

> "So today those who believe shall laugh at the unbelievers; On thrones, they will look."[4]

Thus there would not remain a believer who has helped our friends with a single word but that they shall be admitted to Paradise in large numbers.

The proof of the matter is in the last part of the tradition.

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[1] *Biharul Anwar;* Vol. 45, Pg. 257
[2] Surah Saad 38:62
[3] Surah Saad 38:63
[4] Surah Mutaffifeen 83:34

31. Guidance by the Effulgence of the Holy Quran

As we have said: *Dua* for His Eminence, Qaim (a) is a cause for increase in the divine effulgence in the heart, and when the ground of the heart is illuminated and filled with the effulgence of its Lord, man is guided by the light of the Holy Quran in such a way that he does not tread any other path and he understands from the Holy Quran things that other could not and the Quran would be a cure for the pain of his heart and a mercy for him.

Also: There is no doubt that as much as the faith is perfect and complete as much that person would benefit from the Holy Quran and its effects would be more and deeper on him. Just as one having a perfect taste, relishes a delicious dish while those who have no taste cannot enjoy that same food as much as they should. Rather it would seem unpleasant to them till they have their condition cured till all the traces of the disease are removed. Thus one who is purer, his body would be affected more with good food and its effects will be clearly seen on him. And in the same way is the case of one who is clear of all impurities and evils, the effect of the Holy Quran would be more profound on him. And the guidance of the Holy Quran would be apparent in his words and actions. As much a person is perfect in faith, his insight, knowledge and benefits and guidance would be more. Allah, the Mighty and Sublime says regarding this:

> "Say: It is to those who believe a guidance and a healing; and (as for) those who do not believe, there is a heaviness in their ears and it is obscure to them."[1]

As mentioned in the previous pages, praying for our Master of the Time (aj) is a matter that brings perfection of faith, it would also lead to the perfection in getting benefits from the Holy Quran. And that which supports this theory is the saying of Allah, the Mighty and Sublime:

> "This Book, there is no doubt in it, is a guide to those who guard (against evil)."[2]

In *Kamaluddin* it is narrated from Imam Ja'far Sadiq (a) regarding the verse:

> "Those who believe in the unseen."[3]

That he said:

"It denotes those who believe in the reappearance of Qaim (a)."

In another traditional report His Eminence said:

"*Ghaib* (unseen) is the *Ghaib* Hujjat (proof) and that which proves this is the statement of Allah, the Mighty and Sublime:

> "And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah; therefore wait- surely I too, with you am of those who wait."[4]

The conclusion derived thus is: Those who pray for the reappearance are in fact

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[1] Surah Fussilat 41:44
[2] Surah Baqarah 2:2
[3] Surah Baqarah 2:3
[4] Surah Yunus 10:20

those who really have faith in the reappearance of Qaim (a) and their praying proves this. And in the book of *Abwaabul Jannah* there is discussion on this topic that would remove all doubts about it.

32. Recognized by the People of the Heights (*Araaf*)

Since by praying for our Master of the Time (aj) he has helped the people of the heights, they would intercede for him and through their intercession he would enter Paradise. Allah, the Mighty and Sublime says:

> "And on the most elevated places there shall be men who know all by their marks."[1]

The discussion here encompasses three points:

First: Meaning of *Araaf*: Ali bin Ibrahim Qummi in his *Tafseer* through his own authentic chain of narrators narrates from His Eminence, Abu Abdillah Sadiq (a) that he said:

"*Araaf* is a high place between Paradise and Hell and the men are the Imams (a)..."[2]

Second: Who are the men of *Araaf*? As mentioned in the above tradition – in the traditional report of Ali bin Ibrahim – they are the Holy Imams (a).

Also in *Majmaul Bayan* it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"They are Aale Muhammad (s). None would enter Paradise except those who recognize them and are recognized by them. And none would enter Hell except those who deny them and are denied by them."[3]

In *Tafseer Burhan* it is narrated from His Eminence that he said:

"We are those men. The Imams from us would recognize who is to enter Hell and who is to enter Paradise in the same way as you know who is good in your tribes and who is bad."[4]

In the same *Tafseer*, it is narrated from Imam Muhammad Baqir (a) regarding the following verse of the Holy Quran:

> "And on the most elevated places there shall be men who know all by their marks."

Imam (a) said:

"They are Imams."

Through authentic chains, it is narrated from Buraid bin Muawiyah al-Ajali that he said:

I inquired from His Eminence, Abu Ja'far Baqir (a) about the statement of Allah, the Mighty and the High:

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[1] Surah Araaf 7:46
[2] *Tafseer al-Qummi*, Vol. 1, Pg. 231
[3] *Majma al-Bayan*, Vol. 4, Pg. 423
[4] *Al-Burhan*, Vol. 2, Pg. 18

"And on the most elevated places there shall be men who know all by their marks."

He said: "It is revealed about this Ummah and the men are the Imams of Aale Muhammad (s)." I asked: "What is *Araaf*?" He replied: "A bridge between Paradise and Hell. Thus whosoever of the sinner believer is interceded by the Imam from us would get deliverance and for whosoever they do not intercede, will fall down."[1]

Traditional reports on this matter are in large numbers and between this report and that of Ali bin Ibrahim Qummi there is no difference between the meaning of *Araaf*.

Third: *Dua* for the Master of the Time (aj) is a cause of getting the intercession of the people of *Araaf*:

In *Majmaul Bayan* it is narrated from Asbagh bin Nubatah that he said:

I was seated with Ali (a) when Ibne Kawwa arrived and asked about the following verse:

"And on the most elevated places..."

Imam (a) replied: "Woe be on you, Ibne Kawwa, on the Judgment Day we would stand between the Paradise and Hell. Thus we would recognize by the face one who has helped us and make him enter Paradise. And we would recognize by the face one who had been inimical to us and send him to Hell."[2]

The point proved from this tradition is same that we stated before: *Dua* for our master, the Master of the Time (aj) is a type of help of His Eminence by the tongue. And since helping in this traditional report is a medium of getting intercession and being recognized by the folks of *Araaf*, one who prays for His Eminence would be qualified for this.

33. Reward of Seeking Knowledge

When the supplicant for early reappearance of the Master of the Time (aj) aims that by the reappearance of His Eminence sciences would be exposed and illuminated for him – as knowledge will not be expounded except during the period of reappearance – this person will earn the unlimited rewards of trying to seek knowledge. We have already explained this point in the chapter of Letter 'K' in Part Four of this book.

34. Security from Punishment of the Hereafter

Among the effects of praying for early reappearance of Hazrat Qaim (a) is that: That person will remain safe from the punishment of the Hereafter and the terrors of the day of *Qiyamat*. This is supported by many verses of the Holy Quran. For example:

"Surely those who believe, and those who are Jews, and the Christians, and the Sabeans, whoever believes in Allah and the Last day and does good, they shall

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[1] *Al-Burhan*, Vol. 2, Pg. 18

[2] *Majma al-Bayan*, Vol. 4, Pg. 423

have their reward from their Lord, and there is no fear for them, nor shall they grieve."[1]

On the basis of this, the implication of the last day is kingdom of His Eminence, Qaim (a) as mentioned in *Usool Kafi* under the explanation of the verse:

"Whoever desires the gain of the hereafter..."

It is narrated from Imam Ja'far Sadiq (a) that he said regarding the following verse:

"Whoever desires the gain of the hereafter..."

"It means the *Marefat* of Amirul Momineen (a) and the Imams (a)."

"We will give him more of that again..."

He said: "We increase his *Marefat* till he gets his share from the rule of the Imams."

"And whoever desires the gain of this world, We give him of it, and in the hereafter he has no portion."

He said: "It means that there is no share for him in the rulership of truth with Imam Qaim (a)."[2]

Or it may be that good deed means *Marefat* of the Imams (a) as mentioned in *Tafseer Ayyashi* from Imam Ja'far Sadiq (a) that he said regarding the statement of Allah, the Mighty and the High:

"...he should do good deeds..."[3]

He said:

"Good deed denotes the *Marefat* of the Imams (a)."[4]

It is narrated from Imam Muhammad Baqir (a) regarding the verse:

"And (as for) those who believe and do good deeds..."[5]

That he said:

"It means that they believe in Allah, in the Messenger of Allah and the Imams who are given authority (*Ulil Amr*) and he obeys them as it is faith and good deed..."[6]

The point proved by this is: Supplicant for early reappearance of His Eminence, the Master of the Time (aj) is eligible in both the senses.

2. Statement of Allah, the Mighty and the High in Surah Baqarah:

"Yes! whoever submits himself entirely to Allah and he is the doer of good (to others) he has his reward from his Lord, and there is no fear for him nor shall he grieve."[7]

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[1] Surah Baqarah 2:62
[2] *Kafi;* Vol. 1, Pg. 436
[3] Surah Kahf 18:110
[4] *Tafseer Ayyashi,* Vol. 2, Pg. 353
[5] Surah Baqarah 2:82
[6] *Miraat al-Anwaar,* Pg. 208
[7] Surah Baqarah 2:112

On the basis of this the meaning of *Mohsin* (one who does a favor) would be: Follower of Ali (a) as mentioned in *Mishkatul Asrar* quoting from *Tafseer Ayyashi* and other sources that:

Imam Muhammad Baqir (a) said regarding the verse of the Holy Quran:

> "Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred."[1]

"Justice is Muhammad (s); such that one who has obeyed him has practiced justice and favor is Ali (a), so one who follows him has done a favor and the *Mohsin* is in Paradise.

> "...and the giving to the kindred."

"Thus from the aspect of our proximity, the Almighty Allah has ordered the people to have love for us."[2]

The point clarified by this is: Praying for our master, His Eminence, Qaim (a) is heartfelt love for Amirul Momineen (a), rather it is the most obvious type of *Tawalla* (love of Allah's friends) of the tongue with regard to His Eminence. Thus one who prays for His Eminence has in the true sense attached himself to the *Tawalla* of Amirul Momineen (a) and the devotees of Ali (a) are *Mohsin* and they shall be included in the persons about whom the verse of the Holy Quran has mentioned, *Insha Allah Taala*.

3. Statement of Allah, the Mighty and the High:

> "And reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from their Lord; Rejoicing in what Allah has given them out of His grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve."[3]

From the aspect that will be mentioned, the supplicant for His Eminence, Qaim (a) is included among the martyrs in the company of the Holy Prophet (s) and Amirul Momineen (a), thus he would get all that the martyrs get and among its effects are those mentioned in the blessed verse.

4. The statement of the Almighty Allah that:

> "Now surely the friends of Allah- they shall have no fear nor shall they grieve."[4]

As an appendix to a tradition in *Kamaluddin*, Imam Ja'far Sadiq (a) said:

"Fortunate are the Shias of our Qaim who during the period of his occultation wait for his reappearance and who obey him during the period of his reappearance. They are *Awliya* of Allah for whom there shall be neither fear nor grief."[5]

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[1] Surah Nahl 16:90
[2] *Tafseer Ayyashi*, Vol. 2, Pg. 268
[3] Surah Aale Imran 3:169-70
[4] Surah Yunus 10:62
[5] *Kamaluddin*, Vol. 2, Pg. 357

The point concluded is: Praying is a sign of awaiting as is clear to all sensible people.

5. The noble verse of Surah Ahqaaf says:

> "Surely those who say, Our Lord is Allah, then they continue on the right way, they shall have no fear nor shall they grieve."[1]

From the aspect of a tradition mentioned in *Usool Kafi* reporting from Muhammad bin Muslim that he said:

I asked His Eminence, Abu Abdillah Sadiq (a) regarding the statement of Allah, the Mighty and Sublime:

> "Surely those who say, Our Lord is Allah, then they continue on the right way…"

He said: "They are firm on the belief of the Imams one after the other…"[2]

There is no doubt that praying for early reappearance of our Master of the Time (aj) is proof and sign of steadfastness of the supplicant on the belief of the Imams (a).

This valuable honor can also be derived from other verses also but for the sake of keeping the discussion under proper limits we refrain from quoting them. In the same way a large number of traditional reports are recorded about this matter. Some of them are as follows:

The trustworthy and prominent Shaykh, Ali bin Ibrahim Qummi in his *Tafseer* through authentic chain of narrators says that His Eminence, Abu Abdillah Sadiq (a) said regarding the verse:

> "And on the most elevated places there shall be men who know all by their marks."[3]

"It is a sand dune between Paradise and Hell and the men are the Holy Imams (a) who would stand on the *Araaf* with their followers while believers would be going to Paradise without accounting and the Imams would say to their sinful followers: 'See how your brothers are going to Paradise without accounting, and this is the saying of Allah, the Mighty and the High:

> "Peace be on you; they shall not have yet entered it, though they hope."

Then they would be told: 'See your enemies in Hell and this is the statement of the Almighty Allah:

> "And when their eyes shall be turned towards the inmates of the fire, they shall say: Our Lord! place us not with the unjust people. And the dwellers of the most elevated places shall call out to men whom they will recognize by their marks saying: Of no avail were to you your amassings and your behaving haughtily…"

Thus they would tell their enemies who are in Hell: 'These are our Shias and

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[1] Surah Ahqaaf 46:13

[2] *Kafi;* Vol. 1, Pg. 220

[3] Surah Araaf 7:46

brothers about whom you swore in the world that the Almighty Allah would have no mercy on them.' At that time the Imams would tell their Shias: 'Enter Paradise, you shall neither be fearful nor aggrieved.'"[1]

I say: Traditions quoted by us in the third and the second point from Amirul Momineen (a) prove the intercession of Imams (a) for one who helps them and at that same place we mentioned that one who prays for our master, the Master of the Time (aj) is included among those helpers, thus by the intercession of the Imams he would be among those who shall have neither fear nor sorrow.

35. Glad Tidings and Moderateness at Time of Death

There are some traditional reports that prove the above. For example there is a tradition in the *Tafseer* of Imam Hasan Askari (a) that:

"When a believer who is a follower of Muhammad and his progeny and after him he considers Ali as his Imam and follows him, considers him as his master, testifies his words, considers his actions correct, obeys him and those whom he has ordered to obey in the religious matters and in politics, when death approaches this believer in such a way that it cannot be delayed and stopped as it is the final decree of Allah, and the angel of death and his companions come to him, they see Muhammad (s) on one side and Ali, the chief of the successors on the other at the head side of this believer. And at his feet on one side stands Hasan, the grandson of the chief of the prophets and on the other side is Husain the chief of the martyrs. And surrounding him at the back would be their confidants and close personages of this Ummah and they will stand one after the other in order of their status behind their masters, Aale Muhammad. Thus the ailing believer would look at them and address them thus in such a way that the Almighty Allah would veil his voice from the people present near him; in the same way they will also not be able to see us Ahle Bayt so that their belief in that earns them more rewards due to the severe hardship that befalls them.

The believer says: May my parents be sacrificed on you, O Messenger of Allah, the Lord of might, May my parents be sacrificed on you, O successor of the Prophet of mercy. May my parents be sacrificed on you, O you brave sons of Muhammad (s), his grandsons and his sons. O two chiefs of the youths of Paradise who are proximate to the mercy and pleasure of the Almighty Allah. And welcome to you, O best of the companions of Muhammad (s) and Ali and his sons. How eager was I to see you all and now I am overcome with the joy of seeing you. O Messenger of Allah, the angel of death is present at my bed-side and I have no doubt that I am great in his estimation due to your presence and due to the presence of your brother. Thus the Messenger of Allah (s) says: It is so.

Then the Messenger of Allah (s) would glance at the angel of death and say: "O angel of death, please take care to obey the request of the Almighty Allah regarding our followers, servants and devotees." The angel of death says: "O Messenger of Allah, order him to look at what Allah has prepared for him in

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[1] *Tafseer Qummi*, Vol. 1, Pg. 231

Paradise." The Messenger of Allah (s) would tell him: "Look at the top." So he will look at that which he had never imagined and which has no limits. At that moment, the angel of death will say: "How should I not take gently one who is having such a reward and whose Muhammad and his progeny are visitors? O Messenger of Allah (s), if the Almighty Allah had not made death as a passage without passing through which none can enter Paradise, I would not have captured his soul. However your servant and friend would imitate you and the other prophets, messengers, saints of Allah who tasted death by the order of Allah."

After that Muhammad (s) would say: "O angel of death, take our brother as we agree to you and accept our request for clemency regarding him."

At that time, His Eminence and his companions would go up to the gardens of Paradise in such a manner that veils and curtains would be removed from the eyes of that ailing believer. Thus he would see them at their own places and see those who are surrounding his bed and then say: "O angel of death hurry up, take my soul and don't leave me here as I cannot bear separation from Muhammad and his progeny. Make me join them." At that moment the angel of death would take his soul and like a strand of hair is pulled through flour, his soul will be taken out of his body. Though you see him in pain, there is no hardship for him, rather he is in comfort and enjoyment and when they keep him in the grave he would find our people there.

When Munkir and Nakeer come to interrogate him they would say to each other: "Muhammad, Ali, Hasan, Husain and their righteous companions are present near this man, we must pay respect to them." After that they would come and salute Muhammad and Ali separately. Then they would salute Hasan and Husain together and then their companions.

After that they would say: "We know, O Messenger of Allah, that you visit your servant and follower and if it had not been so that the Almighty Allah wanted that his excellence should become clear to the angels who are present and those who would hear about it later, we would not have questioned him. But the command of Allah has to be carried out."

At that time they would ask him: "Who is your Lord? What is your religion? Who is your Prophet? And who is your Imam? And what is your *Qibla*? And who are your brothers?" He would reply: "Allah is my Lord, and Muhammad (s) is my Prophet, and Ali is my Imam, the successor of Muhammad (s) is my Imam, and the Kaaba is my *Qibla*, and the believing followers of Muhammad and Ali and their progeny are my brothers, and their enemies and haters are not my brothers, and I testify that that except for the One God, I have no deity and Allah does not have a partner and I witness that Muhammad is His servant and messenger. And that his brother, Ali is the *Wali* of Allah and they are his purified progeny, appointed for Imamate as the caliphs of the Ummah and the true guardians and those who rise up with justice." Thus (Nakeer and Munkir say): "You lived with these beliefs and died on it and you shall be raised up with the same belief if Allah wills and whosoever has his *Wilayat* would be in a position of honor and the

resting place of divine mercy..."

I say: The main points derived from this noble traditional report is that the believer would be able to get those honors and great bounties due to four factors: Mastership and following of the Prophet and the Holy Imams (a), service to them, love towards them and preferring them over others. As is understood from the statement of His Eminence:

"Do favor to our devotees and servants, friends and followers."

There is no doubt that these three qualities are present in one who is praying for our master, the Master of the Time (aj) because *Dua* for His Eminence is a type of *Tawalla*, service, love for the Imams and also preferring them over other people in the *Dua*.

That which proves this matter is all that has come in the traditions regarding glad tidings to the believer mentioned in large numbers especially in *Furu Kafi* – in the chapter of companions of the believer and disbeliever at the time of death – and the third volume of *Biharul Anwar* etc. And we shall be content to relate just one tradition which is sufficient for the spiritualist; and those who like may refer to the books mentioned:

In *Kafi* it is narrated from Muhammad bin Yahya from Ibne Sinan[1] from Ammar bin Marwan that he said:

A person who heard it from His Eminence, Abu Abdillah Sadiq (a) told me that: His Eminence said: "By Allah, He accepts from you and by Allah forgives you, between each of you and the place where believers express joy and happiness there no distance to it except when his soul reaches here – and he pointed to his neck..."

Then he said: "When this happens, he is in the throes of death, the Messenger of Allah (s), Ali (a), Jibraeel and the angel of death (a) are present near him. At that time Ali (a) comes near him and says: O Messenger of Allah, this man used to love us, Ahle Bayt, so please love him. And the Messenger of Allah (s) would say to Jibraeel: This man loved Allah, His Messenger and his family, so you also love him. And Jibraeel would say to the angel of death: This is one who loved Allah, His Messenger and his family, so you also love him and take him gently. Then the angel of death would come near him and say: O servant of Allah, have you freed you neck? Have you taken your release order? In the life of the world were you attached to the great infallibility? He said: Then the Almighty Allah allows him to say: Yes, He asks: Who is it? He replies: The *Wilayat* of Ali Ibne Abi Talib.

The angel of death says: You are right. Allah has secured you from that which terrifies you and you will get what you hope for. Glad tidings to you and your righteous elders of the company of the Messenger of Allah (s) and Ali (a) and Fatima (s.a.).

After that he takes his soul gently. And after that a shroud of Paradise and

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[1] Ibne Sinan here is Muhammad bin Ahmad bin Sinan who has narrated from Ammar bin Marwan.

Hunoot of musk and amber is brought for him. He is shrouded and anointed with the *Hunoot* and dressed in a yellow dress of Paradise. And when they place him in the grave a door to Paradise is opened for him through which the gentle breeze of Paradise and its fragrances reach him.

After that to his front, back, right and left, the grave is widened to a distance of one month's travel. Then he is told: Sleep comfortably like a bride. Glad tidings to you for the comforts and luxuries of Paradise and bounties and the Lord is not angry at you. At that time he would see Aale Muhammad in the Gardens of Satisfaction. Thus he would eat from their food and speak to them in their gatherings till the time our Qaim (a) arises. When our Qaim (a) arises, the Almighty Allah would raise them up, and they would, chanting the slogans of *Labbaik Labbaik*, come to him in groups. At that time the followers of falsehood would be in doubt and those who trespass the divine sanctities will be scattered – as they will be few – the haste makers will be destroyed, and those who knew the reappearance to be near would be saved. It is from this aspect that the Messenger of Allah (s) told Ali (a): You are my brother and your and my promise will be in the valley of peace (*Wadius Salaam*)...[1]

The main point made clear from this traditional report has already been stated by us and we shall again mention it later. That *Dua* for His Eminence, Qaim (a) and his early reappearance is a factor of increase in faith and its steadfastness till the time of death. Thus the cause is indirect for becoming eligible for this excellence. Moreover, this *Dua* itself is an attachment to the great infallibility – that is *Wilayat* of Ali Ibne Abi Talib (a) – thus it is the cause of reaching this position.

Also among the proofs of this matter is a tradition mentioned in *Usool Kafi* through authentic chain of narrators from Ibne Abi Umair from Hakam bin Miskeen from His Eminence, Abu Abdillah Sadiq (a) that he said: "For one who causes a happiness to a believer, the Almighty Allah creates a creature from that happiness that he sees at the time of his death and it tells him: Glad tidings to you, O friend of Allah, about His pleasure and mercy. It will remain with him till he enters the grave. Then it repeats those words and when he is raised from the grave again, it repeats those words. The believer asks it: Who are you, may Allah have mercy on you? It will reply: I am that happiness and joy that you gave to so-and-so person."[2]

I say: The point proved from this is: Without any doubt our master, the Master of the Time (aj) and his venerable forefathers (a) become happy by this *Dua*. Thus this reward implies to them perfectly.

36. Response to the Call of Allah and His Messenger (s)

Allah, the Mighty and Sublime says:

> "O you who believe! answer (the call of) Allah and His Apostle when he calls you to that which gives you life."[3]

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[1] *Furu Kafi,* Companions of believers and infidels
[2] *Kafi;* Vol. 2, Pg. 191
[3] Surah Anfaal 8:24

Doubtlessly, the implication of life in this verse is the eternal life and a prosperous and happy livelihood that is obtained by following the Holy Prophet (s). We had previously mentioned that whatever the infallible successors of the Holy Prophet (s) have ordered or performed, they are commands of Allah and the Prophet. And in the past discussions and the coming chapters it will become clear how much the Imams arranged and made efforts to pray for our master, the Master of the Time (aj) and the early reappearance of His Eminence (a). And there is no scope of any doubt in it that preparation of man in this great matter is a response to the call of Allah and His Messenger (s).

This matter has also been mentioned under other topics in different verses of the Holy Quran. Among them is the statement of the Almighty Allah:

> "O you who believe! obey Allah and obey the Apostle and those in authority from among you..."[1]

Also relevant to this part are all the verses that order the performing of good deeds and those that command us to take the Holy Prophet (s) and his progeny as role models, to express love for them and to follow them.

37. In the same level as that of Amirul Momineen (a)

The evidence to support the fact that the supplicant for early reappearance of the Master of the Time (aj) would be in the company of Amirul Momineen (a) in his grade, is a tradition mentioned in *Kamaluddin* from His Eminence that he said:

"For our Qaim there is an occultation, which shall be prolonged. As if I can see the Shias resembling quadrupeds searching for pasture but being unable to find it. Know that, whosoever from them remains firm on his religion and whose heart is not hardened due to the prolonging of the occultation, then he shall be with us in our rank on the Day of Judgment."

Then he said: "When our Qaim arises, he would not have the allegiance of anyone upon his neck, therefore his birth shall be secret and he himself shall be in occultation."[2]

The discussion on this is possible on two levels:

One: It is that *Dua* for early reappearance of our master, the Imam of the time (a) is a sign of the solidity of faith and belief in religion. So if – may Allah forbid – if one has doubt in this, he would not pray with sincerity in this regard. On the basis of this the supplicants are among those who have remained steadfast on their faith and Amirul Momineen (a) has promised them that great reward.

Second: It is that this *Dua* is the cause of perfection of faith and its firmness in man in such a way that he would be saved from the evils of the last period of time as our master, Abu Muhammad Hasan al-Askari (a) has told to Ahmad bin Ishaq Qummi:

"By Allah, he would have a prolonged occultation during which none would be

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[1] Surah Nisa 4:59

[2] *Kamaluddin*, Vol. 1, Pg. 303

saved from destruction except those whom the Almighty Allah has made firm on the confession in his Imamate and whom He gives the *Tawfeeq* to pray for his early reappearance..."

The complete text of this tradition has been mentioned in Part Four. Thus praying for His Eminence enables the supplicant to get into the same grade as that of Amirul Momineen (a) since it is the cause of remaining firm on faith during the period of the occultation of the Master of the Time (aj).

That which supports the point that it is a cause of perfection of faith is: This act is wishing the well being of Ahle Bayt of the Holy Prophet (s) which is in fact a cause of perfection of faith. It is thus mentioned by Shaykh Sadooq in his gatherings quoting from Imam Moosa Kazim (a) through his forefathers from the Holy Prophet (s) that he said:

One who does a perfect Wuzu (ablution) and recites his ritual prayer properly, pays the *Zakat*, guards his tongue, controls his anger, seeks forgiveness of sins, wishes the well being of the family of his Prophet (s), he has fulfilled the rights of faith and the doors of Paradise are open for him."[1]

38. Best people in the view of Almighty Allah

One who supplicates in favor of our Master of the Time (aj) and who prays for his early reappearance is among the best people in the view of the Almighty Allah. Because he conveys benefit to all the people in general and also imparts happiness and joy to the Purified Imams (a) and the family of the Messenger of Allah (s).

The senior-most Shaykh, Thiqatul Islam Muhammad bin Yaqoob Kulaini (q.s.) in *Usool Kafi* through his own chain of narrators has reported from Imam Ja'far Sadiq (a) that he quoted the Messenger of Allah (s) saying:

"The creatures are kinsfolk of Allah, thus the favorite persons in the view of the Almighty Allah are those that are beneficial to the kinsfolk of the Almighty Allah and please the families."[2]

It is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

The Messenger of Allah (s) was asked: "Who is the most beloved person by Allah?" He replied: "One who is most beneficial to the people."[3]

I say: That happiness and joy of the Holy Prophet (s) and the Imams (a) is effected through praying for His Eminence, Qaim (a) is a matter that is now absolutely clear. And as for the point that this *Dua* is for the benefit of all the believers, rather all the people of the world, this can be discussed under two subheadings:

First: As mentioned in Part Four in the chapter of the Letter 'N' all creatures of the earth would benefit through the reappearance of His Eminence. Thus *Dua* for

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[1] *Amali,* Sadooq, Vol. 1, Pg. 274, Gathering no. 54, Beirut

[2] *Kafi;* Vol. 2, Pg. 164

[3] *Kafi;* Vol. 2, Pg. 164

his early reappearance is for the benefit of all the creatures of the earth.

Second: In the forty-fourth benefit it would be mentioned that Allah, the Mighty and the High through the *Barakat* of the supplicants for the early reappearance of His Eminence would keep away divine chastisement from the people of the earth, *Insha Allah Taala*.

39. Most respected persons in view of the Holy Prophet (s)

Since we have explained in Point Twenty-one that one who prays for the Master of the Time (aj) is among the brothers of the Holy Prophet (s), it would also imply that he is among the most respected persons in view of the Holy Prophet (s) also because it is clear that the brothers of the Holy Prophet (s) would be his favorite persons.

It is also supported by a tradition mentioned in *Biharul Anwar* through his own chain of narrators from Rufaa bin Moosa and Muawiyah bin Wahab from His Eminence, Abu Abdillah Sadiq (a) that he said:

The Messenger of Allah (s) said: "Blessed be those who are fortunate to live in the time of Qaim of my Ahle Bayt. Those who would believe in him during his occultation and before his advent, who would love his friends and remain aloof from his enemies. Such people would be my closest ones and my friends on the Day of Judgment." (According to the tradition of Rufaa:) "And the most respected creatures of Allah in my view."[1]

Since *Dua* for reappearance of His Eminence is a type of following him, as mentioned in the tradition regarding his birth that he himself prayed for this matter and said:

"O Allah, fulfill my promise, complete my enterprise for me, strengthen my position, and fill the earth through me with equity and justice."[2]

In *Kamaluddin* it is narrated from Abdullah bin Ja'far Himyari that he said:

I asked Muhammad bin Uthman Amari: "Have you the seen the master of this affair?" He replied: "Yes, and the last time I saw him, he was besides the Holy House of Allah and praying: O my Lord, fulfill the promise that You made to me."[3]

In the same book it is narrated from Abdullah bin Ja'far Himyari that he said:

I heard Muhammad bin Uthman Amari (r.a.) say: "I saw His Eminence (a) holding the curtain of the Kaaba below the spout and praying: O my Lord, take revenge from my enemies."[4]

40. He will enter Paradise at the recommendation of the Messenger of Allah (s)

The evidence of this is – in addition to what we have stated before that this *Dua* makes one eligible for intercession – is a tradition that Sadooq has mentioned in

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[1] *Biharul Anwar;* Vol. 52, Pg. 129
[2] *Biharul Anwar;* Vol. 51, Pg. 13
[3] *Kamaluddin,* Vol. 2, Pg. 440
[4] *Kamaluddin,* Vol. 2, Pg. 440

Khisaal through his own chain of narrators that the Messenger of Allah (s) said:

"I guarantee Paradise for one who assures us of five things." He was asked: "O Messenger of Allah, what are those?" He replied: "Advice for Allah, the Mighty and Sublime, advice for His Messenger, advice for the Book of Allah, advice for the religion of Allah and advice for the Muslim society."[1]

I say: Advice is asking for goodness and there is no doubt that all the five types of advices converge in praying for early reappearance of our master, the Master of the Time (aj). Because through the reappearance of His Eminence, grief and distress will be removed from the *Awliya* of Allah and the Messenger of Allah (s) will become happy and the laws of the Book of Allah would become clear, the religion of Allah will dominate the world and the whole Muslim society will get deliverance.

41. The prayer of the Holy Prophet (s) would be there in his favor

It is mentioned in *Ihtijaaj* that the Messenger of Allah (s) after the mention of the Purified Imams (a) raised up his hands in supplication and prayed:

"O my Lord, love those who love my caliphs and accept the *Wilayat* of the Imams of the Ummah after me. And be inimical to those who are inimical to them and help those who help them and disgrace those who want to cause disrespect to them..."[2]

Without any doubt, *Dua* for the Master of the Time (aj) is acceptance of his *Wilayat* and a kind of helping His Eminence and all the rightful Imams (a). Other matters derived from this point would also be mentioned in the coming pages, *Insha Allah Taala*.

42. Forgiveness of sins and replacement of sins with good deeds

This matter is proved by a tradition that Shaykh Ahmad bin Fahd Hilli (r.a.) has quoted in his book *Oddattud Dai* from the Messenger of Allah (s) that he said:

"No people sit in remembrance of Allah but that an angel calls out from the heavens: Get up, as indeed your sins have been replaced with good deeds and all your sins have been forgiven."[3]

The point proved by this is: *Dua* for our master, the Master of the Time (aj) is a form of remembering Allah. Thus all those gatherings in which a believer prays for his master, become eligible for this honor. Evidence supporting that the remembrance of His Eminence is a form of remembering Allah, is a tradition mentioned in *Wasailush Shia* and *Kafi* from His Eminence, Abu Abdillah Sadiq (a) that he said:

"No people attend a gathering where there is no remembrance of Allah and no

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[1] *Khisaal Sadooq*, Vol. 1, Pg. 294
[2] *Ihtijaaj*; Vol. 1, Pg. 88
[3] *Oddatud Daai*, Pg. 238

mention about us but that this gathering would cause regret to them on the Judgment Day."

Then he said: Abu Ja'far (a) says: "Our remembrance is the remembrance of Allah and remembrance of our enemies is remembrance of Shaitan."[1]

43. Almighty Allah helps in worship

Regularity in praying for our master, the Master of the Time (aj) would be a cause of being helped by Allah in worship. That which proves this is a tradition mentioned in *Oddattud Dai* from the Messenger of Allah (s) that he said:

Allah, the Mighty and the High said: "When I know that My servant is mostly occupied with Me, I make him passionate in supplicating and *Munajaat*, and when a servant is thus, if he wants to commit a mistake I come between him and the error; truly they are my *Awliya* and indeed they are warriors."

The point derived from this tradition is: Just as verses of Quran and traditional reports say, *Dua* is one of the most important worship acts and there is no doubt that the most valuable and important type of *Dua* is *Dua* for someone whose right the Almighty Allah has made obligatory on all the creatures. And through the *Barakah* of whose being all the things get blessings and benefits. And also doubtlessly being busy with the Almighty Allah means being occupied with His worship and it is this regularity in which is a cause that the Almighty Allah helps man in worship and makes him among the *Awliya* of Allah. The conclusion is that: Regularity and steadfastness in *Dua* for our master, the Master of the Time (aj) and supplicating the Almighty Allah for the early reappearance of His Eminence would be a cause of receiving this great benefit. On the basis of this, it is obligatory for the people of faith that in every time and place they should make special arrangements for this. And the matters that support this point are that my dear brother in faith and the great scholar Mirza Muhammad Baqir Isfahani[2] – may Allah exalt his status and grant him whatever he wishes – recently narrated to me that: One night in dream – in half sleep and half wakefulness – I saw my master, Imam Hasan Mujtaba (a) that he said something like this: Say to the people from the pulpit and order them that they should repent and pray for the early reappearance of Hazrat Hujjat (a). And this *Dua* is not like the funeral prayer (*Salaat Mayyit*) which is *Wajib Kifai* so that if some do it, others are absolved. Rather it is like the Daily Ritual Prayers which is obligatory on all who are able and all have to perform it..."

44. Removal of Divine Chastisement from the people

Through the *Barakat* of the supplicant for our master, the Master of the Time (aj), divine punishment will be removed from the people of the earth. This matter is having two aspects:

First: At the end of *Hadith Qudsi* that we quoted previously from *Oddatud Dai* He says:

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[1] *Wasailush Shia*, Vol. 4, Pg. 1180; *Kafi;* Vol. 2, Pg. 496

[2] Faqih Yamani author of *Fauz al-Akbar Feema Yatalluq Ba Imaam al-Asr (a)*

"...they are such that when I want to destroy the world as punishment I keep away chastisement from the people of the earth due to them."

Second: In *Kamaluddin* through his own chain of narrators, it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"A time will come upon the people when their Imam shall disappear from their view. Blessed be those who remain firm upon our guardianship during such times. The least divine reward that shall reach them would be that the Almighty Allah shall call them and say: O My servants and maidservants, you brought faith in My secret and believed in My unseen. Then good news to you for My goodness and rewards as you are truly My servants and maidservants. I shall accept your deeds, disregard your faults and forgive your sins. And due to you I shall send rain to My creatures and ward off calamities from them. If you hadn't been there I would have sent My chastisement upon them."[1]

The important point concluded from this quotation is that: Preparation for and being regular in *Dua* for His Eminence, the Master of the Time (aj) is cause of being steadfast on the practice of the Imams (a) and in this way it is a means of getting this precious honor.

45. Rewards of Helping and Supporting the Oppressed

The point is that the Imam of the Age – may our souls be sacrificed on him – is oppressed as is known to all.

As for the excellence of helping and supporting the oppressed, it is proved by reason and logic as well as by Islamic texts. As mentioned in *Biharul Anwar* and other books, Imam Ja'far Sadiq (a) is reported to have said:

"Allah, the Mighty and Sublime is the companion of the believer as long as the believer is busy in helping his believing brother."[2]

It is mentioned from His Eminence that he said:

"No believer helps an oppressed believer except that it is better than fasting for a month spent in *Etekaf* in Masjidul Haraam. And every believer that helps his brother while he is having the power to help him, the Almighty Allah helps him in the world and the hereafter."[3]

It is narrated from His Eminence that he said:

"One who hears the call for help of his believing brother in trouble and has the capability to help him, and he removes his sorrow and fulfills his needs, due to this there would be seventy-two blessings for him from the Almighty Allah; one of it would reach him earlier and help him in his life, and seventy-one blessings would be stored for him in terrible circumstances and conditions of *Qiyamat*."[4]

Other traditional reports are also there, but for the sake of brevity we refrain from

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[1] *Kamaluddin*, Vol. 1, Pg. 330
[2] *Biharul Anwar;* Vol. 75, Pg. 20
[3] *Biharul Anwar;* Vol. 75, Pg. 20
[4] *Biharul Anwar;* Vol. 75, Pg. 21

quoting them here and remain content with these much only as they are sufficient for intelligent people.

As for *Dua* for His Eminence, the Master of the Time (aj) and early reappearance of His Eminence being help and assistance to him, as we have said previously: *Dua* for the Master of the Time (aj) is among the types of help of His Eminence by the tongue. The explanation of this is that helping means taking steps regarding something which would in reality or in the view of the helped one remove harm from him or convey some benefit to him by someone who is helping him. And this topic is proved in the case of *Dua* for our master, the Master of the Time (aj) because many traditions in all reliable books confirm this matter. For example in the chapter of Excellence of *Dua* in *Kafi*, *Wasail*, *Biharul Anwar* and other books. Thus when a believer makes effort in his *Dua* to remove sorrow and grief from the heart of the great Imam and supplicates Allah for his early reappearance fulfilling all the conditions stated before, its effect would be the fulfillment of divine promise.

It is known from the above discussion that *Dua* is help and support of the Imam, in addition to it being commanded by His Eminence in his blessed *Tawqee*:

"Pray more for the early reappearance as in it lies your deliverance..."[1]

His Eminence has made a request to his friends that they must as much as possible pray for his early reappearance. In the twenty-first point we have stated the relevant points about this and in the Point no. 49 it will be explained further.

In a tradition mentioned in *Kafi* it is narrated from Isa bin Abi Mansoor that he said:

Imam Ja'far Sadiq (a) said to Ibne Abi Ya'fur without any introduction: O son of Abi Ya'fur, the Messenger of Allah (s) said: "One who possesses six qualities would be with the Almighty Allah and on His right side." Ibne Abi Ya'fur asked: "May I be sacrificed on you, what are those?"

He replied: "A Muslim should like for his believing brother that which he likes for his closest kin. And that he dislikes for his believing brother that which he dislikes for his closest kin. And he has sincerity in his friendship to him."

Ibne Abi Ya'fur wept and asked: "How can he be sincere to him?" Imam Ja'far Sadiq (a) said: "When he reaches that stage, he tells him what he has in his heart, thus if the friend becomes happy he is also happy and if the friend is aggrieved he is also sad, and if he can he removes the distress of his friend, and if he can't, he prays for him to the Almighty Allah..."[2]

In this tradition, Imam Ja'far Sadiq (a) has mentioned that praying for someone is like helping him if you cannot help in the real sense. The complete text of this tradition would given and explained in some other section, *Insha Allah Taala*.

Evidence of the correctness of the matter under discussion and support of this

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[1] *Biharul Anwar;* Vol. 52, Pg. 92; *Kharaij*, Pg. 187

[2] *Kafi;* Vol. 2, Pg. 172

type is the prayer of His Eminence, Sayyid Sajjad (a) for the frontier guards and soldiers. It is mentioned in that *Dua* as follows:

"O Lord, and whichever Muslim succeeds a warrior, guards his house, looks after those left behind in his absence. Helps him with a portion of his property. Or assists him with provisions. Or encourages him to fight for faith. Or follows him in his undertaking by praying for him. Or guards his honor in his absence. Then, be pleased to reward the latter like the former, weight for weight, bulk for bulk..."[1]

Thus you can see that Imam Sajjad (a) has compared praying for the warriors to a type of help rendered to them and for those who pray thus, the Imam has invoked for a similar reward.

It must be said that: Among the types of help and assistance through the medium of *Dua*, is supplicating for the destruction of the enemies and oppressors on His Eminence, as there is no doubt that *Dua* of the believer for the destruction of the oppressors – in a way as per conditions mentioned in the traditional reports of the purified Imams (a) are joined together, it is effective. Thus when the believer is not able to kill the enemy of his Imam with the help of real weapons, like the sword and the lance etc, but he can do it by *Dua*, then it is obligatory on him to so and get himself included in the helpers and supporters of His Eminence. Therefore the Imams (a) have motivated to curse their enemies and the prayers for their destruction reaches them as mentioned in supplications mentioned by the Imams (a) – and in Part Six and Seven this will be explained in further detail.

46. Reward of Honoring and Respecting One Who Is Higher in Status

The rewards and benefits of respecting and honoring the greater one will be there for him due to this *Dua*. Here we shall have to discuss and investigate a number of points:

First: About the rewards and benefits of paying respect.

Second: Meaning of respecting

Third: About the types of paying respect and how it is obtained by praying for the seal of the successors and Imams (aj).

First Topic: Rewards and Benefits of Paying Respect

What I have obtained from labor of research are six benefits. Perhaps someone may study more about it and derive more points from traditional reports. The six benefits that I have collected are as follows:

1. Glorifying Allah, the Mighty and the High

In *Kafi* in a near-authentic report, it is mentioned from His Eminence, Abu Abdillah Sadiq (a) that he said:

The Messenger of Allah (s) said: "Among the ways of paying respect to Allah is

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[1] *Sahifa Sajjadiya*, Supplication no. 27

honoring aged Muslims."[1]

In *Wasailush Shia,* through a correct chain of narrators it is narrated from His Eminence that he said:

"Among the ways of paying respect to God is according respect to aged people."[2]

It is narrated from the same Imam that he said:

"Among the types of paying respect to Allah, the Mighty and Sublime is respecting the believers who are advanced in age, and one who honors a believer has respected the Almighty Allah and one who considers a believer lowly the Almighty Allah would send to him someone before his death who would consider him lowly."[3]

In that book it is narrated from the Messenger of Allah (s) that he said:

"Among the ways of honoring the Almighty Allah is to accord respect to a believer who is senior in age."[4]

In another tradition through Sunni channels from the Messenger of Allah (s) it is narrated that he said:

"Obey those senior in age as among the ways of honoring the Almighty Allah is respect of aged people."[5]

I say: Since the nobility and greatness of Islam is higher than all nobilities and greatnesses, those who have more precedence in it, their honor and respect is worthier in the view of Allah. And there is no doubt that their honor is equal to honoring and respecting Allah, the Mighty and Sublime because they have precedence in worship and obedience.

2. Security from fear on the Judgment Day

In *Wasailush Shia* through a trustworthy chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

The Messenger of Allah (s) said: "One who considers seniority in age as an excellence worth respect, would be protected by the Almighty Allah from fear on the Judgment Day."[6]

Through same chain of narrators it is narrated from Imam Ja'far Sadiq (a) that he said:

"For one who honors and respects an aged person in Islam, the Almighty Allah keeps him secure from terror and fear on the Judgment Day."[7]

It is mentioned that the Messenger of Allah (s) said:

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[1] *Kafi;* Vol. 2, Pg. 165
[2] *Wasailush Shia,* Vol. 8, Pg. 466
[3] *Wasailush Shia,* Vol. 8, Pg. 467
[4] *Wasailush Shia,* Vol. 8, Pg. 468
[5] *Wasailush Shia,* Vol. 8, Pg. 468
[6] *Wasailush Shia,* Vol. 8, Pg. 467
[7] *Wasailush Shia,* Vol. 8, Pg. 468

"One who recognizes the excellence of an aged person and due to his age, pays respect to him, the Almighty Allah would grant him security from fear on the Judgment Day."[1]

3. Proximity to the court of Allah

In *Usool Kafi* through his own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"Among all the things that the Almighty Allah revealed to Dawood was: O Dawood, just as the most proximate people to the Almighty Allah are the humble ones, in the same way the most distant persons from the Almighty Allah are the arrogant."[2]

4. Fulfillment of a part of the rights

In *Darus Salaam* quoting from the book of *Man Laa Yahzarul Faqih* it is mentioned from the Messenger of Allah (s) that he said:

"A believer has seven rights on another believer made obligatory by the Almighty Allah: His respect in his absence..."[3]

I say: Perhaps it implies that 'obligatory' is taken in dictionary meaning, that is proof. It means that Allah, the Mighty and the High has made these rights of one believer on another, as the grades of honoring – in his absence and presence – are different. Some are obligatory, like: refuting his *gheebat* (back-biting) and some are recommended like: Praying for him and praising him during his absence. And it should be known that when these rights are proved for the believer they are proved first and foremost for the Imam of the believers.

5. Earning Love

Through this act the supplicant becomes the favorite of his master, because this act is a favor and an expression of love and both are eligible for the Imam's love. In addition to the respect and honor that is in it, it also sows the seeds of love in the heart of one who is humble to him. Rather, principally the quality of humility creates love among the people, and this matter is perceptible. It has also come in a number of traditional reports.

In *Darus Salaam* it is narrated from Amirul Momineen (a) that he said:

"Three things cause love: Good manners, respect and humility."

It is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"Three things cause love: Giving loans, humility and generosity."

6. Elevated status in the court of the Almighty Allah

In *Usool Kafi* it is narrated from His Eminence, Abu Abdillah Sadiq (a) in a lengthy tradition from the Messenger of Allah (s) that he said:

"Indeed, *Sadaqah* brings increase for the giver, so give *Sadaqah* – may Allah

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[1] *Wasailush Shia,* Vol. 8, Pg. 468

[2] *Kafi;* Vol. 2, Pg. 123

[3] *Man Laa Yahzarul Faqih,* Vol. 4, Pg. 398

have mercy on you – and indeed, humility gives respect, status and honor to the doer, so practice humility so that Allah may give you a high status, and indeed forgiveness increases the respect of the forgiver, therefore observe forgiveness so that the Almighty Allah may give you respect."[1]

In the same book through authentic chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"Indeed, two angels in the heavens are appointed on the people, thus for one who does humility for Allah, they increase his status and for one who practices arrogance, they make him lowly."[2]

Through authentic chain of narrators it is narrated from His Eminence that the Messenger of Allah (s) said:

"For one who practices humility, the Almighty Allah elevates his status and for one who is arrogant, the Almighty Allah brings him down."[3]

In the book of *Man Laa Yahzarul Faqih* from the advices of the Messenger of Allah (s) to Ali is as follows:

"O Ali, by Allah if humility is in the depths of a well, Allah, the Mighty and Sublime sends a breeze which raises it up higher than others in the kingdom of the evils."[4]

In *Usool Kafi* it is narrated from His Eminence, Abul Hasan Moosa bin Ja'far (a) that he said:

"The Almighty Allah revealed to the mountains: I shall make the ark of My servant, Nuh come to land at one of your sides. Thus the mountains stretched their necks to get noticed, but Mt. Judi observed humility – and that is the mountain near you – thus the ark touched land at its side..."[5]

The prominent Shaykh, Abul Qasim Ja'far bin Muhammad bin Quluwahy Qummi (q.s.) in the book of *Kamil az-Ziyaraat* through his own chain of narrators relates from Safwan bin Jamal that he said:

I heard His Eminence, Abu Abdillah Sadiq (a) that he said: "Allah, the Mighty and the High gave precedence to some lands and waters over others, thus some of them became proud and some of them oppressed, and no land or water remained but that it was punished for leaving humility for Allah till the Almighty Allah made the polytheists gain power on the Kaaba and sent salty water on Zam Zam that mixed with its flavor."

"And indeed, Kerbala and the water of Furaat was the first land and water that the Almighty Allah gave sanctity to. Thus the Almighty Allah told them: Speak up about the excellence that the Almighty Allah has granted you? They said: When the lands and waters became proud over each other. We said: I am the blessed

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[1] *Kafi;* Vol. 2, Pg. 121
[2] *Kafi;* Vol. 2, Pg. 122
[3] *Kafi;* Vol. 2, Pg. 122
[4] *Man Laa Yahzarul Faqih,* Vol. 4, Pg. 362
[5] *Kafi;* Vol. 2, Pg. 124

sacred land of Allah, there is cure in my dust and water but I am not proud, rather I am humble and lowly for one who gave me this quality and I don't show pride to those who are lower than me; rather thanks be to Allah."

"So Allah increased its excellence and status due to its humility and thankfulness for Allah, for the sake of Husain (a) and his companions. After that Imam Ja'far Sadiq (a) said: "One who is humble for Allah, the Almighty Allah elevates his position and one who is proud, the Almighty Allah makes him lowly."[1]

In fourteenth volume of *Biharul Anwar* quoting from *Makarim* it is said:

Ibne Khuli brought a vessel of honey mixed with milk for the Holy Prophet (s). But His Eminence refrained from it and said: "Two drinks at a time, and two vessels in one?" Then he said: "I do not prohibit them, but I don't like to feel proud and be pulled to the accounting on the Judgment Day over the excess of the world, and I prefer humility; as one who is humble to Allah, the Almighty Allah elevates him."[2]

Also quoting from the Book of Piety through authentic chain of narrators from His Eminence, Abu Abdillah Sadiq (a) it is mentioned that:

The Messenger of Allah (s) was in Masjid Quba to break his fast on Thursday. He asked: "Is there something to drink?" Aws bin Khawla Ansari brought for him a tumbler of milk laced with honey. But when he tasted it, he pushed the vessel aside and said: "If one has two things to drink one must be content with one of them. I don't prohibit drinking them (together) but I observe humility for Allah; as indeed, one who is humble to Him, He elevates him; and He degrades one who is arrogant. And one who follows moderation in his life, the Almighty Allah gives him sustenance and one who overspends is deprived by Him, and Allah likes one who remembers Him much."[3]

Second Topic: Meaning of Humility

We should know that humility and arrogance are among the sensual qualities and conditions whose effects are most prominent. And humility is that a person considers himself lowly in comparison to others; and arrogance is that a person regards himself to be superior to someone else, and considers the other person to be lower than himself. From this rule we come to know about the difference between arrogance and pride, because pride is that in which a person thinks that he is good in appearance, perfections or deeds or in ancestry with regard to all these things. On the contrary, arrogance is that one considers himself better than others. Arrogance has originated from ignorance as the person is ignorant of his defects and merits of others or he is unaware of them.

Just as this sensual quality is called arrogance, its effects are also called by this title. For example: Walking in an arrogant way, dragging the garments on the ground, not replying to *Salaam* etc. In the same way, humility is a quality whose

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[1] *Kamil az-Ziyarat*, Pg. 271
[2] *Biharul Anwar;* Vol. 66, Pg. 324
[3] *Biharul Anwar;* Vol. 66, Pg. 324

effects are also called as such. They are respect of elders, sitting with the poor, heeding to their pleas and replying to *Salaam* etc.

We should know that arrogance is among the worst qualities and a cause of destruction of faith and a large number of verses of the Holy Quran and traditional reports have come against it. Of them are as follows:

Thiqatul Islam Kulaini in *Usool Kafi* through his own chain of narrators has narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"The roots of infidelity are in three things: jealousy, arrogance and greed..."[1]

In the same book it is narrated from Imam Ja'far Sadiq (a) that he said:

Abu Ja'far (a) said: "Honor is the dress of the Almighty Allah, and pride befits Him only. Thus one who adopts these things is thrown headlong into Hell by the Almighty Allah."[2]

Through his (author's) own chain of narrators it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"Pride is fit only for Allah, and the proud person is having conflict with the Almighty Allah in it."

Also through his (author's) own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:[3]

"Pride is the garment of Allah (only He deserves to feel proud), thus one that competes in it with the Almighty Allah, He throws him headlong into Hell."[4]

Through trustworthy chain of narrators as good as authentic, it is narrated from Imam Ja'far Sadiq (a) that he said:

"In Hell there is a valley called Saqr for the arrogant ones. It complained about its own heat to Allah, the Mighty and Sublime and begged him to let it breathe once. So when it inhaled, it burnt up Hell."[5]

Through his own chain of narrators it is narrated from Imam Ja'far Sadiq (a) that he said:

"The arrogant people will come on the Judgment Day in the form of ants; people would trample them till the Almighty Allah concludes the accounting."[6]

There is no contradiction between this traditional report and another mentioned in *Kafi*. In that Muhammad bin Muslim narrates from one of the two Imams [Baqir and Sadiq (a)] that he said:

"Will not enter Paradise one who has an iota of arrogance in his heart." The narrator said: I said: "We all belong to Allah and to Him we shall return." He asked: "Why did you say this?" I said: "Due to what I heard from you." He said:

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[1] *Kafi;* Vol. 2, Pg. 289
[2] *Kafi;* Vol. 2, Pg. 309
[3] *Kafi;* Vol. 2, Pg. 309
[4] *Kafi;* Vol. 2, Pg. 310
[5] *Kafi;* Vol. 2, Pg. 310
[6] *Kafi;* Vol. 2, Pg. 311

"It is not as you imagine, I meant to say denial and nothing but denial."[1]

Because this tradition has specified the chastisement of being deprived from Paradise to denial and disobedience from worship and obedience of the Almighty Allah, obedience of the enemies of His prophets and saints, like Iblees etc, and the group of the enemies of the Imams (a). The previous traditional report proves that the arrogant people are Hellish – whether they are deniers of the Almighty Allah or not – but their not being admitted to Paradise does not contradict it. And as for proving the fact that the denial of entry to Paradise is restricted only for these arrogant people and not that arrogance should be taken as denial of Allah.

The conclusion is that humility is the key to all good and arrogance is the key to all evil because arrogance keeps the person away from obtaining merits and getting rid of defects. This would be explained in detail at another place, and if the Almighty Allah gives *Tawfeeq* I will write a complete book on this topic, *Insha Allah Taala.*

THIRD TOPIC: TYPES OF HUMILITY

We should know that humility is an additional matter such that as many additions are made to it as many types of it emerge. For example: humility for Allah, the Mighty and the High. And humility for His prophets and saints, and humility for the aged people, and humility with regard to the parents, and the teacher, the student, the believer, the nobles, the scholars, and humility in living and sitting, in eating, in dressing and marriage, and humility in walking, speaking, and other numerous types. And each of these has valuable benefits and to talk about all of them would prolong this book and it is also not concerned with our main subject.

As for *Dua* for the seal of the successors, His Eminence, the Master of the Time (aj), it is a type of humility. *Duas* that are recited by man and others are of various types, such as:

- *Dua* for mercy and favor, like: *Dua* of the father for his son, *Dua* for a brother for his brothers and *Dua* of the angels for the visitors of the grave of Imam Husain (a) etc.

- *Dua* for reward and recompense, like: *Dua* of one who has received a favor, or that a harm has been removed from him for the one who done that favor or removed that harm, and *Dua* of the student for his teacher, and such other *Duas...*

- *Dua* in favor of another in hope of gaining his favor, and the difference between this and the previous types is that the latter are in response to something that has been done already while this is in anticipation of getting something in the future.

- *Dua* for paying respect and showing humility, like: *Dua* of the people for the elders and scholars, as mostly the *Dua* for them is for honoring and respecting them and showing humility to them. Rather, not praying for them in gatherings

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[1] *Kafi;* Vol. 2, Pg. 310

from the pulpits is considered as their disrespect.

Now that you know this matter I say: *Dua* for our master, the Master of the Time (aj) and supplicating the Almighty Allah for his early reappearance is having all the angles in it together and each of these are having important effects and benefits.

First topic: That is praying for favor and blessings – all the causes of giving favor and being affectionate are present in the being of His Eminence, from which we shall mention a few:

1. He is the real father of believers.

2. He is the true brother of the believers.

3. He is homeless and having few helpers.

4. He is in occultation and far away from the friends.

5. He is oppressed as his rights have been usurped.

6. He is oppressed because revenge has not been taken for the bloodshed of his forefathers and relatives.

7. Faith.

8. He is having many enemies but his friends are weak.

9. He is in too much sorrow and grief due to the hardships of his Shias and friends during the period of his occultation.

10. Prolonging of the period of distress and hardships of His Eminence.

11. The value of His Eminence is ignored among the people and their deviation from his practice.

12. Decrease in believers who follow and serve His Eminence.

And other factors that shall become clear if we contemplate on the circumstances surrounding His Eminence today.

Thus the sincere believer, by praying for His Eminence, would obtain those effects and benefits that we have indicated; as in this *Dua* there is reward of doing good to the father, observing the rights of the brother, helping the homeless and oppressed, helping the real believer, consoling one who is sad and aggrieved, caring for one who is in hardships and honoring a scholar whose true value is not appreciated.

As for the second topic: – That is praying for having received a favor or reward from others – in the Part Three and Four of the book we said: All the favors and blessings that we enjoy are through the medium and bounty of the being of His Eminence. In addition to this, there are different favors of His Eminence on us: like he prays for us, keeps away enemies from us and is forbearing to us. Then there are benefits of knowledge and intercession for us and such others that the tongue is unable to mention them all. And Allah, the Mighty and Sublime says in Surah Rahman:

"Is the reward of goodness aught but goodness? Which then of the bounties of your Lord will you deny?"[1]

Thus O one who acknowledges the reward of bounties of the master you are helpless in recompensing for them, but can you not take out an hour from the hours of the night and the day which pass by, out of your control and keep it especially to pray for the Master of the Time (aj)? Can you not take out an hour from twenty-four hours to pray for one who has bestowed you with so many types of favors? How sad and how unjust it is! If what we have said does not move your heart and does not impel your tongue to pray for your master, then wake up from the slumber of unawareness and remove the curtains of ignorance from your eyes and know that one who intends good, does not lie to his people.

As for the third topic: - *Dua* for others in anticipation of his favor or reward – in the Part Four of the book we have explained that more and greater rewards and bounties will be received by the believers in the time of the reappearance of the seal of the Imams (aj). On the basis of this, it is better that we pray for his early reappearance so that we may be bestowed by the bounties and favors of His Eminence.

As for the fourth topic: - *Dua* for others as a mark of respect and honor – I say: Do you know anyone greater, more respected, more deserving, more knowledgeable and more excellent than His Eminence? If someone says: Yes. I would say: You are a misguided fool. And if you say: No. I would say: Then why do you not pay respect to Allah? Have you not heard the statement of the Messenger of Allah (s) that:

"Respect of elders is a form of respecting the Almighty Allah."

Other such traditions are also there. Thus when respecting the aged and elderly Muslims is such, how can be described the practical merit and reward of respecting and honoring the best of the elders of Muslims? The Imam, the master, the scholar of humanity, such that the pen is incapable of describing him perfectly and paying homage to him. Thus do you not contemplate on the Holy Quran or are there locks on your hearts?[2]

Now that you have understood this discussion I say: *Dua* for the early reappearance of our master, His Eminence, the Master of the Time (aj) is paying respect and honor to His Eminence in his absence and presence. Because though apparently he is absent from the view of the people, he is present in the hearts of the believers; and he is looking at the people and is a witness of all their actions just like one who is living with them in their house. If you have any doubt in this, look at the books of traditions so that the complete reality is known to you. Among the traditions that prove that Imam (a) is a witness of the acts, deeds, thoughts and circumstances of the people and he sees them, is a tradition that has come from Rameela that he said:

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[1] Surah Rahman 55:60-61

[2] Surah Muhammad 47:24

During the period of Amirul Momineen (a) my condition was very bad and I was seriously ill. On Friday I saw that my condition was better, I said to myself: I don't see anything better than that I should bathe and pray behind Amirul Momineen (a). So I did this. I went to the Masjid and when Amirul Momineen (a) mounted the pulpit my condition again became bad and when His Eminence went out of the Masjid and entered the quarters I accompanied him inside. He asked: "Rameela, I see that you are confused about yourself?" I replied: "Yes." And I told him about my conditions and also mentioned my apprehension during the Prayer.

He said: "O Rameela, no believer falls ill but that we also fall ill with him, and no believer becomes aggrieved but that we also become aggrieved, and none of them prays but that we say Amen to his prayers. And none remains silent but that we pray for him." I asked: "O Amirul Momineen (a), may I be sacrificed on you, is this with regard to one who is with you in the quarters, or can you see people all over the world?" He replied: "Rameela, no believer anywhere in the world is away from our sight."[1]

In the same book through his (author's) own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"The world for the Imam (a) is in the form of a semicircle but the Imam did not take it, and he just eats from around it just as one of you eats from the dinner table whatever you like. Thus nothing from the world is concealed from Imam (a)."[2]

Also through his own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"Indeed, the Imam hears in the womb. And when his fetus is four months, on his right arm is inscribed:

> "And the word of your Lord has been accomplished truly and justly; there is none who can change His words."

"And when he is born, a beam of light stretches between the earth and the heavens. And when he walks, a pillar of light is appointed for him through which he can see all over the world."[3]

In that same book it is narrated from Ahmad bin Muhammad from Ali bin Hadeed from Jameel bin Darraj that he said: Some of our companions have narrated that he said:

"Do not say anything about the Imam (a) for he hears even when he is in the womb. And when he gets the *Wilayat,* an angel writes on his forehead:

> "And the word of your Lord has been accomplished truly and justly; there is none who can change His words."

"And when he gets the office of Imamate, for him in every area, an illuminated

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[1] *Basairud Darajaat,* Pg. 259
[2] *Basairud Darajaat,* Pg. 408
[3] *Basairud Darajaat,* Pg. 434

place is appointed by which he can see the deeds of the people."[1]

In another tradition from His Eminence, Abul Hasan Moosa bin Ja'far (a) it is narrated that he said:

"Indeed, the Imam on the earth is in the position of the Moon and it is in its place. He is aware of everything."[2]

Through his own chain of narrators it is narrated from Mufaddal bin Umar that he said:

I asked His Eminence, Imam Ja'far Sadiq (a) about the knowledge of the Imam with regard to that which is all around the world. Whether he is aware about them when he sits at his house behind the curtains? So His Eminence said: "O Mufaddal, Allah, the Blessed and the High has appointed five spirits for the Holy Prophet (s): Soul of life with which he walks and moves; the soul of strength and power, with which he arises and fights *Jihad*; the soul of carnality, with which he eats, drinks and has lawful conjugal relations with his wives; the soul of faith, with which he commands and dispenses justice; the soul of sanctity – Ruhul Qudus – with which he bore the responsibility of prophethood. Thus when the Holy Prophet (s) passed away, the Ruhul Qudus was transferred from him to the Imam (a). Neither the Ruhul Qudus sleeps nor becomes inattentive, neither it becomes busy nor does it forget. The other four souls sleep, become inattentive and busy but the Ruhul Qudus is stable. Through it can be seen whatever is there in all the parts of the world."

I asked: "May I be sacrificed on you, Can the Imam touch something that is in Baghdad?" He replied: "Yes, whatever is there under the sky."[3]

Shaykh Sadooq – may Allah have mercy on him – in the book of the merits of the month of Ramadan through his own chain of narrators has narrated from His Eminence, Abul Hasan Ali bin Moosa ar-Reza (a) that he said:

"One who is inimical to our Shias has been inimical to us. And one who loves them has loved us. Because they are created from our essence and dust. Thus one who loves them is from us and one who is hostile to them is not from us. Our Shias see through the effulgence of Allah, they live under the mercy of Allah and they are bestowed with divine honors. None from our Shias falls sick but that we fall sick with his illness. And none is aggrieved but that due to his sorrow we also become sad. And none becomes happy except that due to his joy we are also pleased. And none of our Shias is out of our sight in whichever corner of the earth he might be.

And whoever from our Shias dies indebted, the repayment of his debts is upon us. And whatever property he leaves is for his heirs. It is our Shias who establish the Prayer, pay the *Zakat*, go for the Hajj of the House of Allah, fast during Ramadan, love the Ahle Bayt (a) and dissociate from their enemies. It is them that are the

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[1] *Basairud Darajaat*, Pg. 435

[2] *Basairud Darajaat*, Pg. 435

[3] *Basairud Darajaat*, Pg. 454

people of faith and piety, and the folks of abstemiousness and devoutness. Whoever rejects them has rejected Allah, whoever ridicules them has ridiculed Allah. Because they are the true servants of Allah and truly His *Awliya*. By Allah, each of them would intercede for persons numbering the population of the Rabia and Mudhir tribes. Thus the Almighty Allah would accept his intercession in their favor because of his respectability in the view of Allah.

I say: Traditional reports that prove the matter under discussion are in large numbers and they are mentioned in books of traditions.

Also that which supports this matter are traditions that state that the Imams (a) are witnesses over the creatures; that are mentioned in *Usool Kafi* and other books. Because the meaning of *Shaheed* is one who witnesses, as is obvious to the literate people.

The conclusion is that just as *Dua* for the elders, in their presence, is a way of paying them respect and honoring them, in the same way *Dua* for the elder of the elders and the noble of the nobles in this time, His Eminence, the Master of the Time (aj) in his presence is a way of according him respect and showing humility to him. And since the whole world is under the watchful eyes of His Eminence (a), it is better for the believer that whichever way he turns, and wherever he might be, he must accord respect to that great personality through his prayers.

We should know that humility for Imam (a) is of two types: Mental and physical. Mental humility is that the believer should have faith the Imam (a) is the most superior personality after His Eminence, the Seal of the prophets. He is higher than the angels and all other messengers. And also should have faith that Allah, the Mighty and Sublime has not created anything greater than the Messenger of Allah (s) and his Purified Progeny. This is our belief, we live on it and die upon it. And *Insha Allah* we would be raised again with the same code of faith in *Qiyamat*. There are exceeding number of traditional reports on this matter such that they reach to the level of *Tawatur* and are confirmed authentic. And if we liked, we could have mentioned them and prolonged this book, but instead of that I pray that the Almighty Allah gives me *Tawfeeq* to write a separate book on them; and thus this much is sufficient for those who understand.

From Sayyid Jazaeri – may Allah have mercy on him – it is mentioned that:

"There are a large number of traditional reports that prove this, and the number of traditions that have reached us are almost one thousand."[1]

Shaykh Sadooq in his *Itiqaadaat* says:

"...and it is obligatory to believe that Allah, the Mighty and Sublime has not created anything superior to Muhammad (s) and the Imams (a)..."[2]

Allamah Majlisi in his *Itiqaadaat* says:

"Thus it is necessary one should believe regarding the Holy Prophet (s) and the

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[1] *Anwaar an-No'maaniya*, Vol. 1, Pg. 33

[2] *Itiqaad Sadooq*, Printed with *Baab Hadi Ashar*, Pg. 97

Imams (a) that they are superior to all the creatures and they are higher than all the prophets and all the angels."[1]

That which proves this point from among all the traditional reports is the tradition that Thiqatul Islam Kulaini has mentioned in *Usool Kafi* through his own chain of narrators that Amirul Momineen (a) said:

"Verily, had Allah, the Blessed, the Sublime, so willed, He would have had Himself known (directly) by His slaves; but He has made us the gates to Him, the *Sirat* (path) to Him, the way to Him, and the direction through which He can be approached. Those who have strayed from our mastership (*wilayah*) or preferred others over us, are those who have deviated from the path..."[2]

That which supports this point are traditions that state that the Imams (a) are exactly like the Holy Prophet except in the matter of prophethood. For example it is mentioned in *Usool Kafi* through his own chain of narrators from His Eminence, Abu Abdillah Sadiq (a) that he said:

The Messenger of Allah (s) said: "We are same in the matter of command, understanding, lawful and unlawful. And as for the Messenger of Allah (s) and Ali (a), they have their own merits."[3]

In the same way another tradition says:

"The Imams (a) have 72 names of the Great Names. This number was not with any of the great prophets."[4]

There are other matters that are not unknown to those who are familiar with traditions.

As for practical humility for Imam (a); it is also of two types: Obligatory and recommended.

1. That which is obligatory is to avoid all that is disrespectful to Imam (a) and to be fearful of the sacred call of His Eminence: That is not standing when the name 'Qaim' is pronounced in public gatherings, considering it unimportant – God

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[1] *Itiqaad Majlisi*, Pg. 78

[2] *Kafi;* Vol. 1, Pg. 184

[3] *Kafi;* Vol. 1, Pg. 275

[4] In *Usool Kafi*, Vol. 1, Pg. 222, Tr. 6 is as follows: "They suck at moisture while they leave aside the great river." It was said to him: "What is (this) great river?" He said: "The Messenger of Allah (s.a.) and the Knowledge which Allah gave to him. Verily, Allah, to Whom belong Might and Majesty, gathered together in Muhammad (s.a.) the Sunnah of the prophets from Adam right down to Muhammad (s.a.)." It was said to him: "What are these Sunnah?" He said: "The knowledge of the prophets, all of it. And the Messenger of Allah (s.a.) transmitted this, all of it, to Amir al-Momineen (a)." A man said to him: "O son of the Messenger of Allah! Was Amir al-Momineen more knowledgeable, or some of the prophets?" Abu Ja'far (a) said: "O man, listen to what he says. Surely, Allah opens the ears of everyone whom He wishes to. I told him that Allah has gathered together in Muhammad (s.a.) the knowledge of the prophets and that He has brought together this, all of it, in Amir al-Momineen (a). And he (this man) asks me if he is more knowledgeable or some of the prophets!"

forbid – inspite of the fact that other people stand up. It is so because to consider the Imam unimportant tantamount to considering the Almighty Allah of no consequence. In *Wasailush Shia* there is a tradition from Imam Ja'far Sadiq (a) that he said:

"Thus the meaning of *Kufr* (denial) is every disobedience of the Almighty Allah from the aspect of obstinacy, denial, audacity and carelessness however small or big it might be, and the doer of it is a *Kafir*..."[1]

2. And as for the recommended humility it is other than that. For example: *Dua* for His Eminence and standing up at the mention of his sacred name and reciting *Salawaat* on him, and other matters that come under this topic and which imply humility.

47. Reward of Avenging the Blood of Imam Husain (a)

Among the things accomplished by praying for the early reappearance of our master, the Master of the Time (aj) is: The reward of avenging the blood of the oppressed master, our martyr, His Eminence, the chief of the martyrs, Imam Husain bin Ali (a). And it is something that except for Allah no one knows how rewarding it is. Because the greatness of the blood is according to the person it belongs to. Thus just as no one except Allah knows the status of Imam Husain (a) in the same way it is also not possible to estimate the value of avenging his blood. Because Imam Husain (a) is the same one about whom we say in the *Ziarat*:

"Peace be on you, O blood of Allah and the son of His blood."

If *Dua* for the early reappearance of our master, the Master of the Time (aj) is having the same reward then this much is enough for its excellence and greatness. Though it is having innumerable rewards and merits.

As for the point that it earns the reward of avenging the blood of Imam Husain (a): Indeed, avenging the blood of His Eminence is the duty of every believer. Because His Eminence is the real father of theirs. As explained in Part Three of the book, Imam (a) is the true father – and this is also supported by the exegesis of the verse:

"And We have enjoined on man doing of good to his parents."[2]

The parents are interpreted as Imams Hasan and Husain (a) – as mentioned in *Tafseer Qummi*[3] and others – therefore it is correct that the believer should consider the avenging of the blood of His Eminence to be related to himself. And every believer considers himself to be heir of his blood as mentioned in *Ziarat* Aashura thus:

"(I pray that) He (Allah) provides me the opportunity to fight for justice and fairplay alongwith Imam Mahdi of your progeny who surely will come and speak the truth."[4]

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[1] *Wasailush Shia,* Vol. 1, Pg. 24
[2] Surah Ahqaaf 46:15
[3] *Tafseer Qummi,* Vol. 2, Pg. 297
[4] *Biharul Anwar;* Vol. 101, Pg. 292

Also the Messenger of Allah (s) ordered his Ummah that it should have love and regard for his kinsfolk. And numerous traditions are quoted in the forgone pages that prove this. That which is implied from 'kinsfolk' are the Holy Imams (a). Suppose we take the apparent meaning, even then it denotes the close relatives and progeny of the Messenger of Allah (s). Without any doubt, the Imams (a) are the best of these persons and the implication is more apt for them. And also there is no doubt that avenging their blood and demanding their rights is the most obvious aspect of love and regard for them and the most prominent expression of devotion with them.

Now that you know this I say: Avenging is having many levels and four grades:

First: When the heir avenger is having power, rulership and authority. And he orders those under him to kill the murderer and in this way the blood of the oppressed is avenged.

Second: That he himself eliminates the killer. And Allah, the Mighty and the High would avenge the blood of the oppressed martyr, His Eminence, Husain bin Ali (a) in these two ways. Because He, in fact, is the owner of the blood of His Eminence as mentioned in many *Ziarats:*

"Peace be on you, O blood of Allah."

As for the first type: Since Allah, the Mighty and Sublime has ordered our master, His Eminence, Qaim (a) that he should demand revenge for the blood of Imam Husain (a) – as mentioned in many *Ziarats*, and some of them we quoted in the chapter of Letter 'Th' – and in *Kamil az-Ziaraat* through his own chain of narrators it is mentioned regarding the statement of the Almighty Allah:

> "And whoever is slain unjustly, We have indeed given to his heir authority, so let him not exceed the just limits in slaying."

That the Imam said: "He is the Qaim of Aale Muhammad (a) who would arise and take revenge for the blood of Husain bin Ali (a). Thus if he eliminates the people, it is not excess, and the statement of Allah, the Mighty and the High that:

> "...so let him not exceed the just limits in slaying."

Then Imam Ja'far Sadiq (a) said: "By Allah, he would slay the progeny and the descendants of the killers of Husain (a) due to the deed of their ancestors."[1]

In *Noorul Anwaar* of the accomplished scholar, Burujardi, it is mentioned that: When people blame His Eminence for mercilessness and excess bloodshed, His Eminence would go on the pulpit and take out a shoe of His Eminence, Imam Husain (a) and the unique warrior of Kerbala and he will say:

"Even if I kill all the enemies, it will not fulfill the revenge of blood on this sandal strap."

In another traditional report it is mentioned that he said:

"Even if I kill all the people of the world it will not recompense this sandal strap."

As for the second type: Please note the following statement of the Almighty Allah:

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[1] *Kamil az-Ziyarat*, Pg. 63

"Allah takes the souls at the time of their death."[1]

No soul comes out of the physical body except by the permission of Allah, the Mighty and the High. And in the same way the All-powerful Revenging Allah – glorified be His might – would take revenge in these two ways. In the same way His Eminence, Qaim (a) would also seek the revenge of the blood of his forefather, Imam Husain (a) in these two ways, although in another sense. Because he will kill the killers of his forefathers (a) and also those who were satisfied with them. And he will order his Shias and companions to slay them."

Third: It is that when the one who is seeking revenge is weak and incapable of avenging except by complaining to the ruler and the authorities that his rights have been usurped unjustly. And it is also clearly a type of seeking revenge.

Fourth: It is that due to being weak and incapable of taking revenge he takes the help of others who have the strength that together they may perform this task. In other words, cooperating willingly and providing means of revenge is a type of taking revenge.

Since in this age we do not have the power to take revenge for our master, Imam Husain (a) except through the last two methods mentioned above, it is necessary on us according to the responsibility imposed on us to act upon these methods. And these two can be achieved by praying for an early reappearance of our master, the Master of the Time (aj) as Allah the powerful avenger is more powerful than all rulers and He is the one that will take revenge from all oppressors and tyrants. Since through widely related traditional reports we know that the all-powerful God has kept our master, the Master of the Time (aj) for taking this revenge, it is necessary on us that day and night we beg in the court of the Almighty for an early reappearance and deliverance of Imam Mahdi (a) so that he may take the revenge from the tyrannical infidels because during the occultation of His Eminence there is no other way to seek revenge.

As for this *Dua* being included among the fourth type of seeking revenge, as we mentioned in the twenty-second point of benefit, the prayer of the believers for early reappearance can actually cause advancement in reappearance of His Eminence. Hence *Dua* from this aspect is helping His Eminence in the matter of taking revenge for the Holy Imams (a).

What we have mentioned is also stated in the text of the blessed *Tawqee* of His Eminence addressed to Shaykh Mufeed:

"If our Shias – may Allah give them *Tawfeeq* in His obedience – had been united in fulfillment of the covenant and pledge that is on them, our meeting them would never have been delayed and they would have the honor of meeting us sooner due to *Marefat* and correct recognition regarding us, thus there is no barrier between us except the displeasing matters that reach us from them, which we don't like for them.

And Allah is the helper and He is sufficient for us and the best of the protectors."[1]

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[1] Surah Zumar 39:42

Also that which supports this point is the dream of a reliable and pious lady in my acquaintances who is very much aggrieved at the dominance of infidels over Muslim countries. The gist of the dream is as follows: It was heard that a person said: If a believer is regular in *Dua* for early reappearance of his master after prayers just as he prays for himself, when he is sick or indebted, in such a way that the separation of His Eminence (a) should be a source of sorrow, grief, distress and restlessness, in that case his *Dua* will be cause of one of the two things: either his master will reappear sooner or that his sorrow and distress will be replaced by happiness and joy and his distress and sorrow would be removed. And that he would be delivered from hardships and calamities.

And this meaning – that praying for early reappearance of our master, the Master of the Time (aj) is among the implications for taking revenge of our oppressed master, His Eminence, Abu Abdullah Imam Husain (a) – can be explained in another manner also. It is that when the believer knows that among the effects of this *Dua* is return to the world during the time of reappearance of His Eminence, therefore it may be that this happens sooner and he himself takes revenge for the martyred and oppressed master, Imam Husain (a) from the enemies and descendants of the killers of His Eminence who are satisfied with the handiwork of their forefathers. Since this believer has to be included in the seekers of revenge of His Eminence either his lifespan will be prolonged to the extent that he can reach that period or if he dies he will be returned to the world to take revenge from the enemies. And this is the effect of that supplication. This matter was explained to me by a brother in faith who had received divine help to arrive at this conclusion.

From what has been discussed so far, it is clear that one who prays for an early reappearance of our master, the Master of the Time (aj) will get the reward of taking revenge for all the True Imams (a) and their followers and ardent companions who were in their service. Because His Eminence, Qaim (a) will avenge the blood of all of them and take revenge from their enemies, as we have mentioned some of its evidences in the chapter of the Letter 'Alif', in Part Four of the book.

48. THE NOBLE BENEFITS

Here we shall study the noble benefit that consists of two valuable benefits:

One: It is that praying for an early reappearance of our master, the Master of the Time (aj) is implied from the difficult to understand traditions of the Purified Imams (a).

Two: It will become the cause of accepting all the difficult traditions and to bear their secrets that are unpalatable and hard to accept. And this is the best occasion to mention some points related to the topic of our discussion. For the sake of explanation it is necessary to mention some benefits:

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[1] *Al-Ihtijaaj*; Vol. 2, Pg. 325

FIRST BENEFIT

Some of the traditional reports about whom it is said: The tradition of the Imams are difficult to understand.

In *Usool Kafi* through his own chain of narrators it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

The Messenger of Allah (s) said: "The traditions of Aale Muhammad are difficult, and except for the proximate angels, messenger prophets or the man whose heart Allah has tested for faith none can have faith upon them. So whatever may reach you from the traditions of Aale Muhammad (s) and your heart becomes soft by it and you recognize it, you must accept it. And that about which you are doubtful and unfamiliar, you must return it to Allah, the Messenger of Allah and the scholars from Aale Muhammad (s). Indeed he is destroyed that is told something and he cannot bear it and he says: By Allah, it is not so, by Allah it is not so; and denial is also *Kufr* (infidelity)."[1]

It is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"Indeed our traditions are difficult, which none can bear except one whose breast is illuminated or he has a flawless heart or has very good morals and manners. Indeed, the Almighty Allah took covenant from our Shias (on our *Wilayat*) in the same way as he took the pledge of *Alastu Rabbikum* 'Am I not your Lord?' (for His Lordship) for Himself. Thus all those who fulfill our covenant the Almighty Allah gives them Paradise and those who are inimical to us and do not fulfill our rights will remain in the Fire of Hell forever."[2]

Again it is narrated from Imam Ja'far Sadiq (a) from Imam Ali Ibne Husain (a) that he said:

"Indeed, knowledge of the scholars is most difficult and none can bear it except the proximate angels, messenger prophets or the man whose heart Allah has tested for faith."[3]

Saffar in *Basairud Darajaat* has also mentioned this tradition and also through his own chain of narrators quoted from His Eminence, Abu Ja'far Baqir (a) that he said:

"Our traditions are difficult, such that they could not be borne by anyone except the proximate angels, messenger prophets or the man tested for faith or a city that is having a strong fort. Thus when our matter happens and our Mahdi reappears, men from our Shias would become like brave lions and sharp spears, they would trample our enemies under their feet and hit them with the claws of their hands. And it is the time when the blessing of deliverance would be sent by the Almighty Allah on the people."[4]

Through another chain of narrators from Abu Hamza Thumali from His

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[1] *Kafi;* Vol. 1, Pg. 401
[2] *Kafi;* Vol. 1, Pg. 401
[3] *Kafi;* Vol. 1, Pg. 401
[4] *Basairud Darajaat,* Pg. 24

Eminence, Abu Ja'far Baqir (a) it is narrated that he said:

I heard His Eminence say: "Our traditions are really tough that except for three groups none can bear them: The messenger prophets or the proximate angels or the believer whose heart Allah has tested for faith."

Then he said: "O Abu Hamza don't you see that the Almighty Allah has chosen for us the messenger prophets, the proximate angels and tested believers?"[1]

Through another chain of narrators, it is narrated from His Eminence that he said:

"Traditions of Aale Muhammad (s) are difficult, serious, convincing, clear and sharp-witted. None can bear them except the proximate angels, messenger prophets or the man whose heart the Almighty Allah has tested for faith, or a city that is walled. Thus when our Qaim (a) reappears, he would speak out and the Holy Quran would testify for him."[2]

Through another chain of narrators again it is narrated from His Eminence that he said:

"Our traditions are difficult, none brings faith on them except the proximate angels, messenger prophets or the man whose heart the Almighty Allah has tested for faith. Thus accept whatever your heart recognizes, and return to us whatever you are not familiar with."[3]

Through another chain of narrators a similar thing is narrated from His Eminence.

It is narrated from Mufaddal that he said:

I heard His Eminence, Abu Abdillah Sadiq (a) say: "Our traditions are difficult, none can bear them except the proximate angels or messenger prophets or a believer whose heart the Almighty Allah has tested for faith."[4]

Through his own chain of narrators from Ismail bin Abdul Aziz, it is narrated that he said:

I heard His Eminence, Abu Ja'far Baqir (a) that he said: "Our traditions are difficult. He says: I asked: "May I be sacrificed on you, please explain to me." He replied: *Zakwaan* (that is) always luminous. He asked: *Ajrad?* He replied: (that is) Always fresh. I asked: *Maqna?* He replied: Hidden and veiled."[5]

Through his own chain of narrators it is narrated from Asbagh bin Nubatah that he said: I heard Amirul Momineen (a) say:

"Indeed, our traditions are difficult, crude and harsh. Thus only very few of them are told to the people. One who understands them, more are given to him and one who denies them, they are denied to him. None bear them except three groups of

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[1] *Basairud Darajaat,* Pg. 25

[2] *Basairud Darajaat,* Pg. 24

[3] *Basairud Darajaat,* Pg. 21

[4] *Basairud Darajaat,* Pg. 22

[5] *Basairud Darajaat,* Pg. 22

people: the proximate angels or messenger prophets or a believer whose heart the Almighty Allah has tested for faith."[1]

Through another chain of narrators, it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"Indeed, our traditions are most difficult, open, rough, noble and majestic. So when you hear something and your heart becomes soft by it and you recognize it, you must accept it. And praise Allah in thankfulness. And if you cannot bear it and don't have its strength, you must leave it for the knowing Imam from Aale Muhammad (s). As the unfortunate ones are destroyed; those who say: By Allah, it is not so. Then he said: O Jabir, indeed, denial is also disbelief in the Almighty Allah."[2]

SECOND BENEFIT

Regarding the meaning of the words that are mentioned in the statements of the Imams (a):

Our traditions are difficult.

It is possible that the implication from whatever that has reached you, the difficulty is caused by the words: 'bearing them is difficult' and the meaning of 'bearing': its meaning will be explained at the appropriate place due to the demands of the circumstances. Since the perfect believer recognizes the occasion of mention and he also knows that which points must be concealed, therefore in every circumstance he acts upon that which is for his good through the effulgence of faith.

But it seems more likely to my humble view, in the view of all people that it is talking about the traditions of their *Fadail* (merits), their extraordinary position and strange secrets that imagination cannot reach them and such amazing qualities that even intellectuals are helpless in describing them. And on the basis of this the addition is for restriction. That is: traditions that are restricted about us, consisting of our merits and positions; they are very difficult. Since the connection of traditions to them can be visualized in two ways:

First: That which they have informed as the first possibility implies this meaning.

Second: That which is special only to them and which is about their merits, excellences, position and status.

On the basis of this, relationship of the tradition to them proves its generality and secondly there is no need to say: The implication of some of the traditions is that we should restrict the genitive or that we say: It is the metaphorical meaning mentioned as general and the special is aimed, rather the stipulation is that they should be understood in the real sense and the conjunction 'of' should be considered as restrictive.

It is possible that traditions mentioned in these traditional reports are about

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[1] *Basairud Darajaat*, Pg. 21

[2] *Basairud Darajaat*, Pg. 22

excellences as it has come in some statements of elders, or that it denotes traditions of remembrance or command as all of them imply the same thing. But that which we have selected and emphasized are supported by many traditions, some of which will be presented below:

There is a traditional report related as follows: The matter of the Imams (a) is intricate. Like the tradition that Saffar has narrated in *Basair* from Abul Rabi Shami from His Eminence, Abu Ja'far Baqir (a) that he said:

I was seated in the company of His Eminence when I saw Abu Ja'far (a) fall asleep, then he raised his head and said: "O Abul Rabi there is a tradition that Shias repeat but they don't know its real meaning." I asked: "May I be sacrificed on you, what is that?" He replied: "The statement of Ali Ibne Abi Talib (a) that:

Indeed our matter is difficult and intricate. None can bear it except the proximate angels or the messenger prophets or the believer whose heart Allah has examined for faith.

O Abul Rabi, don't you see that there are angels that are not proximate and none shall carry (our traditions) except the proximate ones. And sometimes there is prophet but he is not a messenger, and none will carry it but the messenger. And sometimes there is a believer but he has not been tested, and none can bear it except the believer whose heart the Almighty Allah has tested for faith."[1]

Also through his own chain of narrators from Abu Baseer and Muhammad bin Muslim it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"Whatever you hear, talk about it to the people. And leave whatever you don't hear. And don't put yourself and us in difficulty. Indeed, our matter is difficult and intricate which none can bear except the proximate angel, or a messenger prophet or a believer whose heart the Almighty Allah has tested for faith."[2]

And through his own chain of narrators it is narrated from Sudair Sairafee that he said:

I was in the company of His Eminence, Abu Abdillah Sadiq (a) and we were asking His Eminence questions about religious topics that my companions had posed. Suddenly a question arose in my mind, I asked: "May I be sacrificed on you, a question has come to mind." He said: "Is it not among those questions?" I replied: "No." "What is it?" I said: "It is the statement of Amirul Momineen (a): Indeed our matter is difficult and intricate. None understand it except the proximate angel or the messenger prophet or the believer whose heart the Almighty Allah has tested for faith."

Imam Ja'far Sadiq (a) said: "Yes, angels are proximate and non-proximate and in the prophets also there are messengers and non-messengers, and among the believers are tested and non-tested. And certainly, this matter of yours was presented to the angels, then except for the proximate ones, none accepted it. And it was presented to the prophets and except for the messengers, none

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[1] *Basairud Darajaat,* Pg. 26
[2] *Basairud Darajaat,* Pg. 26

confessed to it. And it was presented to the believers and except for the tested ones, none agreed to it."[1]

It is narrated from Abu Baseer that he said: His Eminence, Abu Abdillah Sadiq (a) said:

"Our affair is difficult and intricate, which none can carry except those in whose hearts the Almighty Allah has written faith."[2]

Also in the same book through his own chain of narrators, it is narrated from Amirul Momineen (a) that he said:

"The matter of us, Ahle Bayt is difficult to understand, none recognizes and agrees to it except the proximate angel or the messenger prophet or the noble believer whose heart the Almighty Allah has tested for faith."[3]

Also through his own chain of narrators, it is narrated from Ziyad bin Sauqa that he said:

"I was with Muhammad bin Amr bin al-Hasan and we were discussing the tragedies of the family of the Holy Prophet (s). So he wept till his beard was wet with tears and then said: Indeed, the matter of Aale Muhammad (s) is great and tremendous. It is not possible to narrate it, and when our Qaim arises he would talk about it and the Holy Quran will testify for it."[4]

I say: Apparently the matter mentioned in this tradition and others like it, denotes 'position'. Thus the difficulty implied is with regard to the position that the Almighty Allah has given them and made it special to them, be it from the worldly matters or spiritual, or the astounding miracles, or the clear evidences, or it may be the perfect sciences, special gifts, strange secrets, marvelous excellences, monetary rights or conditional qualities...that except for Allah or one whom Allah has taught – that is the Messenger of Allah (s) and the Purified Imams (a) – none can compute them and a large number of traditional reports support this matter as is clear to those who are familiar.

THIRD BENEFIT

Regarding the meaning of 'difficult to understand' and all the terms mentioned in the traditional reports: is the term of *Sa'ab:* which is opposite of *Dhalool*. *Dhalool* is something familiar to all, while *Sa'ab* is the contrary to that.

And it is mentioned in *Majmaul Bahrayn* that:

Sa'ab is the opposite of *Dhalool*. It is said that: *Sa'oba ash Sayyun* with vowel O on the A'in – *Sa'obaa:* Difficult and hard.[5]

That which supports this point is mentioned in Part Four in the topic of the resemblance of His Eminence to Dhulqarnain. And here it denotes a position

[1] *Basairud Darajaat*, Pg. 26
[2] *Basairud Darajaat*, Pg. 27
[3] *Basairud Darajaat*, Pg. 27
[4] *Basairud Darajaat*, Pg. 28
[5] *Majma al-Bahrayn*, Vol. 2, Pg. 100

which does not apply to anyone other than them. No creature is capable to obtain it and to reach the position that the Almighty Allah has given especially to them, in such a way that even the proximate angels and the messenger prophets cannot reach them.

The evidence and proof of this is a tradition mentioned in *Basairud Darajaat* from Mufaddal that he said:

"Indeed, our traditions are difficult to understand, sharp and crude, that they cannot be borne. (Except by) The proximate angel or the messenger prophet or the believer whose heart the Almighty Allah has tested for faith.

As for *Saa-ab:* It is something which is not yet mounted (begun) and as for *Musta-sab* it is something when it is seen they would flee from it..."[1]

Insha Allah we will quote the full text of this tradition along with its meaning and also explain how it can be reconciled with other previous traditions in one of the benefits that will be mentioned in the coming pages.

The evidence of the point that *Saa-a'b* denotes position that the Almighty Allah had given to them especially: In *Tafseer* of Imam Hasan Askari (a) it is mentioned regarding the statement of Allah:

"...and do not approach this tree."[2]

The Almighty Allah said: 'and do not approach this tree'. That is, do not approach the tree of knowledge because it is restricted only for Muhammad and his Purified Progeny (a). So the Almighty Allah said:

"...do not approach this tree."

And except for them, no one else had anything to do with it. As only they, by the permission of Allah can partake from this tree. And that which the Prophet, Ali, Fatima, Hasan and Husain (a) ate after feeding the poor, the orphans and the prisoners, was the product of this tree only. After eating which they never felt hunger, thirst or any type of discomfort. In this matter, that tree was superior to all the trees of Paradise. Except for this one, all the trees put forth only one type of fruit. While this tree and all the trees of this kind had wheat, grapes, figs, jujube and all kinds of fruits and eatables. That is the reason why narrators have given different descriptions of it. Some say that it was a wheat plant, some say it was grape vine, some say it was fig and some, jujube. And the Almighty Allah said:

"...and do not approach this tree."

That is aspiring for the excellence of Muhammad and Aale Muhammad, do not go near this tree. Because the Almighty Allah has given only to them this status from all His creatures. It is such a tree that if someone eats from it by the permission of Allah all the knowledge of the past and the future is put into his heart without any coaching. And those who eat from it without permission will not realize his/her

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[1] *Basairud Darajaat,* Pg. 24

[2] Surah Baqarah 2:35

aim and he/she will be considered as a disobedient one of the Lord."[1]

That which is mentioned in *Tafseer Burhan* also confirms this. Thus it is narrated from Ibne Babawahy (r.a.) through his own chain of narrators from Imam Ja'far Sadiq (a) in a lengthy tradition that he said:

"Thus when Allah, the Mighty and Sublime settled Adam and his wife in Paradise and ordered them:

"...and eat from it a plenteous (food) wherever you wish and do not approach this tree..."

That is the wheat plant (as they would be from the unjust). Thus they saw the position of Muhammad, Ali, Fatima, Hasan, Husain and the Imams after them, that it was the highest grade of Paradise. They said: O Lord, whose positions are these? Allah, the Mighty and Sublime said: Raise your heads and look at the side of the *Arsh* (throne). So they looked up and saw the names of Muhammad, Ali, Fatima, Hasan, Husain and the Imams (a) written on the flank of the *Arsh* with an effulgence from the effulgence of the Lord, the Mighty and the Powerful.

Then they asked: O Lord, how much are the people of this position venerable in Your view? And how much they are beloved to You? And how much noble are they in Your estimation? Allah, the Mighty and Sublime replied: If they had not been there I would not have created you, they are the repositories of My knowledge, and the trustees of My secrets. Be careful that you may not become jealous of them, and that you desire from Me to grant you that same position. And that you may aspire for their exalted status." Till Imam Ja'far Sadiq (a) said: "...thus when Allah, the Mighty and Sublime wanted them to repent, Jibraeel came to them and said: You have done injustice on yourselves by aspiring for the position of one who is higher than you. Thus your recompense would be that you shall be taken away from the neighborhood of Allah, the Mighty and Sublime and sent to His earth..."[2]

And as for *Musta'sib:* It denotes something that is difficult to hear. In the tradition of *Basairud Darajaat* this very point is indicated when the Imam (a) said:

"*Musta-sab* is something, when it is seen they would flee from it..."

And as for *Khushtan:* It is the opposite of soft and gentle, since bearing it is difficult for those are untested.

And as for *Makhshoosh:* It is a camel that has a rein affixed to its nose. It is a piece of wood inserted into the pierced nostril of the camel and rein is tied to it so that it can be controlled in a better way. The Imam (a) has compared his tradition to this in order to prove that it is ordered for those who have to learn it by heart and to have faith on it. And the Imams (a) did not mention them to anyone who were not deserving of it.

Thus it is obligatory on the believer not to mention their secrets and special

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[1] *Tafseer Imam Hasan Askari (a)*, Pg. 74

[2] *Tafseer Burhan*; Vol. 1, Pg. 82

qualities except to those who have the capability to bear them. And this is the meaning contained in *Khishshaash*. And that which proves it is that which is mentioned in the tradition that we quoted:

"Thus they are not given to people except a few. One who recognizes them, is given more and those who deny are not told anything more."

And as for 'for the peace of the eyes' It is the opposite of easy which is emphasis on 'difficult to understand'.

FOURTH BENEFIT:

In the sense of the statement of Imam (a): And certainly, this matter of yours was presented to the angels, then except for the proximate ones none accepted it. And it was presented to the prophets and except for the messengers, none confessed to it. And it was presented to the believers and except for the tested ones, none agreed to it. Apparently it is in contradiction with a large number of traditions that state that all angels and prophets seek proximity to the court of the Almighty Allah through the *Wilayat* of the family of Prophet (a) and they are very particular about it. And they confess to their position that Allah, the Mighty and Sublime has bestowed on them. Among them are:

In *Basairud Darajaat* through his own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"Angels have not obtained proximity and sacred neighborhood to Allah, the Mighty and the High except through the beliefs that you follow, and indeed the angels describe the same thing that you do. And they pursue that which you pursue. And in every manner there are some among the angels that say: [O Lord] Our statement regarding Aale Muhammad (s) is just as You have made them."[1]

And also in this book through the author's own chain of narrators it is mentioned that Hammad bin Isa said:

A person asked His Eminence, Abu Abdillah Sadiq (a): "Are angels more in number or human beings?" He replied: "By the One in Whose hands is my life, the angels of the Almighty Allah are more than particles of dust and there is no place in the heavens where they are not present; they praise and glorify Allah. And in the earth there is no tree and so much so that there is no space equal to the point of a needle where an angel is not appointed to come every day and teach, the Almighty Allah knows them. None of them is there who does not seek proximity to the Almighty Allah through *Wilayat* of us, Ahle Bayt, and prays for the forgiveness of our friends, and invokes curse on our enemies, and supplicates Allah to send chastisement on them, a chastisement worth sending."[2]

Also through his own chain of narrators it is narrated from the Messenger of Allah (s) that he said:

"Prophethood was not perfected for any prophet in the ethereal sphere till they

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[1] *Basairud Darajaat,* Pg. 68

[2] *Basairud Darajaat,* Pg. 68

were not presented with the *Wilayat* of my family, and it was personified for them. Thus the prophets accepted their obedience and *Wilayat*."[1]

Again through his own chain of narrators, it is narrated from Imam Ja'far Sadiq (a) that he said:

"No prophet obtained prophethood except through the *Marefat* (recognition) of our rights and our precedence over others."[2]

In another traditional report it is narrated from His Eminence that he said:

"Neither any prophet got prophethood nor any messenger was sent except for our *Wilayat* and for our superiority over others than us."[3]

It is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"Our *Wilayat* is the *Wilayat* of the Almighty Allah and no prophet was sent except for it."[4]

And there are other traditional reports also.

We can bring together the points of these two traditions and conclude as follows:

First: The acceptance of the prophets in these traditions is acceptance of *Wilayat* and superiority in brief, while in the previous traditions it implies acceptance with details of their recognition of their specialties and their position.

Second: The implication in these traditional reports is testifying by the heart. While in the former ones it is by heart as well as by the tongue.

Third: The implication in the previous tradition is gaining precedence in the spiritual realm by accepting what the Almighty Allah has appointed for Muhammad and his Progeny, and those who took precedence in it were messenger prophets, proximate angels and tested believers. And all the other prophets, angels and believers followed them:

> "And the foremost are the foremost, These are they who are drawn nigh (to Allah)..."

This is what we have concluded from the above and for each of the causes there are traditions that testify for it and we mentioned some of them to serve our purpose; and the Almighty Allah is the most knowing and He is the guardian.

And it is not unlikely that the statement of Imam (a) that: "Your matter..."implies according to the method of some of the traditional reports related especially to the reappearance of His Eminence, Qaim (a) because it is a secret that only a few would have faith and testify for it. That which proves this are some traditional reports; a few of them are as follows:

1. In *Usool Kafi* through his own chain of narrators it is narrated from Mansoor that he said:

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[1] *Basairud Darajaat*, Pg. 73
[2] *Basairud Darajaat*, Pg. 74
[3] *Basairud Darajaat*, Pg. 74
[4] *Basairud Darajaat*, Pg. 75

His Eminence, Abu Abdillah Sadiq (a) told me: "O Mansoor, this matter will not reach you but after hopelessness, and no by Allah, till the good is separated from the bad, and no by Allah, till you will be heated like gold is purified; and no by Allah till you are sidelined. And those who incline to evil get evil and those who incline to good get good."[1]

2. And also it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"Indeed, the hearts of the people collapse from these traditions of yours (belief in the occultation of Imam Qaim (a), thus one who accepts them, tell more and leave those who deny them. Indeed, there will be trials so that all the evil is sieved, such that even those who split hair (for perfection) would fall off. So much so that except for us and our Shias none would remain."[2]

3. In *Ghaibat Nomani* through his own chain of narrators it is narrated from Safwan bin Yahya that he said:

His Eminence, Abul Hasan ar-Reza (a) said: "By Allah, that which you look forward to, will not occur until you are tested and clarified and until none of you remains, save the least and the least."[3]

4. And from His Eminence, Abu Ja'far Baqir (a) it is narrated that he said:

"O Shia of Aale Muhammad (s), you are going to be tested like the *kohl* in the eye. One knows when the *kohl* is put into his eye but he does not know when it gets out of it. In the same way one believes in our matter in the morning and recants it in the evening or he believes in it in the evening and when morning comes he recants it."[4]

A large number of traditional reports have come in this same meaning.

Also that which supports the above matter is a tradition quoted in *Basairud Darajaat* and *Usool Kafi* from His Eminence, Abu Ja'far Baqir (a) that he said:

"Indeed, Allah, the Mighty and the High created the creatures. He created drinking water and created salty and bitter water. Then both these waters got mixed. Then He took a handful of clay from the surface of the earth and mixed it thoroughly. Then to the people of the right – while they were moving among themselves like ants – He said: Go safely to Paradise. And He said to the people of the left: To the fire, and I don't care. Then he asked: Am I not your Lord?

They said: Yes! we bear witness. Lest you should say on the day of resurrection: Surely we were heedless of this.[5]

Then He took the pledge from the prophets saying:

"Am I not your Lord? Then he said: And this Muhammad, is he not My messenger and this Ali, is he not Amirul Momineen? They said: Yes! We bear

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[1] *Kafi;* Vol. 1, Pg. 370
[2] *Kafi;* Vol. 1, Pg. 370
[3] *Ghaibat Nomani,* Pg. 111
[4] *Ghaibat Nomani,* Pg. 111
[5] Surah Araaf 7:172

witness to it. So prophethood was given to them. And from the Ulil Azm prophets the pledge was taken that: I am your Lord, and Muhammad is My messenger and Ali is the Amirul Momineen and the successor after him and the holders of My authority and the repositories of My knowledge, and Mahdi is the one through whom I will help the religion and unveil My treasures for him and he would take revenge from My enemies and I shall be worshipped through him – willingly or unwillingly. They said: O Lord, we accept and testify to this. But Adam neither accepted nor rejected. Thus the post of Ulil Azm was given to these five prophets with regard to Mahdi (a). And for Adam there was no determination in its acceptance. And it is this point that is mentioned in the statement of Allah, the Mighty and Sublime:

> "And certainly We gave a commandment to Adam before, but he forgot; and We did not find in him any determination."

Indeed since the beginning, the covenant was presented to Adam and he forgot it and he did not have determination upon it."[1]

He said: "It is this that he missed (*Tark*)..."[2]

FIFTH BENEFIT

Apparently the believer who is tested denotes one whose is not susceptible to doubts as a result of many causes and it is not inclined to falsehood. And 'a city surrounded by a fort' implies one who is capable of protecting the secrets and acceptance and submission of the excellences of the family of the Messenger of Allah (s) even though he may not have been tested actually.

SIXTH BENEFIT

Regarding the 'bearing of it' that is mentioned in those traditions.

Shaykh Nomani in his book of *Ghaibat* through his own chain of narrators narrates from Abdul Alaa that he said:

His Eminence, Abu Abdillah Sadiq (a) said to me: "O Abdul Alaa, undertaking our matter is not knowing and accepting it. It is by preserving and keeping it secret from those who are not reliable. Deliver to them (the Shia) my greetings and tell them that he (Imam Sadiq) says to you: May Allah have mercy upon one who brings himself and us, people's love by showing them what they know and refrains from telling them what they deny."[3]

In some other versions it is added as follows:

"By Allah, he that makes war against us, is not worse than one who fabricates against us what we hate..."[4]

Through another chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

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[1] Surah Taha 20:115

[2] *Basairud Darajaat,* Pg. 70, *Kafi;* Vol. 2, Pg. 8

[3] *Ghaibat Nomani,* Pg. 13

[4] *Ghaibat Nomani,* Pg. 13

"Knowing this matter is not enough to prove your loyalty unless you keep it secret from those, who are nor reliable. It suffices you to say what we have said and to be silent on what we have been silent. If you tell what we have said and submit to what we have left unsaid, you have believed in what we have believed. The Almighty Allah says:

> "If then they believe as you believe in Him, they are indeed on the right course..."[1]

Ali bin al-Husain (a) says:

"Tell people of what they know and do not burden them with that they cannot bear, for you will lead them to avoid us."[2]

Through another chain of narrators it is mentioned that His Eminence, Abu Abdillah Ja'far bin Muhammad as-Sadiq (a) said:

"Undertaking our matter is not only by believing and accepting it. Undertaking our matter is by preserving and keeping it secret from those, who are not qualified for it. Deliver my greetings to them (the Shia) and tell them that I say: May Allah have mercy on one who brings me and himself people's love by telling them of what they know and concealing what they deny. By Allah, he that makes war against us, is not more harmful to us than one, who accuses us of what we hate."[3]

In another tradition it is narrated from Imam Ja'far Sadiq (a) that he said:

"If one hides the serious traditions of ours, Allah will make that as light between his eyes and grant him glory among the people and if one spreads the serious traditions of ours, he will not die until he is injured by a weapon or he dies in bewilderment."[4]

In *Tohafful Uqool* it is narrated from Imam Ja'far Sadiq (a) that he said in his advices to Muhammad bin Noman, who is more famously known as Momin Taq, as follows:

"O Ibne Noman, the divulger of our secrets is more sinful than him who kills us with his sword. He is surely more sinful. He is surely more sinful."

"O Ibne Noman, whoever relates a narrative to us is murdering us intentionally, not unintentionally."

"O Ibne Noman, the scholar cannot tell you of everything he knows, because he is God's secret that He revealed to Jibraeel the angel. Jibraeel revealed it to Muhammad (s), and he revealed to Ali (a) who revealed it to Al-Hasan (a). Al-Hasan revealed to al-Husain (a) who revealed to Ali (a). Ali (a) revealed it to Muhammad (a) who revealed it to someone. Do not be hasty. This issue was about to be come forth three times, but it was postponed because you declared it publicly."

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[1] Surah Baqarah 2:137

[2] *Ghaibat Nomani*, Pg. 14

[3] *Ghaibat Nomani*, Pg. 14

[4] *Ghaibat Nomani*, Pg. 15

"Your enemies are more acquainted with your secrets."

"O Ibne Noman, Keep yourself safe. You have disobeyed me. Do not divulge my secrets. Al-Mughaira bin Saeed forged lies against my father and divulged his secrets; therefore, God caused him to suffer the heat of iron. Likewise, Abul-Khattab forged lies against me and divulged my secrets; therefore, God caused him to suffer the heat of iron. For those who conceal our affairs, God will adorn them with our affair in this world and the world to come, give them their shares, and guard them against the heat of iron and the narrow detention."

"Once, the Bani Israel were inflicted with such a harsh famine that their animals and children perished. Hence, Moosa (a) supplicated to God to save them. God said: "O Moosa, they have made public fornication and usury, constructed the churches, and wasted the almsgiving."

Moosa said: "O Lord, be merciful to them out of Your compassion. They do not understand."

"Thus, God told Moosa that He would send rainfall on them and test them for forty days. But they publicized this matter; hence, God ceased rainfall for forty years. In the same way, as your issue was about to come forth, you publicized the matter in your gatherings."

"O Ibne Noman, a servant will not be a faithful believer before he learns three characters; one from God, one from His Messenger, and one from the Imam. The character that he should learn from God is the concealment of secrets. God the Glorified says:"

"He knows the unseen and He does not allow anyone to know His secrets..."[1]

The character that he should learn from the Prophet (s) is that he should treat people courteously.

The character that he should learn from the Imam (a) is to be steadfast against situations of misfortune and crises until relief comes about...[2]

The conclusion of this and other traditional reports is that: The bearing, that is the topic of discussion in the statements of the Imams (a) is fulfilled in three ways:

1. Recognizing the matters and excellence of the Imams (a).
2. Acceptance and submission with regard to them.
3. Guarding them from those not deserving of them.

Since some angels and prophets with regard to their positions were deficient than others in recognizing their specialties and lofty merits, they said: "Will not bear them except the proximate angel...," as their being unable to bear is from the aspect of their deficiency from recognizing some of the excellences that the Almighty Allah has especially given to Muhammad and his infallible progeny and it is not from the aspect of submission – since it is denial of the Almighty Allah –

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[1] Surah Jinn 72:26
[2] *Tohaf al-Uqool,* 228

as mentioned in the last traditional report of the first benefit – rather they have secrets and knowledges that even the proximate angels and the messenger prophets cannot bear, as mentioned in the traditional report of *Basairud Darajaat* through his own chain of narrators from Abi Samit that he said:

I heard His Eminence, Abu Abdillah Sadiq (a) say: "Some of our traditions are such that neither the proximate angel, nor the messenger prophet or the believer man can bear. I asked: Then who shall bear them? He replied: We bear them."[1]

SEVENTH BENEFIT

Regarding the point that the matter of the Imams (a) implies praying for His Eminence, Qaim (a).

It can be explained that the matter of His Eminence, Qaim (a) according to what the Almighty Allah has made it to be in the time of occultation and reappearance is from among the strange secrets and a difficult and intricate matter that did not happen in the case of any of the prophets, messengers and saints. And it is such a matter of realization that it does not require any proof or evidence.

In traditional reports recorded from the family of revelation also this meaning is mentioned. Just as our master, Imam Abu Muhammad Hasan al-Askari told Ahmad bin Ishaq: O Ahmad! This is the command of Allah and one of the divine secrets and one of the Unseen matters of Allah. So remember what I am telling you and keep it confidential and be of the thankful ones so that you may reside in the position of *Illiyeen* with us." We have already mentioned the compete tradition in Part Four in the chapter of the Letter 'Gh'.

Therefore the Imams (a) kept that matter secret and prohibited the mention of his name in public. Rather that matter is so difficult to understand that it is, as mentioned in the end of the fourth benefit in a tradition of Imam Muhammad Baqir (a): But Adam neither accepted nor rejected. And there are other evidences that absolutely prove that the matter of His Eminence, Mahdi (a) is from among the intricate matters and strange secrets such that none can bear it except the proximate angel or messenger prophet or the believer whom the Almighty Allah has tested for faith.

Since praying for His Eminence (a) is recognition of His Eminence and shows submission to his matter, it would be correct to say that one who prays for His Eminence is the impication of that title.

EIGHTH BENEFIT

As praying for an early reappearance of our master, the Master of the Time (aj) is a cause of capability of the believer to bear all traditions of the Imams (a) and the difficult ones of them by explanation that: It was mentioned previously that regularity in praying for the Master of the Time (aj) is a cause for perfection of faith and remaining steadfast of the believer on faith and certainty, and from the traditions mentioned above it is learnt that bearing the matters and difficult

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[1] *Basairud Darajaat*, Pg. 23

traditions of the Imams (a) would be among its effects. It means that: Sincere prayer for our master, the Master of the Time (aj) is the cause of sincerity of faith and the sincerity of faith is a cause of becoming eligible for this elevated status. Thus the conclusion is that praying for His Eminence, the Master of the Time (aj) is a cause of gaining this valuable status.

49. Brightness of His Light on Judgment Day

This matter is having two aspects:

First: It is that the light of the believer will shine bright on the Judgment Day. It was mentioned earlier that praying for our master, the Master of the Time (aj) is cause of stability of faith and its perfection, and that which proves it is the verse of the Holy Quran:

> "On the day when the hypocritical men and the hypocritical women will say to those who believe: Wait for us, that we may have light from your light..."[1]

There are a large number of traditional reports that confirm this point. Such as: In *Biharul Anwar* it is narrated from our master, His Eminence, Ja'far bin Muhammad Sadiq (a) that he said:

"For the people in *Qiyamat* light will be distributed depending upon the level of their faith and it will also be distributed to the hypocrite but his light would be on his left toe, his light will be extinguished [and he will say] to the believer: Wait for us, that we may have light from your light; it shall be said: Turn back and seek a light. That is from where the light has been distributed. Thus when they turn back, separation would be brought about between them..."[2]

Also it is narrated from Imam Ja'far Sadiq (a) through his father through his grandfather (a) that the Messenger of Allah (s) said:

"O Ali, you will bring out your Shias out of their graves, while their faces would be shinning like full moon, and hardships will be removed from you and trouble will be over. You will take shade under the *Arsh* (throne). People would be terrified, but you all would have no fear. The people would be aggrieved but you all would have no sorrow and while the people would yet be involved in accounting, dinner would be laid out for you all."[3]

Second: We can refer to a tradition mentioned in *Usool Kafi*, in the chapter of the rights of a believer on his brother through his own chain of narrators from Isa bin Abi Mansoor that he said:

I, Ibne Ya'fur and Abdullah bin Talha were present in the gathering of Abu Abdillah and His Eminence (a) himself initiated the conversation saying: "O Ibne Abi Ya'fur the Messenger of Allah (s) has said: There are six qualities, such that if they are present in a person, he shall have the best position with Allah Almighty." Ibne Abi Ya'fur asked: "May I be sacrificed on you, what are those traits?" The Imam said: "A believer should like for his believer brother that which he likes for

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[1] Surah Hadid 57:13

[2] *Biharul Anwar;* Vol. 7, Pg. 181

[3] *Biharul Anwar;* Vol. 27, Pg. 142

the nearest of his kin and he should dislike for the believers the same which he dislikes for his closest relatives and he should express pure love."

Hearing this Ibne Abi Ya'fur began to weep and said: How is that? He replied: "If these three traits are present in you he shall reveal his secret and shall be pleased with the happiness of one that is happy. And he shall be sorrowful with the grief of one that is sorrowful. If he does not have anything to make him happy with, he shall pray to God for him."

Then His Eminence said: "These three traits are for you people and another three are for us. The first is that you must recognize our excellence, secondly you must follow in our footsteps, thirdly you must await for our rule (kingdom) which shall be at the end of the world. The one in whom these three traits are present shall be proximate to the realm of the Almighty. Those who belong to ranks lower than him shall obtain light from effulgence of those who are in the position of proximity with the Almighty. When those in the lower ranks see him they shall not like their present comfort and pleasure in comparison to those who are above them in ranks."

Ibne Abi Ya'fur asked, "Why would it not be possible to see the group of people who are having divine proximity." Imam replied, "They shall be covered with divine effulgence. Have you not heard that tradition of the Messenger of Allah (s) that there are creations of Almighty Allah to the right of the *Arsh* whose faces shall be whiter than snow and more brilliant than the sun? An inquirer will ask: Who are they? He will be told: Having regard for the majesty of Allah they used to have regard for each other."[1]

I say: The point proved is that: Imam Ja'far Sadiq (a) said: The one in whom these three traits are present – that is the three qualities related to the Imams (a) – shall be proximate to the realm of the Almighty. And those who belong to ranks lower than him shall obtain light from his effulgence. And it is clear that the supplicant for his master the Master of the Time (aj) and one who prays for an early reappearance is fitting this description because praying for His Eminence (a) is a sign of his *Marefat* and that of his venerable forefathers, and an indication of following them in this important matter and an evidence of awaiting for the conclusion of his affair and the anticipation of his rule.

One of the strange doubts that arose for one of our scholars[2] is that: In the statement of Imam (a): "One who is such...," he says: That is one who has all the six qualities.

While the fact is that as we have mentioned in the statement of the Imam (a), it is clear that only three qualities are needed for getting this position and he mentioned this after talking about those who shall be to the right of the *Arsh*. And it is that he said so before saying: These three traits are for you people and another three are for us. Thus the latter would be having a greater rank as they

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[1] *Kafi;* Vol. 2, Pg. 172

[2] He is Late Allamah Majlisi who has mentioned this matter in *Miraat al-Uqool* (Author).

have all the six qualities.

It is possible that it implies that being at the court of the Almighty at the right side is the ultimate stage of spiritual proximity just as the closet confidante of the king sits at the right. It is also possible that it could be at the right side of the *Arsh* or throne of Allah, and this is supported by the testimony of His Eminence that the Messenger of Allah (s) said: "There are some creatures of Allah at the right side of the *Arsh*..."

50. His intercession for seventy thousand sinners

This matter is proved by a traditional report mentioned in *Biharul Anwar* through his own chain of narrators from His Eminence, Abu Abdillah Sadiq (a) from his father from his grandfather from Amirul Momineen (a) that he said:

"There are eight gates of Paradise. From one will enter the prophets and truthful ones (*siddeeqeen*) and the from the next will enter the martyrs and the righteous people. And from the remaining five will enter our Shias and friends. We shall stand continuously at the Siraat Bridge, praying and saying: O Lord, keep safe our Shias and friends and all those who followed me in the world. Thus a voice will come out from inside the *Arsh*: I have accepted your *Dua* and given intercession to your Shias. Thus every person from our Shias and those who followed and helped me and fought alongside me – by word or deed – fought for the truth – each of them would intercede for seventy thousand of their neighbors and relatives and from other Muslims – who testified that: There is no god except Allah – and in their heart there is not an iota of enmity for us, Ahle Bayt – will also enter."[1]

I say: The point of evidence is that one who has the *Wilayat* of Amirul Momineen (a) and helped His Eminence or fought alongside him – with word or deed – his intercession will be accepted for seventy thousand persons, and it is clear that praying for our master, the Master of the Time (aj) and supplicating for his early reappearance is a type of help and assistance of Amirul Momineen (a) by words. Because helping Hazrat Hujjat (a) is helping his venerable father and since revenge is effective it is included among the types of helps to His Eminence among whom is *Dua* – according to the explanation given previously that *Dua* is a cause of advancement of his reappearance and victory.

51. Prayer of Amirul Momineen (a)

As we mentioned in the previous honor Amirul Momineen Ali (a) would pray in his favor on the Judgment Day and say:

"O Lord, keep safe our Shias and friends and all those who followed me..."

52. Enter Paradise without accounting

That which proves this point is a tradition mentioned in *Tohafful Uqool,* in the last advice of Imam Ja'far Sadiq (a) to Abdullah bin Jundab, in which he said:

"Then there will not remain a single person who helped a believer from our

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[1] *Biharul Anwar;* Vol. 8, Pg. 121

friends with a single word but that the Almighty Allah would make him enter Paradise without taking his account."[1]

The explanation is that: We have repeatedly said that *Dua* is a kind of helping with the tongue (in words), On the basis of this, those who pray for an early reappearance of our master, the Master of the Time (aj) are ones fitting this description most perfectly.

53. Safe from the Thirst of Judgment Day

Since he would be of those whom the Messenger of Allah (s) would give drinks. As mentioned in the tradition of the flag which will come to His Eminence in *Qiyamat*:

"After that a flag will come to me whose people would be having bright faces. I will ask them: Who are you? They will reply: We are monotheists from the Ummah of Muhammad Mustafa (s) and we are the remnants of the people of truth. We held to the Book of our Lord, and observed its commands and prohibitions, we loved the progeny of our Holy Prophet (s) and we helped them in every way possible; we fought the enemies in their service. Then I will say to them: Glad tidings to you, I am your Prophet Muhammad and indeed you were such as you say. Then I would give them water from my cistern and they shall be quenched and express joy and congratulate each other. Then they would enter Paradise and remain in it forever."

I say: The point of evidence in this tradition is as we mentioned before, that *Dua* is a form of help and also there is another honor stated in this tradition – and it is that they shall remain in Paradise forever – this is also proved by it.

54. Forever in Paradise

As mentioned in the previous point and also another thing that is concluded from this is: This *Dua* is a cause of strengthening of faith and without any doubt, faith is the cause of permanent residence in Paradise, thus this *Dua* will result in permanent residence in Paradise.

55. Scratching the Face of Satan

That which proves this is matter is a tradition mentioned in *Usool Kafi* through his own chain of narrators from Ishaq bin Ammar that he said: His Eminence, Abu Abdillah Sadiq (a):

"O Ishaq, as much as you can, do good to my friends as no believer does a favor to or helps another except that he scratches the face of Satan and injures his heart."[2]

I say: This tradition proves that helping a believer and doing favor to him are two causes for scratching Satan's face and injuring his heart, and we have repeatedly stated that praying for an early reappearance of our master, the Master of the Time (aj) is helping and favoring, and His Eminence is the root of faith and the leader of religion, thus this benefit would be perfectly achieved through helping and doing favor to His Eminence.

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[1] *Tohaf al-Uqool,* Vol. 8, Pg. 227

[2] *Kafi;* Vol. 2, Pg. 207

56. A Special Gift on the Judgment Day

In *Usool Kafi* through his own chain of narrators it is narrated from Mufaddal from His Eminence, Abu Abdillah Sadiq (a) that he said:

"Indeed, a believer presents a gift to his brother." I asked: "What gift?" He replied: "Among them are giving him a place to sit, a pillow, food, clothes and greetings, then Paradise is the reward for him. And Allah, the Mighty and Sublime sent revelation to Paradise: I have prohibited your food for the people of the world, except the Prophet and the successor of the Prophet. And when it is the Judgment Day, the Almighty Allah reveals to Paradise: Reward my friends according to their gifts. At that time houries and youths would emerge from it carrying trays of pearl. Thus when they see the terrible condition of Hell and Paradise and whatever is there in it they would lose their senses and refuse to eat from those trays.

So a caller will announce from below the *Arsh*: Indeed, Allah, the Mighty and Sublime has prohibited Hell for anyone who has tasted the food of Paradise. At that moment they would stretch out their hands and eat from them."[1]

I say: The point of evidence is that, the gift to a brother mentioned here implies doing him a favor in every way one can do a favor. It could also be by the tongue, by the method that Imam (a) has also given the example of greeting. On the basis of this it implies absolute favor and goodness.

Thus I say: There is no doubt that *Dua* for a believer is the most clear and highest type of favor, thus the reward that is mentioned in the above tradition for praying for an early reappearance of our master, the Master of the Time (aj) would be related to it. Rather it is of the most perfect and complete way of favoring as is very much clear.

57. Servants of Paradise

The Almighty Allah, Mighty and the High, would give him servants from Paradise to serve him because *Dua* is a good deed and a favor. And in *Usool Kafi* through his own chain of narrators it is narrated from Zaid bin Arqam that he said: The Messenger of Allah (s) said:

"Every person of my Ummah that does a favor or kindness to his brother in the path of Allah, the Almighty Allah shall give him servants of Paradise."[2]

Kindness implies goodness and favor, whether it be through the tongue or in any other way. On the basis of this, praying for an early reappearance of our master, the Master of the Time (aj) shall be included in it first of all.

58. Vast Shade of the Almighty Allah

One who prays for the reappearance of the Master of the Time (aj) would be under the vast shade of the Almighty Allah as long as he is reciting the *Dua* for His Eminence, and divine mercy would be falling upon him throughout.

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[1] *Kafi;* Vol. 2, Pg. 207

[2] *Kafi;* Vol. 2, Pg. 206

That which proves this point is a tradition mentioned in *Usool Kafi* through his own chain of narrators from His Eminence, Abu Abdillah Sadiq (a) that he said: The Messenger of Allah (s) said:

"One who honors a Muslim brother with a word that through that word he does a kindness on him and removes his distress, he shall continuously remain under the widespread shade of the Almighty Allah and as long as he is in that condition (of doing good) divine mercy would be falling upon him."[1]

I say: We stated previously that praying for the elders and great personalities is a form of paying them honor and is considered as respect to them. In the same way kindness, expression of love and removing their grief would be taken as a type of honoring. On the basis of this, if the believer prays for his master during his absence and he cannot remove the sorrow of His Eminence in any other way, he would become eligible for the above-mentioned reward. This can be explained in two points:

First: It is that we know from logic and religious texts that between the Imam and his Shias there is a relationship of brotherhood. This tradition proves that that reward is proved for one who prays for his believer brother because *Dua* is effective in removing his sorrow and warding off calamities from him. And also it is an expression of love of a believer for his brother. Previously it was concluded that praying for an early reappearance of our master, the Master of the Time (aj) is effective.

Second: It is with regard to the matter of precedence. That reward would first be there for praying for an early reappearance of our master, the Master of the Time (aj) on the basis of precedence.

59. Reward of a believer's Well-wisher

It would be better to mention some traditional reports recorded about this and then we can discuss its ramifications on praying for an early reappearance of our master, the Master of the Time (aj).

In *Usool Kafi* through authentic chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"It is obligatory on the believer to wish for the well being of his brother in his presence as well as his absence."[2]

Also it is narrated through authentic chain of narrators from His Eminence, Abu Ja'far Baqir (a) that he said:

"Well-wishing is obligatory on the believer with regard to another believer."[3]

Through reliable chain of narrators, it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

The Messenger of Allah (s) said: "The greatest person in status in the view of the

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[1] *Kafi;* Vol. 2, Pg. 206
[2] *Kafi;* Vol. 2, Pg. 208
[3] *Kafi;* Vol. 2, Pg. 208

Almighty Allah would be one who in the world made more effort to advise and wish well for the people."[1]

Through his own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"You must, for the sake of Allah's pleasure, do good to His creatures and you will not find any act better than this."[2]

Now I say: One of the Shaykhs has said: Advice is either by action or by speech that is implied in conveying good to the one who is advised. Allamah Majlisi also states this in *Miraat al-Uqool*.

After that Allamah Majlisi says: The implication of the advice of a believer for another is guiding him in religious and worldly matters, educating him if he is illiterate, informing him if he is ignorant, defending him if he is weak, respecting him whether he is low or great, not being jealous of him and not deceiving him, removing harm from him, conveying benefits to him, and if he does not accept his advice, he should be respected more till he accepts it, and it is that with regard to religious matters he should resort to Amr bil Maroof and Nahy Anil Munkar.

It is said: Well wishing can also be considered as such with regard to the Holy Prophet and the Imams (a) because they are superior to the believers.

In the explanation of the statement of Imam (a): "In his presence or absence..." it is said: that he behaves with him in the above way when he is present and when he is not present, he writes to him and send a message, protects his honor, defends him in his absence, and in short, conveys to him as many benefits as possible and deflects from him as many problems as possible. From this aspect we shall quote statements that would support the point under discussion *Insha Allah Taala*.

From all that has been discussed so far, it would be clear for the believer with spiritual inclination that praying for the well being of a believer implies well-wishing for him. Whether it be in his presence or his absence as through the medium of *Dua* his hardships are removed and benefits reach him and *Dua* is respect and honor for whom one prays.

Now that you have understood this matter I say: Praying for early reappearance of our master, the Master of the Time (aj) is sincerity and well wishing to the best of the believers and also for all of them, because:

Firstly: Imam (a) is the best believer and *Dua* for him is advice since *Dua* is a statement that is uttered for well wishing.

Secondly: We mentioned previously that deliverance, prosperity, help, following for all the people in general and removal of troubles, illnesses, sorrow and grief through the *Barakat* of the reappearance of His Eminence would be achieved, on the basis of this, praying for an early reappearance of His Eminence (a) from Allah is advice and well wishing to all of them.

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[1] *Kafi;* Vol. 2, Pg. 208

[2] *Kafi;* Vol. 2, Pg. 208

60. In the Presence of the Angels

Angels are present in the gatherings where *Dua* is being recited for His Eminence, Qaim (a). In the same way are all gatherings of *Dua* such that angels come there and help the supplicants in praying. That which proves this matter are some traditional reports, some of which are as follows: In the first volume of *Biharul Anwar* it is narrated from the Holy Prophet (s) that he said:

"If you pass by the gardens of Paradise you must stroll through them." I asked: "O Messenger of Allah (s), what are gardens of Paradise?" He replied: "Circles of remembrance as the Almighty Allah has caravans of angels that are in pursuit of circles of remembrance. Thus when they reach it, they take to its perimeter."[1]

I say: Some points can be derived from this tradition:

First: It is that the gatherings of remembrance are gardens of Paradise. And it is due to the reason of it being named, from the aspect that, sitting in those gatherings would cause entry to Paradise. Or that those gatherings are themselves gardens of Paradise. That is: Paradise implies the abode of proximity and the position of the righteous and good people. This possibility is supported by the words of His Eminence that:

"The Almighty Allah has caravans of angels that go around the circles of remembrance..."

In other words: Paradise is the site of arrival of blessings of the Almighty Allah and the location of His favors. Thus if a person is deserving, he will get honor in the world, in *Barzakh*, in *Qiyamat* and after that in Paradise also.

This is also supported by what is mentioned in the traditional report: "Grave is a garden of the gardens of Paradise or the pit from the pits of Hell" because, it is clear that the grave is situated on the earth while Paradise has been promised to be in the heavens – as mentioned in traditional reports – and it is possible that Paradise implies that same promised Paradise, and the comparison of circles of remembrance to Paradise is by way of metaphor and the level of similarity is as stated...and Allah knows best.

Second: Among the matters derived from the traditional report is that: It is a recommended act for believers to gather for divine remembrance and *Dua*, and this is supported by some traditions as follows:

In *Usool Kafi* through his own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"No three persons gather more than believers but that an equal number of angels are present there. Thus if they pray for good, they say Amen and if they seek Allah's refuge from evil, the angels beg Allah to remove that mischief from them and if they invoke for their needs, they intercede for them in the divine court and supplicate for its fulfillment..."[2]

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[1] *Biharul Anwar;* Vol. 1, Pg. 205

[2] *Kafi;* Vol. 2, Pg. 187

Also it is narrated from His Eminence that he said:

"At no time do four persons gather to pray to Allah for a single matter but that it is accepted before they disperse."[1]

In the same way it is narrated from Imam Ja'far Sadiq (a) that he said:

"Whenever something caused distress to my father, he used to gather the womenfolk and children, after that he used to supplicate and they said: Amen."[2]

I say: The first traditional report – from these three traditions – is among the evidences that gatherings of *Dua* are locations where angels are present.

Third: Among the points concluded from the blessed tradition is that: Participating in a gathering of remembrance and *Dua* is recommended even though one may not perform those actions. That which proves this is a tradition mentioned in *Biharul Anwar* from *Ghawali al-Layali* that: Some Shaykhs have narrated through authentic channels from Imam Ali Reza (a) that he said:

"When the people of gatherings of remembrance and knowledge go to their houses, Allah, the Mighty and Sublime tells His angels: Write down the reward of what you have seen them do. So they write down the reward of what each of them had done. And they leave some of them who were present with them. So Allah, the Mighty and Sublime asks: Why did you omit so-and-so; was he not present there in the gathering? The angels say: O Lord, they did not pray with them, they did not utter a word. Allah, the Mighty and Sublime says: But was he not present with them? They say: Yes he was, our Lord. So Allah says: Write his name also with theirs, they are such people that anyone who sat with them could not be unfortunate. So include his name with theirs. And the Almighty Allah says: Write for him a reward equal to one of them."[3]

Explanation: Allamah Majlisi says: That which His Eminence has said: 'One who sits with them could not be unfortunate' means that through their *Barakat* he will not become hopeless which is the last stage of being unfortunate. Or it may imply that their companionship is effective in their neighbor, thus as a result of it he has become eligible for rewards and prosperity.

It is mentioned in *Biharul Anwar* quoting from *Uyun Akhbaar Reza* through his own chain of narrators that Imam Ali Reza (a) said:

"One who sits in a gathering where our affair is being revived, his heart will not die on the day hearts die."[4]

I say: Like this is the companionship of the visitors of the grave of our master, His Eminence, Abi Abdillah al-Husain (a) and to be with them.

Fourth: Among the points concluded from the tradition is that: Sitting in a gathering of remembrance causes purification of conscience, from the aspect that

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[1] *Kafi;* Vol. 2, Pg. 487

[2] *Kafi;* Vol. 2, Pg. 487

[3] *Biharul Anwar;* Vol. 1, Pg. 202

[4] *Biharul Anwar;* Vol. 1, Pg. 200

angels seek closeness to the people of those gatherings. May the Almighty Allah give us *Tawfeeq* to be among such people.

The circle of remembrance implies: A gathering where faithful people conglomerate to recite the Holy Quran, to pray for the Master of the Time (aj), to mention the names and qualities of the Almighty Allah, to salute our Holy Prophet (s) – as mentioned in traditions that: Their remembrance is remembrance of Allah – or that their tragedies may be recounted or it may be a discourse of their exalted positions.

Also included in such gatherings are: All the gatherings of *Dua*, meetings to discuss and debate on religious laws and aspects, but it should not be just for the sake of argumentation. We could have if we wanted narrated traditions on this matter but it would take us away from the topic of our discussion, therefore this much is sufficient.

61. Allah prides

Allah, the Mighty and the High boasts to the angels with regard to this important deed of praying for an early reappearance of the Master of the Time (aj).

62. Angels seek forgiveness

That which proves this honor is a tradition mentioned in the first volume of *Biharul Anwar* from His Eminence, Abu Abdillah Sadiq (a) that he said to Dawood bin Sarhan:

"O Dawood, convey my greetings to my followers and tell them: May Allah have mercy on one who meets another and discusses our matter as the third of them will be an angel who will seek forgiveness for them, and no two people gather to talk about us, but that the Almighty Allah boast to His angels with regard to them. Thus whenever you have a gathering you must have discussions about us as your gathering and talking about us is revival of our matter and the best of people after us are those who talk about our affair (*Wilayat*) and who invite to our remembrance."[1]

I say: The point of evidence is that praying for an early reappearance of our master, the Master of the Time (aj) is the most obvious implication of this and this description best fits the supplicants for Imam Mahdi (a). May the Almighty Allah give us the *Tawfeeq* to become one of these.

63. The best people after the Imams (a)

Among the points concluded from the tradition quoted above in the previous topic, is that the supplicant for this important matter would be included among the best of the people. Because he would be of those who have remembered the matter of the Imams (a). Since the implication of remembrance is their matter, or talking about that which is related to them or their positions, from the aspect of keeping alive their memory and heritage without which religion cannot survive. And the matter concluded from this is that it is the best of the recommended

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[1] *Biharul Anwar;* Vol. 1, Pg. 200

deeds, especially during the period of occultation.

It should not remain unsaid that: The most obvious and best type of remembrance of Imams (a) is recalling the qualities and specialties of our hidden master (a) and the discussion of the sciences and contributions of His Eminence that shall be a source of perception of wise people. We should know that the three awards we mentioned would be obtained by the believer if he is in the gathering of believers and such a distinction is not available anywhere else. Among those specialties are revival of the affair and exalting the word of Imams (a), publicizing their rights and recognition and cooperation of the believers in helping them, and praying for their early reappearance.

64. Obedience of the *Ulil Amr* (those in authority)

This *Dua* is obedience of *Ulil Amr* and it is the best thing through which people can seek proximity to the court of the Almighty Allah. Allah, the Mighty and Sublime says:

> "O you who believe! obey Allah and obey the Apostle and those in authority from among you."[1]

Here we shall be investigating some points:

First: The term *Ulil Amr* mentioned in the verse implies the Holy Imams (a).

Second: Obligatory-ness of obeying the *Ulil Amr.*

Third: It is that this is the best thing through which people can seek proximity to the Almighty Allah.

Fourth: It is that praying for an early reappearance of our master, the Master of the Time (aj) is also implied in their obedience.

First point: *Ulil Amr* are the Holy Imams (a)

There are innumerable traditional reports related through Shia and Sunni channels that confirm this matter: they can be seen the books of *Kafi*, *Ghaibat Nomani*, *Kamaluddin*, *Ghayat al-Maraam*, *Tafseer Burhan*, *Biharul Anwar* and *Manaqib* etc. We present herewith some of them from *Tafseer Burhan* without their chains of narrators:

It is narrated from Jabir Ibne Abdullah Ansari that he said:

When the Almighty Allah revealed the following verse on His Prophet:

> "O ye who believe! Obey Allah and obey the messenger and those possessing authority among you."

I said, 'O Messenger of Allah! We know Allah and His Messenger. But who are the possessors of authority whose obedience Allah has accompanied with your obedience?' He (s) explained, "They are my caliphs, O Jabir, and the Imams of the Muslims after me. The first of them is Ali Ibn Abi Talib (a), then Hasan (a) and Husain (a), then Ali Ibn Husain (a), then Muhammad Ibn Ali (a) the one who is famous as al-Baqir in the Old Testament. Soon, you will meet him, O Jabir, so

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[1] Surah Nisa 4:59

when you face him, convey my salutation to him. He will be followed by Sadiq, Ja'far Ibn Muhammad, then Moosa Ibn Ja'far, then Ali Ibn Moosa, then Muhammad Ibn Ali, then Ali Ibn Muhammad, then al-Hasan Ibn Ali, then the one who will be my namesake and bear my patronymic, the proof of Allah in His earth and His remainder among His servants, the son of Hasan Ibn Ali. He (aj) is the one at whose hands Allah, High be His remembrance, will open the east of the earth and its west. He (aj) is the one who will be concealed from his Shias and his friends, an occultation in which none will be steadfast on the belief of his Imamate except the one whose heart has been tested by Allah for faith." Jabir says that he asked, 'O Messenger of Allah (s)! Will the Shias benefit from him during the occultation?' He (s) replied, "Yes, by the One Who sent me with Prophethood! Surely they will benefit with his light and gain from his mastership in his occultation like people derive benefit from the sun when the clouds hide it. O Jabir! This is from the hidden secrets of Allah and the treasures of His knowledge, so hide it except from the ones worthy of it."[1]

It is narrated from Abu Baseer that His Eminence, Abu Ja'far Baqir (a) said regarding the statement of Allah, the Mighty and Sublime:

> "O ye who believe! Obey Allah and obey the messenger and those possessing authority among you."

Imams from the progeny of Ali and Fatima (a) till the day of *Qiyamat*."[2]

It is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said regarding the statement of the Almighty Allah:

> "O ye who believe! Obey Allah and obey the messenger and those possessing authority among you.

It is especially mentioned about us..."[3]

SECOND POINT: OBLIGATORY TO OBEY THE *ULIL AMR*

The same verse proves that it is obligatory to obey the *Ulil Amr*:

> "O ye who believe! Obey Allah and obey the messenger and those possessing authority among you."

There are many traditions that confirm this.

THIRD: THE BEST THING THROUGH WHICH PEOPLE CAN SEEK PROXIMITY TO THE ALMIGHTY ALLAH

After the obedience of the Almighty Allah and obedience of the Holy Prophet (s) the best thing is obedience of *Ulil Amr* through which one can seek proximity of Almighty Allah. That which proves this is a tradition in *Usool Kafi* through his own chain of narrators from Muhammad bin Fuzail that he said:

I asked Imam (a) about the best thing through which people can seek proximity of Almighty Allah. He replied: "The best thing through which people can seek

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[1] *Tafseer Burhan*; Vol. 1, Pg. 381
[2] *Tafseer Burhan*; Vol. 1, Pg. 383
[3] *Tafseer Burhan*; Vol. 1, Pg. 384

proximity of Almighty Allah is obedience of Almighty Allah, obedience of His Prophet and obedience of the *Ulil Amr...*"[1]

Fourth: Praying for an early reappearance of our master, the Master of the Time (aj) is also implied in their obedience

All traditions recorded from the True Imams (a) regarding the subject of praying for the Master of the Time (aj) – some of which we shall present in Part Six and Seven – prove this point. In addition to that, is the blessed *Tawqee* quoted in Part One that: And pray more for the early reappearance, for therein lies your success..."

65. Pleasure of the Almighty Allah

This *Dua* is a cause of divine pleasure and satisfaction, because when the believer prays for his Imam, he makes his Imam happy, and the happiness of Imam is cause of gladdening Allah and His Messenger. Thus it is mentioned in *Usool Kafi* through authentic chain of narrators from Abu Hamza Thumali that he said: I heard His Eminence, Abu Ja'far Baqir (a) say:

The Messenger of Allah (s) said: "One who makes a believer happy, makes me happy and one who makes me happy, makes Allah happy."[2]

66. Source of happiness of the Holy Prophet (s)

That which proves this – in addition to what is mentioned before – is the statement of Imam Ja'far Sadiq (a) to Mufaddal bin Umar that:

"So when one of you makes a believer happy he does not make only that believer happy, rather by Allah, he makes me happy, rather by Allah he makes the Messenger of Allah (s) happy."[3]

Also the statement of His Eminence to Abu Baseer mentioned in *Usool Kafi* supports this point:

"By Allah, indeed the Messenger of Allah (s) is more pleased by the fulfillment of the need of a believer than the believer himself is."[4]

I say: The point of evidence is that need is something that a man fulfills through either conveying some benefit or removing some harm and in the beginning of this part we stated that our master, the Master of the Time (aj) announced to all the people in general for all the times that as much as they can, they should do it, that is"...And pray more for the early reappearance..." after that he mentioned his ultimate favor and blessing that "for therein lies your success" so that he may prove that in this demand from the people there is good for themselves.

The conclusion is that: Whatever is related to fulfillment of the need of a believer – from the different types of rewards, precious effects – they shall all first, by the rule of preference, be available for one who prays for an early reappearance of our master, the Master of the Time (aj).

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[1] *Kafi;* Vol. 1, Pg. 187
[2] *Kafi;* Vol. 2, Pg. 188
[3] *Kafi;* Vol. 2, Pg. 188
[4] *Kafi;* Vol. 2, Pg. 195

67. The Favorite Deed

This *Dua* is a deed liked best by Almighty Allah. Because it is a cause of pleasure of the Imam and the leader of believers and the most superior of them and in *Usool Kafi* it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"The Almighty Allah was not worshipped by anything that should be the most beloved deed to Him except through causing happiness to the believer."[1]

In the same book it is mentioned from His Eminence, Abu Abdillah Sadiq (a) from his father from Ali bin al-Husain (a) that the Messenger of Allah (s) said:

"Indeed, the best deed in the view of Allah, the Mighty and Sublime is making believers happy."[2]

68. Rulership of Paradise

In *Kafi* it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

Among all the things that Allah, the Mighty and Sublime told His servant Moosa in confidential conversation was: "Indeed, I have servants on whom I have made Paradise lawful and I gave them rulership in it."

Moosa asked: "My Lord, who are these people for whom You made Paradise lawful and gave them rulership in it?" He replied: "All those who make a believer happy..."[3]

Also through authentic chain of narrators it is mentioned by His Eminence, Abu Abdillah Sadiq (a) that:

"Allah, the Mighty and Sublime revealed to Dawood (a): Indeed, a servant from My servants performs a good deed so I make My Paradise lawful for him." Dawood (a) asked with utmost politeness: "My Lord, What deed is that?" He replied: "He makes a believer happy even though it might have been with one date." Dawood remarked: "One who recognizes You must never lose hope in You."[4]

69. His accounting will be easy.

70. A Kind Companion in *Barzakh* and *Qiyamat*

These two honors are proved by the tradition mentioned in *Usool Kafi* through authentic chain of narrators from Sudair Sairafee that he said:

His Eminence, Abu Abdillah Sadiq (a) said in a lengthy tradition: "When the Almighty Allah will raise the believer from his grave, a figure will emerge with him, who will walk ahead of him, so that whenever the believer sees a terrible scene of *Qiyamat* it will say to him: Do not fear and aggrieve, glad tidings to you for the joy and rewards of Allah, the Mighty and Sublime. Till he reaches the presence of Allah, the Mighty and Sublime. He would take his account easily and send him to Paradise. While that figure would be walking ahead of the believer,

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[1] *Kafi;* Vol. 2, Pg. 188
[2] *Kafi;* Vol. 2, Pg. 189
[3] *Kafi;* Vol. 2, Pg. 188
[4] *Kafi;* Vol. 2, Pg. 189

the believer will ask: May Allah have mercy on you, how nice you were to accompany me from the time I was raised from the grave and to console and congratulate me time and again for the rewards and joys I was supposed to get till I actually reached them. But who are you? It will reply: I am that same happiness and joy that you gave to your believer brother in the world. Allah, the Mighty and Sublime created me from that happiness so that I may congratulate you."[1]

I say: The point concluded from this is, as we have mentioned time and again, that without any doubt, our master, the Master of the Time (aj) and his venerable forefathers (a) are pleased as a result of the *Dua* of the believer for his early reappearance. On the basis of this, all aspects applicable to making a believer happy are present in this *Dua* also. In the same way all matters that cause pleasure and happiness of His Eminence. In the thirty-fifth benefit we had mentioned another tradition that conveys the same meaning.

71. The Best Deeds

Since this act is cause of happiness of the best of the people of faith, and making believers happy it is – after Prayer (*Salaat*) – the best of the deeds. That which proves this is a tradition in the tenth volume of *Biharul Anwar* quoted from the book of *Manaqib* that His Eminence, Husain bin Ali (a) said:

I know it certainly that my grandfather the Holy Prophet (s) said: "The best deed after Prayer is conveying happiness to a believer provided there is no sin involved in it." As I saw a slave who was eating food with a dog. I asked him about it and he replied: O son of the Messenger of Allah (s) I am sad and by making this dog happy, I am getting pleasure. Because by master is a Jew and I want to leave him. So Husain (a) went to his master taking an amount of 200 dinars as the cost of that slave. The Jew said: "The slave is at your service. And this orchard is for him and I give the money back to you."

Imam (a) said: "I also grant the money to you." He accepted the money gave the slave to him. Imam Husain (a) said: "I have freed the slave and given all this to him." At that moment his wife said: "I have become a Muslim and surrendered my dower to him." The Jew said: "I have also become a Muslim and given this house to my wife."[2]

72. Cause of Removal of Sorrow

From the above traditions another honor is concluded and it is that making a believer happy is also a cause of removal of sorrow and from another aspect it brings happiness and joy. This is the utterance and approval of Imam (a) and complete effort for it. In addition it is demand of divine justice and also recompense of good deed with regard to believer brother.

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[1] *Kafi;* Vol. 2, Pg. 190

[2] *Biharul Anwar;* Vol. 44, Pg. 194; *Manaqib,* Vol. 3, Pg. 229

73. Praying during the period of occultation is better than doing it in the time of reappearance

That which proves this is a tradition mentioned in *Usool Kafi* and other books quoting Ammar Sabati that he said:

"I asked Abu 'Abdillah, peace be upon him: 'Which is better, worship in secret with a hidden Imam from among you [in the time] of government by an illegal ruler, or worship in [the time of] the manifestation of the Truth and its government with the manifest Imam from among you?' He said: 'O 'Ammar, [the giving of] *Sadaqah*, which is a form of worship in secret is better, by Allah, than [the giving of] the alms openly; similarly, by Allah, your worship in secret with your hidden Imam in [the time of] government of an illegal ruler, and your fear of your enemy in [the time of] government of an illegal ruler and in a state of truce [with your enemy], is better than that you should worship Allah, may remembrance of Him be made Mighty and Majestic, in [the time of] the manifestation of the Truth with the Imam of Truth which is manifest in [the time of] the government of Truth. Worship while you fear in [the time of] government of an illegal ruler is not the same as worship and security in [the time of] the government of Truth. Know that [for] whoever of you now prays a prescribed prayers at its hour in congregation [with the others], thereby concealing [himself] from his enemy, and completes it [correctly], Allah will register [the rewards for having completed] fifty prescribed prayers in congregation; and that [for] whoever of you prays a prescribed prayers at its hour by himself, thereby concealing [himself] from his enemy, and completes it [correctly], Allah to Whom belong Might and Majesty, will register thereby [the reward for having completed] twenty-five prescribed prayers [recited] alone; and that [for] whoever of you prays a supererogatory prayers at its hour and completes it [correctly], Allah will register thereby [the reward for having completed] ten supererogatory prayers; and that [for] whoever of you performs a good deed, Allah to Whom belong Mighty and Majesty, will register thereby [the reward for having performed] twenty good deeds; and Allah, to Whom belong Might and Majesty, will handsomely double [the reward] of the good deeds of the believer among you when he does good deeds and practices *Taqayyah* with regard to his religion, his Imam and himself, and keeps his tongue in check; for Allah, to Whom belong Might and Majesty is Generous.'

"I said: 'May I be made your ransom, by Allah you have encouraged me to [do good] deeds, and spurred me on to them, but I should like to know how we shall be better in [our] deeds at this time than the companions of the manifest Imam from among you in [the time of] the government of Truth, since we are [both] of a single religion?' He said: "Indeed, you outstrip them in involvement in the religion of Allah, to Whom belong Might and Majesty, and in prayers, fasting, hajj and in every good deed and knowledge, and in worshipping Allah, may remembrance of Him be made Mighty and Majestic, secretly from your enemy, while [at the same time] concealing [the truth] about your Imam, being obedient to him and being patient with him, awaiting the government of the Truth,

apprehensive about your Imam and yourselves before oppressive sovereigns. You see the rights of your Imam and your own rights in the hands of the oppressors: they take them away from you and force you to work hard on the land and struggle to make a livelihood, and [you must also] be patient about your religion, your worship, obedience to your Imam and fear of your enemy. For this, Allah, to whom belong Might and Majesty, will double [the reward for your] actions for you, may it be pleasing to you.'

"I said: 'May I be your ransom, what do you think? That we should be companions of al-Qaim and [see] the Truth manifest itself, or that today, in your Imamate, obedient to you, we are better in [our] deeds than the contemporaries of the government of Truth and Justice?' He said: "Good gracious! [subhan Allah!], do you not wish that Allah the blessed, the sublime, should make the Truth and Justice appear in the lands? That Allah should cause [people's] speech to harmonize, and that Allah should unite the diverse hearts [of people]? That they should not rebel against Allah, to whom belong Might and Majesty, in His land? That His restriction should apply among His creatures, and that Allah should return the rights to His people so that it may become manifest, so that nothing of the Truth might be concealed through fear of any one of [His] creatures? By Allah, O 'Ammar, indeed no one among you will die in the condition you are in, but he will be more perfect before Allah than many of the martyrs of Badr and Uhud. May you rejoice!'"[1]

I say: We have quoted the complete text of this tradition from the point of view that it contains many important benefits, and the point proved from the statement of the Imam is that:

"Similarly, by Allah, your worship in secret..."

Because *Dua* is one of the best and one of the most important worship acts.[2]

Especially *Dua* for the Master of the Time (aj) and his early reappearance as will know those who study the chapters of this book carefully.

74. Angels Pray for Him

That which lends support to this are some traditions, one of which is as follows:

In *Usool Kafi* through his own chain of narrators, it is narrated from Imam Muhammad Baqir (a) that he said:

"The prayer that is accepted soonest is one that a believer brother prays in favor of another in his absence. It is so because when he begins praying, angels appointed on him say: 'Amen and you shall have twice that.'"[3]

In the same book it is narrated from Ali bin Ibrahim from his father that he said:

"I saw Abdullah bin Jundab at the halt of Arafat, so I have not seen a halt better than that, continuously he had his hands raised to the sky and his tears flowed on

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[1] *Kafi;* Vol. 1, Pg. 333

[2] *Kafi;* Vol. 2, Pg. 466

[3] *Kafi;* Vol. 2, Pg. 507

his cheeks till they fell to the ground. Thus when people returned from Arafat I asked him: O Abu Muhammad, I have not seen a halt better than yours. He said: By Allah, I did not pray but for my brothers, as Abul Hasan Moosa bin Ja'far has informed that one who prays for his brother in his absence, a voice comes from the *Arsh*: A hundred thousand of that is for you. So I did not like that I should leave a hundred thousand accepted prayers for one about which I don't even know if it would be accepted."[1]

It is narrated from the chief of those who prostrate, Ali bin al-Husain (a) through authentic chain of narrators that he said:

"Indeed, if the angels hear a believer praying for his brother in his absence or if he mentions his merits, they say: You are a good brother, praying for good of your brother while he is away from you. And you remember him with good words, Allah, the Mighty and Sublime has given twice that you wished for him and He has praised you twice..."[2]

In *Wasail* it is narrated from Muhammad bin al-Hasan Tusi (q.s.) that in his *Amali* he has mentioned from His Eminence, Abu Abdillah Sadiq (a) that he said:

"There are four people whose prayer is never rejected: Prayer of the just Imam for his subjects, prayer of one brother in faith for another in his absence. The Almighty Allah appoints an angel who tells him: For you is same as you wished for your brother. And the *Dua* of a father for his child and the *Dua* of an oppressed one. Allah, the Mighty and Sublime says: By My might and majesty, I shall definitely take revenge for you even though it be after a period of time."[3]

I say: This is the effect of *Dua* in the absence of a brother in faith. Then what would be the effect of praying for an early reappearance of our master, the Master of the Time (aj) in his occultation, whose *Marefat* is a pillar of faith? May Allah give us *Tawfeeq* for this.

75. *DUA* OF HIS EMINENCE SAJJAD (A) FOR THE SUPPLICANTS

This *Dua* consists of numerous benefits and has many effects:

First: *Dua*, plea and *Salawaat* on them from Allah, the Mighty and Sublime every morning and evening.

Second: *Salaam* on them from the Almighty Allah.

Third: Gathering of their affairs on piety.

Fourth: Reform and arrangement of their affairs and positions.

Fifth: Acceptance of their Taubah and the forgiveness of their sins.

Sixth: Settling them in Paradise in the neighborhood of the Purified Imams (a).

That which proves this matter is the statement of Imam Ali Ibne Husain (a) in the *Dua* of Arafah in which after praying for our master, the Master of the Time (aj) he says:

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[1] *Kafi;* Vol. 2, Pg. 508
[2] *Kafi;* Vol. 2, Pg. 508
[3] *Wasailush Shia,* Vol. 4, Pg. 1147

"O Lord, bless their friends who acknowledge their rank, follow their path, pursue their track, adhere strongly to them, are firmly attached to their friendship, follow their leadership, submit to their ordinance, endeavor to serve them, expect their days, and strain their eyes towards them, with blessings auspicious, pure, growing, following one another morning and evening. And confer peace on them and their souls. Let their aims be unanimous in virtue. Reform their conditions for their benefit. Accept their repentance. Verily, You are the greatest acceptor of repentance, Merciful and the best of forgivers. With Your Grace let us be with them in the abode of peace. O Most Merciful."

I say: The matter proved from this paragraph is as follows: Without any doubt, the prayer of His Eminence is accepted and effective in six ways that are mentioned in it. He has prayed for believers who are having ten characteristics and when the believer comes with the conditions mentioned in the last part, he prays for early reappearance of his master, which is among the implications mentioned in this *Dua*. Thus this *Dua* will be accepted with regard to him. Here it is necessary to mention three points for explanation:

First: Explanation of the above mentioned *Dua*; so we say: Perhaps *Salawaat* implies mercy, as it is mentioned in a traditional report of Tafseer.

Also it is possible that it implies praise of the Almighty Allah on a man with an exalted status, since it is mentioned about one regarding whom Allah boasts to the angels. And the meaning of the blessed *Salawaat* is: innumerable worldly benefits and effects, and purifying: devoid of divine anger and displeasure and it is that which causes increase and multiplication of effects and consequences of the hereafter. And the meaning of gathering their affairs on piety is: that all their actions will be according to piety and devoid of carnality and sensuality and no action which is against the command of Allah would be committed by them. And there is a possibility that it implies their unity and gathering on the word of piety, but the first possibility is stronger. And arranging of their position: that is reforming their worldly affairs.

Secondly: Explanation of the ten above-mentioned qualities based on the sayings of the Purified Progeny of the Holy Prophet (s). Thus we say:

First quality: Belief in positions that the Almighty Allah has made special for the Purified Imams (a). These beliefs may be in brief or in detail and this is indicated by the words: so that they may accept their positions.

Second quality: Following them in their beliefs and being steadfast in things they are steadfast in. And this is the implication of the words: Following their path.

Third quality: Imitating them in their manners and actions that are performed by them, in all the aspects of life as the Imam has mentioned about it by the words: 'pursue their track'.

Fourth quality: It is that they should remain attached to that with which the Imams are attached. And this could be achieved by acting according to their commands and prohibitions. And this is the implication of the words: 'adhere strongly to them'.

Fifth quality: To remain firm upon their *Wilayat* in all important matters. Imam Ali Ibne Husain (a) has alluded to this by saying: 'are firmly attached to their friendship'.

Sixth quality: It is that they must consider only them as their Imams and they must not consider anyone else as Imams: like the Zaidiyyah and their followers.

Seventh quality: Submission to their commands. It is mentioned in *Usool Kafi* through authentic chains of narrators from Abdullah Kahili that he said: His Eminence, Abu Abdillah Sadiq (a) said:

"If people worship the One God without any partners, establish Prayer, pay *Zakat*, perform the Hajj of Allah's House and fast during the month of Ramadan, then they say about something that the Almighty Allah of the Messenger of Allah (s) has done that: Why did he not do the opposite of it? Or that they feel it in his heart, due to this matter they become polytheists. Then he recited the following verse:

> "But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission."[1]

After that His Eminence, Abu Abdillah Sadiq (a) said: Submission is must for you."[2]

It is also narrated from His Eminence that he said:

"People have three duties: Recognizing the Imams, submitting to that which is received from them and referring to them in conflicting matters."[3]

Eighth quality: To put in all the efforts in their obedience; and it is from this view that Imam has said: 'endeavor to serve them'.

Ninth quality: Awaiting their rule, as the Imam says: 'expect their days'. And the traditional report that has come in this regard will be quoted in Part Eight.

Tenth quality: It is that one should consider his Imam to be before his very eyes, and consider himself in the presence of the Imam such that the Imam sees him in all circumstances and activities and hears his calls, while he is concealed from his eyes. And if the curtain is removed from his eyes, Imam (a) would be seen, and at this time one should as a much as possible, try to accord respect to the holy presence of the Imam and this is the meaning of the words of Imam Sajjad (a) that: 'and strain their eyes towards them'. And what we have mentioned is supported by many traditional reports; for example:

In *Kharaij* it is narrated from Abu Baseer that he said:

I went to the Masjid with His Eminence, Abu Ja'far Baqir (a). People were coming and going. His Eminence said to me: "Ask the people if they can see me?" I asked

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[1] Surah Nisa 4:65
[2] *Kafi;* Vol. 1, Pg. 390
[3] *Kafi;* Vol. 1, Pg. 390

every person that entered: "Have you seen Abu Ja'far?" He said: "No." While His Eminence was standing over there. Till there came Abu Haroon Makfoof (blind). His Eminence said: "Ask him also." I asked him: "Have you not seen Abu Ja'far (a)?" He replied: "Is it not he that stands?" I asked: "How did you know?" He said: "How could I not know it when he is a brilliant effulgence?"

Abu Baseer says: I heard His Eminence, Imam Baqir (a) ask a man from Africa: "How is Abu Raashid?" That man replied politely: "I found him alive and in good health. I will convey your greetings to him." Imam said: "May Allah have mercy on him." The man asked: "Is he dead?" "Yes," said the Imam. "When?" "Two days after you left." "By Allah, he was neither sick nor had any disease." I asked: "Who was that man?" Imam said: "He was a man from our followers and Shias." Then he said: "If you think that we don't have the seeing eye and the hearing ear for you, you think wrongly. By Allah, nothing from your affairs is concealed from us. You should always consider us to be present and make a habit of performing good deeds and be from the devout, so that you are identified with that. This is our request to our children and Shias."[1]

I say: Some of the evidences supporting this were mentioned in the forty-sixth benefit.

Third: In the explanation of this benefit being connected to praying for an early reappearance of His Eminence we say: Without any doubt, the supplicant for our master, the Master of the Time (aj) and early reappearance of His Eminence fits the above-mentioned description provided he has observed piety and guarded his self from sensuality and kept himself away from worldly evil and base qualities. As will be mentioned ahead, all the benefits mentioned in this book have a basic requirement of piety and discipline of the self. Thus when the supplicant had been such he would become eligible for all that is mentioned. Because is *Dua* is loving the True Imams (a), a confession of their status, following their examples, supporting their heritage, reaching out to them, being attached to their *Wilayat*, having faith in their Imamate, submission to their commands, striving to obey them, and also a sign is waiting for their rule, as these matters, with a little contemplation will be known for the followers of this family.

76. Attachment to the Two Weighty Things (*Thaqlayn*)

Dua for early reappearance of His Eminence, the Master of the Time (aj) is attachment to *Thaqlayn*, the two precious gems that the Holy Prophet (s) left in his Ummah. The Messenger of Allah (s) ordered that we should remain attached to the *Thaqlayn* and this matter is narrated from the Holy Prophet (s), both by the Shias as well as the Sunnis. In the traditional report mentioned in *Ghayat al-Maraam*[2] it is mentioned as follows:

Amirul Momineen (a) was asked about the statement of the Messenger of Allah (s): I leave among you two weighty things, the Book of Allah and my Progeny.

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[1] *Kharaij*, Pg. 92

[2] *Ghayat al-Maraam* Pg. 218

That who are meant by 'progeny'. Amirul Momineen (a) said: "I, Hasan, Husain and nine Imams from the descendants of Husain, the ninth of whom is Mahdi and Qaim. They will not separate from the Book of Allah and it will also not break away from them till they return to the Messenger of Allah (s) besides the cistern (of Kauthar)."

I say: The point of evidence in this tradition is: Attachment to the progeny will be obtained through supporting them. Now since praying for an early reappearance of our master, the Master of the Time (aj) is supporting them through the tongue, and which will be a source of beliefs in them and being steadfast on them, the supplicant will fit this description.

77. Clinging to the Divine Rope

This blessed *Dua* is clinging to the Divine Rope as mentioned in the verse:

"And hold fast by the covenant of Allah all together."[1]

In the book of *Ghayat al-Maraam* it is narrated from *Tafseer Thalabi* through his own chain of narrators that Imam Ja'far Sadiq (a) said:

We are the rope of the Almighty Allah mentioned in the verse:

"And hold fast by the covenant of Allah all together and be not disunited."[2]

78. Perfection of Faith

Since praying for an early reappearance of our master, the Master of the Time (aj) is verbal expression of love to Amirul Momineen (a) it will be an impetus to perfection of faith. In a number of traditional reports, it is mentioned that one who loves His Eminence by the tongue, one-third of his faith is complete. This tradition is mentioned in *Tafseer al-Burhan.*

In addition to this is a traditional report mentioned in the ninth volume of *Biharul Anwar* from His Eminence, Abul Hasan ar-Reza (a) from his forefathers, from his venerable great-grandfather Ali (a) that he said:

My brother, the Messenger of Allah (s) said to me: "One who wants to meet Allah, the Mighty and Sublime in such a way that He should look at and not ignore him, he should have *Wilayat* of Ali. And one who wants to meet Allah, the Mighty and Sublime in such a way that He should be pleased with him, he should love his son, Hasan. And one who wants to meet Allah, the Mighty and Sublime in such a way that there is no fear on him, he should be among the followers of Husain. And one who wants to meet Allah, the Mighty and Sublime in such a condition that He has forgiven all his sins, he should be a follower of Ali Ibnal Husain. And one who wants to meet Allah, the Mighty and Sublime with illuminated eyes, he should be a follower of Muhammad bin Ali al-Baqir. And one who wants to meet Allah, the Mighty and Sublime in such a way that his scroll of deeds be given to him in his right hand, he should be a follower of Ja'far bin Muhammad bin as-Sadiq. And one who wants to meet Allah, the Mighty and Sublime in such a way

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[1] Surah Aale Imran 3:103

[2] *Ghayat al-Maraam* Pg. 242

that he is purified and clean, he should be a follower of Moosa Kazim. And one who wants to meet Allah, the Mighty and Sublime in a happy and joyful mood, he should be a follower of Moosa ar-Reza. And one who wants to meet Allah, the Mighty and Sublime in such a way that his grades be elevated and that his sins be replaced with good deeds, he should be a follower of Muhammad Jawad. And one who wants to meet Allah, the Mighty and Sublime in such a way that his accounting is easy, he should be a follower of Ali Hadi. And one who wants to meet Allah, the Mighty and Sublime in such a way that he is from the successful ones, he should be a follower of Hasan Askari. And one who wants to meet Allah, the Mighty and Sublime in such a way that his faith is complete and his Islam is good, he should have the *Wilayat* of Hujjat, the Master of the Time, the awaited one. They are lamps in darkness, the Imams of guidance and signs of piety. Allah guarantees Paradise to one who loves them and has their *Wilayat*."[1]

I say: The point of evidence in this tradition is that the *Wilayat* of all the Imams must be expressed by the tongue as well as in actions, which are the most liked deeds. Because faith in the *Wilayat* of all of them is obligatory. And expression of devotion to them has special effects mentioned in this tradition. Without any doubt, *Dua* for our master, the Master of the Time (aj) and supplicating for his early reappearance from Allah is an expression of love to him. The love which is originally hidden in the hearts. Thus this effect is related to it. And from the aspect that this effect is present in having love with regard to our master, Hazrat Hujjat (a), it is that faith cannot be complete without the recognition of all the True Imams (a). And since the last part is the cause of completion, then faith cannot be complete except through the *Wilayat* and love for the seal of the Imams, the one who will remove the sorrow of this Ummah. May the Almighty Allah hasten his reappearance.

79. Reward of worshippers

That which proves that the supplicant for early reappearance of His Eminence, Qaim (a) earns rewards equal to all the worshippers of the world is a tradition mentioned in *Tafseer Burhan* and other books from the Holy Prophet (s) that he said:

"O Ali, your simile is like that of *Surah Qul huwallaaho Ahad* in the Quran. One who recites it once, it is as if he has recited one-third of the Quran and one who recites it twice, it is as if he has recited two-thirds of the Quran and one who recites it thrice, it is as if he has recited the whole of the Quran. You are also like this. One who loves you by his heart has achieved one third of the rewards of people and one who loves you by the heart and by the tongue has acquired two thirds of rewards of people and one who loves you by the heart, the tongue and by hands (action) the complete rewards of people would be there for him."[2]

I say: The evidence provided by this narration is that love by the tongue means that it should be an expression of inner love, and loving by hand means that the

[1] *Biharul Anwar;* Vol. 36, Pg. 296

[2] *Tafseer Burhan*; Vol. 4, Pg. 521.

inner love be expressed in actions. In every act that he performs. Thus one who prays for the help and early reappearance of our master, the Master of the Time (aj) has in fact done so for the sake of his love for Amirul Momineen (a). Thus he is fitting the qualifications of a devotee of Amirul Momineen (a) and he has expressed his love for His Eminence by his tongue and as well as by actions. Because when a person loves another and he knows that, that person has as a son who is in prison or illness, he is extremely sad for that person. His love for that person impels him to pray for his son, and through this medium, he expresses his love for that person.

It should be known that expression of love is of different types, such as:

Helping the beloved and removing harms from him, or from one who is related to the beloved and expression of attachment in every way possible.

Helping and supporting the beloved by praying for him and raising up the hands in supplication.

Writing the excellences of the beloved and other matters that are included in this type, with which it is possible to express the inner feelings etc. as is very much clear.

80. Respecting the Divine Signs

Allah, the Mighty and the High says:

> "And whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts."[1]

Tabarsi (r.a.) has said:

"And one who respects the signs of God, that is the standards of the religion of God, and the signs that He has appointed for His obedience."[2]

I say: Since the being of Imam (a) is one of these important signs and indications, without any doubt, respecting His Eminence is one of its important types. And among the types of paying respect is: Praying for His Eminence.

81. Reward of one who is martyred in the company of the Messenger of Allah (s)

82. Reward of being martyred under the flag of His Eminence, Qaim (a)

That which proves the above honor is a tradition mentioned in *Majmaul Bayan* from Harith bin al-Mughaira that he said:

I was in the company of His Eminence, Abu Ja'far Baqir (a) when he said: "Those of you who recognize this matter and await for considering it nice, are, by Allah, like those who have performed armed *Jihad* alongside the Qaim of Aale Muhammad (s)." Then he said: "Rather, by Allah, their simile is of those who performed armed *Jihad* alongside the Messenger of Allah (s)." And he said the

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[1] Surah Hajj 22:32

[2] *Majma al-Bayan,* Vol. 7, Pg. 83

third time: "Rather, by Allah, they are like those who are martyred in the camp of the Messenger of Allah (s)."[1]

I say: The point of evidence concluded from this is that the supplicant for early reappearance of the Master of the Time (aj) fits all the above qualifications since the effects of awaiting are seen in prayers of early reappearance through the tongue.

In *Tafseer Burhan* it is narrated from Hasan bin Abi Hamza from his father Abu Hamza that he said:

I asked His Eminence, Abu Abdillah Sadiq (a): "May I be sacrificed on you, I have become aged and my bones have become weak, and death has come closer, and I fear that I would die before this matter, that is the formation of your government." Imam said: "O Abu Hamza, one who has faith in us and testifies to our traditions and sits waiting for us, is like one that is martyred under the flag of Qaim (a). Rather, by Allah, under the flag of the Messenger of Allah (s)."[2]

I say: It is clear that one who with a pure intention prays for early reappearance of his master, and wishes for his help against his enemies, fits the description of the matter stated above and he would become eligible for this benefit.

83. Reward of doing a favor to our master, the Master of the Time (aj)

This matter could be explained from some aspects:

First: *Dua* – as we explained about it – is a form of paying respect and honor to people, and it is a kind of favor and goodness, as is very much clear.

Second: It is that praying for advancement in the reappearance and deliverance is having effect and role as mentioned in the traditions regarding this matter and which we explained in detail. And arranging for all that is greatly effective in this matter, is doing favor to our master who is apprehensive, hidden and awaited.

Third: It is that obedience of the command of His Eminence and compliance with regard to the master, in whichever way it might be, is a favor upon him.

Rather we can say that: *Dua* for His Eminence is a favor on the seal of the prophets and the Purified Imams (a) and all the prophets and messengers and all the believers. Because reappearance of His Eminence is in fact deliverance of all the saints of Allah. As Imam Ja'far Sadiq (a) has mentioned in his *Dua* after Noon Prayer and on the first of the month of Ramadan. Thus praying for it is the most obvious type of favoring.

84. Reward of honoring and fulfillment of rights

It is from the view that *Dua* is paying respect and honor and a kind of veneration, as mentioned in *Biharul Anwar* from Imam Ja'far Sadiq (a) that he said:

"One who honors a Muslim jurisprudent would on the Judgment Day meet Allah,

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[1] *Majma al-Bayan*, Vol. 9, Pg. 238

[2] *Burhan*; Vol. 4, Pg. 293

the Mighty and the High while He is pleased with him."[1]

Also in the rights of the scholar, Amirul Momineen (a) has said:

"It is necessary that in his presence as well as his absence, his honor and respect be guarded, and that his rights must be recognized as the reward of the scholar is more than of the one who fasts during the day, prays at night and fights in the way of Allah."[2]

I say: It is clear that our master, the Master of the Time (aj) fits this point most perfectly, rather, he is the real scholar, as mentioned in *Khisaal* from His Eminence, Abu Abdillah Sadiq (a) that he said:

"People are of three types: The scholar, the student and the dust. Thus we are scholars and our Shias, students; and the rest of the people are dust."[3]

I say: Since praying is guarding of respect of His Eminence in his presence and absence, it is incumbent on the believer to arrange for it because His Eminence is out of our sight and present with his Ahle Bayt. And I have versified in Persian as follows:

O one who is out of sight, come to us

In your anticipation are all the people

My views are not concealed from you

You are present in the group but absent from the gathering.

Before this also we had mentioned some relevant points on this matter.

85. Reward of Honoring a Great Personality

Since various points about this have been mentioned in this book there is no further need for explanation.

86. Inclusion in the Party of the Imams (a)

Since praying for our master, the Master of the Time (aj) is a type of helping His Eminence with the tongue, this effect is also related to it. Thus it is mentioned in the blessed saying of the Holy Prophet (s) that Imam Husain (a) reiterated on the eve of Aashura:

"My grandfather informed me that: My son, Husain would be slain in Taff Kerbala, homeless, alone and thirsty. Thus one who helps him, has helped me and has helped his son, Qaim. And one who helps us verbally, shall be with us in our party on the Judgment Day."[4]

87. Elevation of Ranks in Paradise

That which proves this is a traditional report mentioned in *Tafseer* of Imam Hasan Askari (a) in a lengthy tradition of the Holy Prophet (s) that he said:

"If you want Muhammad and Ali to elevate your status with the Almighty Allah

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[1] *Biharul Anwar;* Vol. 2, Pg. 44

[2] *Biharul Anwar;* Vol. 2, Pg. 43

[3] *Khisaal,* Vol. 1, Pg. 123

[4] *Maali as-Sibtain* quoting from *Irshaad al-Quloob* from the book *Noorul Ain*

you must have regard for our Shias and followers and you must try to fulfill the needs of the believers. Because when Allah, the Mighty and the High admits the group of you, our Shias and followers, His caller will announce in Paradise: O my servants, enter Paradise in peace. Then they would divide them according to their love for the Shias of Muhammad and Ali and their fulfillment of the rights of brothers in faith. Thus as much one had love for the Shias and who fulfilled their rights, their stations in Paradise will be as much elevated so that there would be some of them living in palaces and gardens at a distance equal to that traveled in 500 years."[1]

I say: We mentioned previously that *Dua* for our master, the Master of the Time (aj) is fulfillment of many important rights of His Eminence upon us. In addition to it, with regard to fulfilling the needs it is also mentioned in his holy *Tawqee* that: "Pray more for early reappearance as in it lies your deliverance..." and also praying more in this regard would be a source of increase in love for His Eminence because the improvement of the circumstances of the Shias is connected to the reappearance of His Eminence as mentioned again and again in this book.

88. Security from a Bad Accounting

Since this *Dua* is a type of doing good to the kinsfolk of Muhammad (s) and Allah, the Mighty and the High has said:

> "And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning."[2]

Shaykh Kulaini has mentioned in *Usool Kafi* through authentic chain of narrators from Safwan Jammal that he said:

"There was an altercation between His Eminence, Abu Abdillah Sadiq (a) and Abdullah bin Hasan; and it developed into a serious row, such that people gathered to watch. Thus it continued in this manner till night fell and they all went back to their houses. Next morning on way to an errand I saw His Eminence, Abu Abdillah Sadiq (a) at the door of Abdullah saying: "O maid-servant, ask Abu Muhammad Abdullah bin Hasan to come out." The narrator says: So he came out asked: "O Abu Abdullah, what has brought you here early in the morning?" He replied: "Last night I recited a verse in the book of Allah, the Mighty and Sublime that had me worried." Abdullah asked: "Which verse?" He replied: Allah, the Mighty and Sublime has said:

> "And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning."

Abdullah said: 'You are right, it is as if I have never seen this verse in the Book of Allah, the Mighty and Sublime.' After that they embraced each other and wept."[3]

In that same book through authentic chain of narrators it is narrated from Umar

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[1] *Tafseer Imam Askari,* Pg. 155

[2] Surah Raad 13:21

[3] *Kafi;* Vol. 2, Pg. 155

bin Yazid that he said:

I asked His Eminence, Abu Abdillah Sadiq (a) about the verse:

"And those who join that which Allah has bidden to be joined."

He replied: "It is revealed about doing good to the kinsfolk of Aale Muhammad (s) and about your kinsfolk." After that His Eminence (a) said: "One should not say about anything that: It is about only one topic."[1]

In *Tafseer Burhan* through his own chain of narrators it is narrated from Muhammad bin al-Fuzail that Abul Hasan Moosa bin Ja'far said:

"Indeed, the relationship to Aale Muhammad (s) says clinging to the *Arsh*: O Lord, join one who keeps me joined and cut off one who dissociates with me. And it is effective with every relationship and this verse is revealed about Aale Muhammad and all those who have made a pledge with them."[2]

Also quoting from Ayyashi it is narrated from Umar bin Maryam that he said:

I asked His Eminence, Abu Abdillah Sadiq (a) about the verse:

"And those who join that which Allah has bidden to be joined."

He replied: "It is about all relationships and its ultimate interpretation is related to us."[3]

I say: From these traditional reports, it is clear that attachment to Imam (a) is a cause of security from a difficult accounting and thus two points remain to be discussed:

First: Explanation that attachment will be effected through *Dua*.

Second: The proof that the implication of attachment is absolute good and favor in any way it might be. Whether it be through the tongue or in any other way. And *Dua* is the best type of favor through the tongue and that which proves it, is a traditional report mentioned in *Usool Kafi* through his own chain of narrators from His Eminence, Abu Abdillah Sadiq (a) that Amirul Momineen (a) said:

"Join your relationships even if it be by a greeting."[4]

Also through authentic chain of narrators it is narrated from Ishaq bin Ammar that he said:

I heard His Eminence, Abu Abdillah Sadiq (a) say: "Indeed, *Sile Rahem* (doing good to the kinsfolk) and doing good makes the accounting easy and erases sins, so do good to your relatives and do good to your brothers, even it be through greeting or replying to greeting."[5]

As for the meaning of hardship in accounting: It means a complete and detailed accounting as mentioned in *Tafseer Burhan* through authentic chain of narrators from His Eminence, Abu Abdillah Sadiq (a) that he said to a man:

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[1] *Kafi;* Vol. 2, Pg. 156
[2] *Tafseer Burhan*; Vol. 2, Pg. 288
[3] *Tafseer Burhan*; Vol. 2, Pg. 289
[4] *Kafi;* Vol. 2, Pg. 155
[5] *Kafi;* Vol. 2, Pg. 157

"So-and-so, what did you do with your brother?" He replied: "May I be sacrificed on you, I had an account with him, so I took my rights completely." Imam Abu Abdillah Sadiq (a) said: "Tell me about the statement of the Almighty Allah: 'And they fear an evil accounting', so you think that they fear that He will do injustice to them or oppress them? No, by Allah they are afraid of a complete and detailed accounting (*Istiqsa*)."[1]

In *Kafi* also it is narrated from another chain that:

"No, by Allah, they do not fear except a complete accounting, thus Allah, the Mighty and Sublime named it bad accounting and one who has taken a detailed account has done bad."[2]

A similar tradition is narrated from Ayyashi also.

The meaning of 'detailed accounting' (*Istiqsa*) in the interpretation of this verse is as follows: In *Burhan* it is narrated from Ayyashi from Hisham bin Salim that His Eminence, Abu Abdillah Sadiq (a) said regarding the statement of Allah, the Mighty and the High:

"...and fear the evil reckoning."

It is so because their sins would be taken into account while their good deeds would not be counted, and this is *Istiqsa*."[3]

Tabarsi has also narrated from Hisham bin Salim from His Eminence, Abu Abdillah (a) that he said:

"The evil accounting is that their sins will be taken into account and their good deeds will not be counted and this is *Istiqsa*."[4]

I say: This tradition and others like it prove that the effect of some sins is preventing good deeds from being accepted. Like traditions that have come on the punishment of omitting Prayer, not paying *Zakat* and disobeying parents etc. while these are by no means sins.

89. Getting the Highest Stations of Martyrs

Among the effects of this *Dua* is that one would become eligible for the highest stations of martyrs in *Qiyamat*. It is mentioned in *Minhajur Rishaad* from His Eminence, Abul Hasan Moosa bin Ja'far (a) in a tradition:

"...Among the highest levels of the martyrs on the Judgment Day are for those who have helped the Almighty Allah and His Messenger in their absence and those who have defended Allah and His Messenger."

I say: The point of evidence derived from this tradition is that as we have mentioned a number of times, praying for an early reappearance of our master, the Master of the Time (aj) and helping him is same as helping the Messenger of Allah (s).

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[1] *Tafseer Burhan*; Vol. 2, Pg. 289
[2] *Kafi;* Vol. 5, Pg. 100
[3] *Tafseer Burhan*; Vol. 2, Pg. 289
[4] *Tafseer Burhan*; Vol. 2, Pg. 290

90. Getting the intercession of Lady Fatima (a)

That which proves this is a traditional report mentioned in the third volume of *Biharul Anwar* quoting from *Tafseer Furat bin Ibrahim* in a lengthy tradition from the Holy Prophet (s) that he said:

"After that Jibraeel will say: O Fatima, mention your demand. She will say: O Allah, my Shias. Allah, the Mighty and the High would say: I have forgiven them. Then she says: O Lord, Shias of my sons. The Almighty Allah will say: I have forgiven them also. Then she says: O Lord, followers of my Shias. At that time the Almighty Allah will say: Go, as all those who have taken refuge with you will be in Paradise. It is the time when all the people would be wishing they were Fatimids (followers of Fatima Zahra)..."[1]

Without any doubt, praying for an early reappearance of our master, the Master of the Time (aj) is the most prominent type of taking refuge in the chief of the ladies (Fatima). In addition, it is a sign of Shiaism and love to Ahle Bayt (a). Thus it would indeed make one eligible for this precious benefit.

Twelve conclusions

We should know that fulfilling the wishes of a believer is among the best of the deeds and it is an act liked most by Allah, the Mighty and the High. And many rewards and good effects of it are stated in traditions recorded from the Purified Imams (a).

It is clear that as much a believer is important and of high status as much is the reward of fulfilling his wishes. And the implication of wish is something that the believer has asked for from among lawful things. Like something through which harms may be removed from him or something religious or worldly that may benefit him.

Since praying for an early reappearance of our master, the Master of the Time (aj) is something that His Eminence has asked from believers – as mentioned in his *Tawqee* quoted at the beginning of this section – that he said:

"And pray more for early reappearance as in it lies your deliverance."

It can be said with utmost certainty that rewards ordained for fulfilling the needs of a believer will be there for one who performs this act also. Because there is no difference whether the Imam (a) says: Give me water, or do so-and-so good deed. Or that he says: Pray for so-and-so. In both the cases it is a request or demand and this much is clear. But we quote here twelve effects and benefits of this important act that are in addition to the honors and effects mentioned before thus taking their total to a hundred and two.

First: Reward of performing Hajj of the House of Allah

That which proves this matter is a traditional report mentioned in *Usool Kafi* through authentic chain of narrators from His Eminence, Abu Abdillah Sadiq (a) that he said:

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[1] *Biharul Anwar;* Vol. 8, Pg. 54

"One who sets out to fulfill the need of his Muslim brother and makes effort in it, then if the Almighty Allah decrees that need to be fulfilled at his hands, Allah, the Mighty and Sublime writes for him the reward of a Hajj, an Umrah and a month spent in *Etekaf* in Masjidul Haraam and fasting during that time. But if he makes effort but the Almighty Allah has not decreed that need to be fulfilled at his hands, Allah, the Mighty and Sublime (still) gives him a reward of a Hajj and an Umrah."[1]

Also it is narrated from His Eminence that:

"Indeed, in my view fulfilling the need of a believer is better than performing twenty Hajjs in each of which the person spends a hundred thousand dinars or dirhams."[2]

I say: Perhaps the difference in reward is due to the difference in level of needs or the person who is in need.

Second: Reward of Umrah

Third: Reward of *Etekaf* (minimum of three days' stay in Jame Masjid of the city for worship) of two months in Masjidul Haraam.

FOUR: REWARD OF FASTING FOR TWO MONTHS

These are proved by the traditions quoted above.

FIVE: ACCEPTANCE OF HIS INTERCESSION IN *QIYAMAT*

Such as Thiqatul Islam Kulaini has mentioned in *Usool Kafi* through his own chain of narrators from Mufaddal from His Eminence, Abu Abdillah Sadiq (a) that he said:

"O Mufaddal, listen to what I say and know that it is the truth and act upon it and inform your elder brothers about it. I asked politely: May I be sacrificed on you, who are my elder brothers? He replied: Those who are inclined to fulfill the needs of their brothers. Then he said: One who fulfills a need of his brother-in- faith, Allah, the Mighty and Sublime fulfills his hundred thousand wishes on the Judgment Day. The first of which is Paradise and He would allow his relatives, acquaintances and brothers to enter Paradise, provided they are not *Nasibis* (enemies of Ahle Bayt)..."[3]

SIXTH: FULFILLMENT OF A HUNDRED THOUSAND WISHES IN *QIYAMAT*

The above traditions proves this.

SEVENTH: REWARD OF SEVENTY CIRCUMAMBULATIONS OF KAABA

It is better than ten circumambulations of the Sacred House.

It is mentioned in *Usool Kafi* through authentic chain of narrators from Aban bin Taghlib that he said:

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[1] *Kafi;* Vol. 2, Pg. 198

[2] *Kafi;* Vol. 2, Pg. 193

[3] *Kafi;* Vol. 2, Pg. 192

I heard His Eminence, Abu Abdillah Sadiq (a) say: "For one who performs seven rounds of Kaaba, Allah, the Mighty and Sublime writes 6000 rewards and six thousand of his sins are erased. Ishaq bin Ammar adds: And fulfills 6000 of his needs. He said: Then Imam (a) said: Fulfilling the need of a believer is better than a round and another round... till he counted ten rounds."[1]

EIGHTH: REWARD OF EMANCIPATING A SLAVE

As mentioned in the same book through his own chain of narrators it is narrated from His Eminence, Abu Abdillah Sadiq (a) that he said:

"And in my view going out to fulfill the needs of a Muslim is better than emancipating a thousand slaves or sending a thousand saddled and bridled horses in the path of Allah (Holy war)."[2]

In the same book through his own chain of narrators it is narrated from Muhammad bin Marwan from His Eminence, Abu Abdillah Sadiq (a) that he said:

"For one who goes out to fulfill the need of his believer brother, ten rewards are noted and ten sins would be erased and he will be elevated ten ranks. And except this I don't know that he said: And this act is equal to emancipating ten slaves and better than ten months of *Etekaf* in the Masjidul Haraam."[3]

I say: It is clear thus that the reward related to going out to help a believer, is for taking an initiative in this regard. Thus in fact, the reward is for this only. On the basis of this, the original reward of fulfilling the need of a believer would also be there for him although it will not stop at taking the initiative.

As for the difference with the previous tradition – in which the reward of *Tawaf* is mentioned – it can be due to difference in the levels of need or it can be due to difference in the levels of the believers. Or it can be of the good deeds and sins or we can say that: The reward mentioned in the tradition is related to the prefaces and fulfillment of needs although the person does not actually fulfills the need and the reward that was mentioned in the previous tradition is with regard to the preface and also the fulfillment of the need. And Allah knows best and He is Knowing.

NINTH: REWARD OF SENDING A THOUSAND SADDLED AND BRIDLED HORSES IN THE PATH OF ALLAH, THE MIGHTY AND THE HIGH

As was mentioned in the previous tradition.

TENTH: SUPPORT OF 75000 ANGELS

In *Usool Kafi* through his (author's) own chain of narrators it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said:

"For one who steps forward to fulfill the needs of a Muslim brother, the Almighty Allah sends 75000 angels to shade him, and he does not take a single step but that they write good deeds for him and remove his sins and exalt his ranks. Thus

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[1] *Kafi;* Vol. 2, Pg. 194
[2] *Kafi;* Vol. 2, Pg. 197
[3] *Kafi;* Vol. 2, Pg. 196

when he completes the fulfillment of need, Allah, the Mighty and Sublime writes for him the reward of a Hajj and an Umrah."[1]

Eleventh: Reward of Serving the Lord for a Thousand Years

There is a traditional report that Shaykh Sadooq has narrated through his own chain of narrators from the father of the world, Amirul Momineen (a) from the Messenger of Allah (s) that he said:

"One who tries to fulfill the need of his believer brother in a matter that has sanction of Allah, the Mighty and Sublime and there is divine permission in it, he is like one who has served Allah, the Mighty and Sublime for a thousand years in such a way that not for a blink of the eye has he disobeyed Him."[2]

Twelfth: Reward of 9000 years of fasting and praying

There is a traditional report that Shaykh Mahdi Fatooni has mentioned in *Nataij al-Akhbaar wa Nawafij al-Anhaar* of Shaykh Tusi through his own chain of narrators from Maimoon bin Mahran that he said:

I was in the company of my master, His Eminence, Husain bin Ali (a) when a man arrived and asked: "O Son of Allah's Messenger, I owe an amount of money to someone who wants me imprisoned due to its non-repayment." He said: "By Allah, I don't have any money that I could have given you." He said: "Then talk to him (to leave me)." The Imam said: "I don't have any influence with him but I have heard my father from my grandfather, the Messenger of Allah (s) a tradition that he said: One who tries to fulfill the need of a believer brother is like one who has worshipped the Almighty Allah for nine thousand years, fasting during the days and praying during the nights."[3]

Here, through the *Tawfeeq* of the Almighty Allah I conclude this volume with a few reminders.

Some Reminders

First: The rewards mentioned and the benefits stated above could be obtained by praying in any language and in any manner since the traditional reports are general and they have not specified any particulars.

Second: Most of these honors can be gained by praying more for early reappearance of our Maula Qaim (aj) because His Eminence has said: "Pray for my reappearance."

Third: The perfection of these effects is possible through gaining dominance in piety and purity of the self from evils and sins. To say more on this is not our intention. Thus this much is sufficient and I pray to the Almighty Allah to hasten the reappearance of the Imam who is hidden from our sight and may He include us among his companions through His mercy and kindness.

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[1] *Kafi;* Vol. 2, Pg. 197

[2] *Kamaluddin,* Vol. 2, Pg. 541

[3] *Biharul Anwar;* Vol. 74, Pg. 315

PART SIX

TIMES AND CONDITIONS EMPHASIZED FOR SUPPLICATING

There are times and occasions in which supplications for the hidden Imam, Hazrat Mahdi (aj) have been emphasized; to ask Allah for his early reappearance; and these are supported by Quranic verses, traditions and intellect. There are numerous invocations, narrated on the authority of the infallible Imams (a) in this regard. We shall mention a few of them hereunder:

1. After every Obligatory Prayer

That which proves this point are a number of traditions that are related from the Infallible Imams (a) For example in *Al-Kafi* it is directly narrated from His Eminence, Abu Ja'far, the Second (Imam Jawad) that he said: After you conclude an obligatory prayer, you must recite as follows:

رَضِيتُ بِاللَّهِ رَبّاً وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ نَبِيّاً وَبِالْإِسْلَامِ دِيناً وَبِالْقُرْآنِ كِتَاباً وَبِفُلَانٍ وَفُلَانٍ أَئِمَّةً اللَّهُمَّ وَلِيُّكَ فُلَانٌ فَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَمِنْ فَوْقِهِ وَمِنْ تَحْتِهِ وَامْدُدْ لَهُ فِي عُمُرِهِ وَاجْعَلْهُ الْقَائِمَ بِأَمْرِكَ وَالْمُنْتَظَرَ (وَالْمُنْتَصِرَ) لِدِينِكَ وَأَرِهِ مَا يُحِبُّ وَتَقَرُّ بِهِ عَيْنُهُ فِي نَفْسِهِ وَذُرِّيَّتِهِ وَفِي أَهْلِهِ وَمَالِهِ وَفِي شِيعَتِهِ وَفِي عَدُوِّهِ وَأَرِهِمْ مِنْهُ مَا يَحْذَرُونَ وَأَرِهِ فِيهِمْ مَا يُحِبُّ وَتَقَرُّ بِهِ عَيْنُهُ وَاشْفِ صُدُورَنَا وَصُدُورَ قَوْمٍ مُؤْمِنِينَ.

I am satisfied and happy that Allah is my Lord. And Muhammad (blessings of Allah be upon him and his progeny) is my Prophet; Islam is my religion, Quran is the Book (I follow). And so and so as Imams. O Allah, so and so is Your Wali, so protect him from his front, his back, his right and left sides, above and under him and prolong his life, make him the one to uphold Your command, overseer of Your religion, show him what he likes in himself and in his descendants and in his family and properties and in his followers and in his enemy and show them what they were cautioned of, show him in them what he wishes that will please him and make his eyes cool and cure our hearts and the hearts of the community of believers.[1]

Shaykh Sadooq (a.r.), in *Man Laa Yahzarul Faqih*, has narrated in the same tradition from the ninth Imam, Muhammad al-Jawad (a), the following supplication:

رَضِيتُ بِاللَّهِ رَبّاً وَبِالْإِسْلَامِ دِيناً وَبِالْقُرْآنِ كِتَاباً وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

I am satisfied and happy that Allah is my Lord. Islam is my religion, Quran is the Book (I follow). And Muhammad

[1] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 2/548

(blessings of Allah be upon him and his progeny) is my Prophet; with Ali as guardian and with Hasan and Husain and Ali son of Husain and Muhammad son of Ali and Ja'far son of Muhammad and Musa son of Ja'far and Ali son of Musa and Muhammad son of Ali and Ali son of Muhammad and Hasan son of Ali and al-Hujja, son of Hasan as the Imam. O Allah, the Hujja is Your Wali, so protect him from his front, his back, his right and left sides, above and under him and prolong his life, make him the one to uphold Your command, overseer of Your religion, show him what he likes in himself and in his descendants and in his family and properties and in his followers and in his enemy and show them what they were cautioned of, show him in them what he wishes that will please him and make his eyes cool and cure our hearts and the hearts of the community of believers.[1]

نَبِيّاً وَبِعَلِيٍّ وَلِيّاً وَالْحَسَنِ وَالْحُسَيْنِ وَعَلِيِّ بْنِ الْحُسَيْنِ وَمُحَمَّدِ بْنِ عَلِيٍّ وَجَعْفَرِ بْنِ مُحَمَّدٍ وَمُوسَىٰ بْنِ جَعْفَرٍ وَعَلِيِّ بْنِ مُوسَىٰ وَمُحَمَّدِ بْنِ عَلِيٍّ وَعَلِيِّ بْنِ مُحَمَّدٍ وَالْحَسَنِ بْنِ عَلِيٍّ وَالْحُجَّةِ بْنِ الْحَسَنِ عَلَيْهِمُ السَّلاَمُ أَئِمَّةً اللَّهُمَّ وَلِيَّكَ الْحُجَّةَ فَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَمِنْ فَوْقِهِ وَمِنْ تَحْتِهِ وَامْدُدْ لَهُ فِي عُمُرِهِ وَاجْعَلْهُ الْقَائِمَ بِأَمْرِكَ وَالْمُنْتَصِرَ لِدِينِكَ وَأَرِهِ مَا يُحِبُّ وَتَقَرُّ بِهِ عَيْنُهُ فِي نَفْسِهِ وَفِي ذُرِّيَّتِهِ وَأَهْلِهِ وَمَالِهِ وَفِي شِيعَتِهِ وَفِي عَدُوِّهِ وَأَرِهِمْ مِنْهُ مَا يَحْذَرُونَ وَأَرِهِ فِيهِمْ مَا يُحِبُّ وَتَقَرُّ بِهِ عَيْنُهُ وَاشْفِ بِهِ صُدُورَنَا وَصُدُورَ قَوْمٍ مُؤْمِنِينَ.

I say: The 'so and so' in the narration of *Al-Kafi* implies the past Imams and the phrase 'Allaahumma waliyyuka fulaan' implies the Imam of the Time (a) as Shaykh Sadooq has clearly mentioned their names. And this tradition proves that it is especially emphasized to recite this Dua after every obligatory prayer.

Additional proof on this, is that Allamah Majlisi in *Biharul Anwar*, has narrated from *Al-Ikhteyaar* of Sayyid Ibne Baaqi, that Imam Sadiq (a) said, "One who recites this supplication after every obligatory daily prayers, will certainly get the privilege of seeing Imam Zamana (aj), in sleep or otherwise:

In the Name of Allah, the Beneficent, the Merciful. Extend greetings and peace to our master, the leader of the time when and wherever he is, from the east and the west of the Earth, in the plain land or on the mountains, from me, my parents, my descendants and my brothers, equivalent to the whole creation of Allah and the weight of Allah's Throne and all what His Book has counted and that which His

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. اللَّهُمَّ بَلِّغْ مَوْلاَيَ صَاحِبَ الزَّمَانِ أَيْنَمَا كَانَ وَحَيْثُمَا كَانَ مِنْ مَشَارِقِ الأَرْضِ وَمَغَارِبِهَا سَهْلِهَا وَجَبَلِهَا عَنِّي وَعَنْ وَالِدَيَّ وَعَنْ وُلْدِي وَإِخْوَانِي التَّحِيَّةَ وَالسَّلاَمَ عَدَدَ خَلْقِ اللَّهِ وَزِنَةَ عَرْشِ اللَّهِ وَمَا أَحْصَاهُ كِتَابُهُ وَأَحَاطَ بِهِ

[1] *Man Laa Yahzarul Faqih*, Vol. 1, Pg. 327

knowledge has encompassed. O Allah, I am renewing this early morning and the remaining days of my life the covenant and the allegiance on my neck, that I will never go back on my word, O Allah, make me among his helpers that protect him, among those who comply with his commands and prohibitions in his days and among those that will be martyred before him. O Allah, if death occurs between me and him, which You have made inevitable for Your servants, then take me out of my grave wearing my shroud, unsheathing my sword and pulling out my spear, answering the call of the caller from the city or from the village. O Allah, show me the rise of the rightly guided and the extoller, smear my eye with kohl to see him and hasten his relief and make his coming out easy. O Allah, strengthen his supporters and empower his followers and prolong his life, You have said and Your statement is the fact. Corruption has appeared in the land and sea, for what men's own hands have earned. O Allah, manifest Your legacy to us; the son of the daughter of Your Prophet, who was named after the name of Your Prophet, may Your blessings be upon him! Until he destroys everything wrong, Allah, will initiate right with His words and implement it. O Allah, unveil this grief on the nation with his reappearance, they see it very far but we see it as close, O Allah, send Your blessings on Muhammad and on his holy family.

عِلْمُهُ اللَّهُمَّ إِنِّي أُجَدِّدُ لَهُ فِي صَبِيحَةِ هَذَا الْيَوْمِ وَمَا عِشْتُ فِيهِ مِنْ أَيَّامِ حَيَاتِي عَهْداً وَعَقْداً وَبَيْعَةً لَهُ فِي عُنُقِي لاَ أَحُولُ عَنْهَا وَلاَ أَزُولُ اللَّهُمَّ اجْعَلْنِي مِنْ أَنْصَارِهِ وَالذَّابِّينَ عَنْهُ وَالْمُمْتَثِلِينَ لِأَوَامِرِهِ وَنَوَاهِيهِ فِي أَيَّامِهِ وَالْمُسْتَشْهَدِينَ بَيْنَ يَدَيْهِ اللَّهُمَّ إِنْ حَالَ بَيْنِي وَبَيْنَهُ الْمَوْتُ الَّذِي جَعَلْتَهُ عَلَى عِبَادِكَ حَتْماً مَقْضِيّاً فَأَخْرِجْنِي مِنْ قَبْرِي مُؤْتَزِراً كَفَنِي شَاهِراً سَيْفِي مُجَرِّداً قَنَاتِي مُلَبِّياً دَعْوَةَ الدَّاعِي فِي الْحَاضِرِ وَالْبَادِي اللَّهُمَّ أَرِنِي الطَّلْعَةَ الرَّشِيدَةَ وَالْغُرَّةَ الْحَمِيدَةَ وَاكْحُلْ بَصَرِي بِنَظْرَةٍ مِنِّي إِلَيْهِ وَعَجِّلْ فَرَجَهُ وَسَهِّلْ مَخْرَجَهُ اللَّهُمَّ اشْدُدْ أَزْرَهُ وَقَوِّ ظَهْرَهُ وَطَوِّلْ عُمْرَهُ وَاعْمُرِ اللَّهُمَّ بِهِ بِلاَدَكَ وَأَحْيِ بِهِ عِبَادَكَ فَإِنَّكَ قُلْتَ وَقَوْلُكَ الْحَقُّ ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ فَأَظْهِرِ اللَّهُمَّ لَنَا وَلِيَّكَ وَابْنَ بِنْتِ نَبِيِّكَ الْمُسَمَّى بِاسْمِ رَسُولِكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ حَتَّى لاَ يَظْفَرَ بِشَيْءٍ مِنَ الْبَاطِلِ إِلاَّ مَزَّقَهُ وَيُحِقَّ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَيُحَقِّقَهُ اللَّهُمَّ اكْشِفْ هَذِهِ الْغُمَّةَ عَنْ هَذِهِ الْأُمَّةِ بِظُهُورِهِ إِنَّهُمْ يَرَوْنَهُ بَعِيداً وَنَرَاهُ قَرِيباً وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ.

The author says: A similar Dua will be presented in Part Eight, Insha Allah.

Among the deeds that are stressed upon, is to pray for the early reappearance of Imam al-Mahdi (aj) after every obligatory prayer. The author of *Makarimul Akhlaq* has supported this idea with the help of the following tradition which

says, “Whoever recites the following invocation after every obligatory prayer regularly, will live so long that he would be satisfied and he would get the honor of seeing Imam-e-Zamaana (aj).” The invocation is as follows:

O Allah bless Muhammad and the progeny of Muhammad; O Allah, indeed Your truthful and testified Messenger, Your blessings be upon him and his progeny has said that You have said: I don’t dislike doing anything as much I dislike to capture the soul of My believer servant; he dislikes death and I dislike hurting him. O Allah, then bless Muhammad and the progeny of Muhammad and hasten for Your Awliya the reappearance and health and prosperity. And neither leave me on my own, nor among so and so. He said: And mention the name of whomsoever you like.[1]

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، اَللّٰهُمَّ اِنَّ رَسُولَكَ الصَّادِقَ الْمُصَدَّقَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ قَالَ اِنَّكَ قُلْتَ مَا تَرَدَّدْتُ فِي شَيْءٍ اَنَا فَاعِلُهُ كَتَرَدُّدِي فِي قَبْضِ رُوحِ عَبْدِيَ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَاَنَا اَكْرَهُ مَسَائَتَهُ. اَللّٰهُمَّ فَصَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَعَجِّلْ لِاَوْلِيَائِكَ الْفَرَجَ، وَالنَّصْرَ وَالْعَافِيَةَ، وَلَا تَسُوْنِي فِي نَفْسِي، وَلَا فِي فُلَانٍ. قَالَ: وَتَذْكُرُ مَنْ شِئْتَ.[1]

I say: Allamah Majlisi, in Kitab al-Salaat of *Biharul Anwar*, narrates from *Falaah al-Saael* of the renowned scholar, Sayyid Ibne Tawoos, who writes: Among the recommended programs for one who wants to prolong his lifespan, is to include in his post-prayer recitation that which Abu Muhammad Haroon Ibne Musa has related from Abul Hasan Ali Ibne Yaqoob al-Ajali al-Kesaai, from Ali Ibnul Hasan Ibne Fazaalah, from Ja’far Ibne Muhammad Ibne Hakeem, from Jamil Ibne Darraaj, who recounts: A man came to Imam Sadiq (a) and said: O Master! I have become old and my relatives have died. I am afraid that I too may become a victim of the clutches of death while I don’t have anybody with whom I am acquainted and can refer to him.

Imam (a) replied: “Surely among your believing brothers, there is somebody who is very close to you in relation. Your closeness with him is to the extent of intimacy. Yet, it is necessary that after every prayer, you recite the following supplication:

O Allah, bless Muhammad and the progeny of Muhammad. O Allah, indeed Your Messenger is the truthful testifier, Your blessings be upon him and his progeny. You indeed said: I do not hesitate in anything I do, like I hesitate in capturing the soul of My believing servant who dislikes death and I dislike

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، اَللّٰهُمَّ اِنَّ الصَّادِقَ الاَمِينَ عَلَيْهِ السَّلَامُ قَالَ: اِنَّكَ قُلْتَ مَا تَرَدَّدْتُ فِي شَيْءٍ اَنَا فَاعِلُهُ كَتَرَدُّدِي فِي قَبْضِ رُوحِ عَبْدِيَ الْمُؤْمِنِ،

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[1] *Makarimul Akhlaq,* Tabarsi, Pg. 331
[2] *Makarimul Akhlaq,* Tabarsi, Pg. 284

يَكْرَهُ الْمَوْتَ وَأَكْرَهُ مَسَائَتَهُ. اَللّٰهُمَّ فَصَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَعَجِّلْ لِأَوْلِيَائِكَ الْفَرَجَ، وَالنَّصْرَ وَالْعَافِيَةَ، وَلَا تَسُوْئنِيْ فِيْ نَفْسِيْ، وَلَا فِيْ أَحَدٍ مِنْ أَحِبَّتِيْ.

his dislike. O Allah, then bless Muhammad and Aale Muhammad and hasten for Your *Wali*, reappearance and help and prosperity and neither leave me on my own, nor with one of my loved ones.

"If you want name them one by one; if you wish, name them separately or if you so desire, name them together." The man said, "By Allah! I lived my life to the fullest."

Abu Muhammad Haroon bin Musa says: Muhammad bin Hasan bin Shamoon Basri recited this invocation and he lived for a hundred and twenty-eight years, till he became fed up and stopped reciting that Dua, then he passed away; may Allah have mercy on him.[1]

Also Majlisi has quoted from *Daawaat Rawandi, Makarimul Akhlaq, Misbah Shaykh Tusi, Jannatul Amaan* and *Baladul Ameen* that it is narrated: Whoever recites the following invocation after every obligatory prayer regularly, will live so much that he would be fed up of living.

I say: In the previous Part, in subtopic no. twenty-eight we have already explained with proofs that praying for early reappearance of Hazrat Hujjat (a) prolongs ones lifespan.

Explanation: It is that He said: "I don't hesitate in anything I do," The same point is mentioned in traditions of *Usool Kafi* and other books. Shaykh Bahai says in *Sharh Arbaeen:* Obviously the 'hesitation' of Allah mentioned in these traditions requires some clarifications as follows:

First: In the middle of the text, there is an implied condition that: If hesitation has been possible for Me, I would not have hesitated in anything I do as much I hesitate in the death of a believer.

Second: Since the practice is effective on this that in the instance of [not being pleased] one should consider respect and honor for him necessary, and regard consideration for it, for example a close friend or supporting ally, even then there is hesitation and displeasure of one who is not having any value in view of this person; like an enemy or snake or scorpion etc. In these cases also he would not have any hesitation. On the basis of this it could have been that the Almighty Allah implied that no creature has as much respect and regard like the believer servant; thus the statement could have been an allegorical metaphor whose meaning is explained previously under the explanation of some traditions.

Third: It is reported in traditions narrated by the Shias as well the Ahle Sunnat that during the throes of death of a believer, the Almighty Allah makes His kindness, mercy and glad tidings of Paradise so clear to the dying believer that the pain of death troubles him no more and he becomes eager to be to transferred

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[1] *Biharul Anwar;* Vol. 86, Pg. 7, *Falah as-Saail,* Pg. 167

from this temporary world to the permanent abode in the hereafter. Due to this, his pain of death goes away and he becomes happy that soon he would get all that he desires most. Thus Allah has compared this matter to that of one who intends to cause hardship to a friend of his before giving him a great benefit. Thus the hesitation is how he should subject him to that pain? So that he may not be pained too much. That is why the dying person is showed the good things that he would soon reach so that his pain is minimized. In this case also the preceding words would be allegorical metaphor.[1]

Also supporting this matter is the statement of Imam Ja'far Sadiq (a) in *Jamaalus Saliheen* that he said: Among our rights on our Shias is that they hold their beards and say after every obligatory prayer, thrice:

يَا رَبَّ مُحَمَّدٍ، عَجِّلْ فَرَجَ آلِ مُحَمَّدٍ يَا رَبَّ مُحَمَّدٍ إحفَظْ غَيبَةَ مُحَمَّدٍ، يَا رَبَّ مُحَمَّدٍ انْتَقِمْ لابنَهِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيهِ وَآلِهِ وَسَلَّمَ.[2]

O Lord of Muhammad, hasten the reappearance of the progeny of Muhammad. O Lord of Muhammad, protect the occultation of Muhammad, O Lord of Muhammad, take revenge for the son of Muhammad, blessings and peace of Allah be upon him and his family.

Conclusion: So far what has been quoted from the traditions, proves our contention that acceptance of worship acts is dependant on recognition of the Imam (a) and love towards him. Therefore it is necessary for the believer that after every Prayer he should state his true faith and reiterate his belief in the guardianship of the Imam. And through his supplication, beseech Allah to hasten his reappearance. He should express his intention in this way so that his Prayers may be accepted due to this association. Whatever we have mentioned in Part One and Part Five and what we shall discuss in Part Eight, proves this matter. In addition to that, the exegesis of the verses:

> This day have I perfected for you your religion...[3]

And

> Lest a soul should say: O woe to me! for what I fell short of my duty to Allah...[4]

And in the exegesis of other verses, whose collection and classification is difficult or impossible, it is mentioned that – and the same is the case with Fasting, Hajj and other worship acts. Therefore it is prescribed that we should recite Salawat on Muhammad and Aale Muhammad and pray for the reappearance of our Master (a) in the days and nights of the month of Ramadan.

Here I would like to present a tradition that is quoted in the exegesis of the verse:

> Lest a soul should say: O woe to me! for what I fell short of my duty to Allah.

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[1] *Sharh Arbaeen*, Pg. 417
[2] *Jamaalus Saliheen*, Taqeebaat Mushtarika, Manuscript
[3] Surah Maidah 5:3
[4] Surah Zumar 39:56

...through the author's own chain of narrators that Imam Muhammad Baqir (a) said: "We are the Jambullah (sides of Allah) and we are His chosen ones and His Pool. We are the inheritors of the prophets. We are the trustees of (secrets) of Allah, the Mighty and Sublime. We are the proofs of Allah and we are the pillars of faith and we are the foundations of Islam. We are from the mercy of Allah on His creatures. We are those through whom was the beginning and will be the end. And we are the Imams of guidance and we are the lamps of darkness and we are the minarets of guidance. We are the foremost and we are the ultimate. We are raised standards for the people. One who got attached to us, got the truth and one who left us, was drowned. We are the chiefs with white-forehead. We are the best creatures of Allah and we are the clear and straight path to Allah, the Mighty and Sublime. We are from the bounties of Allah, the Mighty and Sublime on His creatures. And we are the illuminated path and we are the mines of prophethood and the site of placing of prophethood. We are those to whom come and go the angels. We are lamps for those who take light from us. We are the path of truth for those who follow us. We are the guides to Paradise and we are rope of Islam. We are that bridge, such that one who passed through it would not be surpassed and one who left it was destroyed. And we are the highest peaks and we are those through whom Allah, the Mighty and Sublime sends His mercy and through us sends the rain. And we are those through whom chastisement is warded off from you. Thus one who recognized and understood us and became aware of our rights and accepted our guardianship, is from us and (is heading) to us."[1]

Another reason for emphasis on supplication in that condition for His Eminence (aj) becomes clear; it is that as in many traditions it is mentioned: The supplication of every believer is accepted after the obligatory prayer.

These traditions have come in books like Wasailush Shia etc. Therefore it is necessary for the perfect believer to give precedence to his Imam above his own life and his children, and to recite these proven invocations.

2. After Zuhr Prayer

Among the most accentuated times for invoking the early reappearance of our master, Imam-e-Asr (a) is after Zuhr prayers. According to a tradition from Imam Sadiq (a) quoted in *Bihar, Mustadrak* and *Jamaalus Saliheen* he said: "One who says after the morning and noon prayers,

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ.

O Allah bless Muhammad and the progeny of Muhammad and hasten their reappearance.

He will not die till he sees the Qaim of Aale Muhammad (s)."[2] This tradition was also mentioned in the previous section.

Also proving this matter is that which is mentioned in the Chapter of Salaat in *Biharul Anwar*, quoting from *Falaa As-Saael* of Sayyid Ibne Tawoos in which he

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[1] *Tafseer Al-Burhan*; Sayyid Hashim Bahrani; Vol. 4/80

[2] *Biharul Anwar;* Vol. 86, Pg. 77

says: Following in the footsteps of Imam Sadiq (a), after the Zuhr Prayer, we should pray for Imam al-Mahdi (aj), the savior of humanity, who will reappear in the last era as promised by the Messenger of Islam (s) to his nation through authentic traditions. Thus Abu Muhammad Haroon Danbali narrates from Abu Ali Muhammad bin al-Hasan bin Muhammad bin Jamhur Qummi from his father Muhammad bin Jamhur from Ahmad bin al-Husain Sukkari from Abbaad Ibne Muhammad al-Madayni that he says, "I went to meet Imam Sadiq (a) in Medina. After finishing his Zuhr prayers, he (a) raised his head towards the sky and said:

O He that hears all voices, O He that gathered everything, O He that created the soul after death, O the causer, O the Inheritor, O master of the masters, O God of gods, O the Mighty over the oppressors, O the King of this world and the Hereafter, O the Lord of the lords, O the King of the kings, O the vigorous, O He that attains extreme vigor, O He that does what He wishes, O He that knows the number of breaths and movement of feet, O He to Whom all secrets are visible, O the starter, O He to Whom returns everything. I requested from You for the sake of Your right over the best among Your creatures and for the sake of their right You made incumbent on Yourself to send blessing on Muhammad and members of his house and rescue my neck from Hellfire, execute for Your good friends from the descendants of Your Prophet, the callers to Your course with Your permission, Your trustee among Your creatures, Your eyes among Your servants, Your proof among Your creatures, may Your peace and blessings be upon him. O Allah, support him with Your assistance and assist Your servant, empower his companions and grant them patience. Open for them a protected authority and hasten his relief, let him prevail over Yours and Your Prophet's enemies, O the Most Merciful of the merciful ones.

اَيْ سامِعَ كُلِّ صَوْتٍ، اَيْ جامِعَ كُلِّ فَوْتٍ، اَيْ بارِئَ كُلِّ نَفْسٍ بَعْدَ المَوْتِ، اَيْ باعِثُ، اَيْ وارِثُ، اَيْ سَيِّدَ السّاداتِ، اَيْ إلهَ الآلِهَةِ، اَيْ جَبّارَ الجَبابِرَةِ، اَيْ مالِكَ (مَلِكَ) الدُّنيا والآخِرَةِ، اَيْ رَبَّ الأرْبابِ، اَيْ مَلِكَ المُلُوكِ، اَيْ بَطّاشُ، اَيْ ذَا البَطْشِ الشَّديدِ، اَيْ فَعّالاً لِما يُرِيدُ، اَيْ مُحْصِيَ عَدَدَ الأنفاسِ وَنَقْلَ الأقْدامِ، اَيْ مَنِ السِّرُّ عِنْدَهُ عَلانِيَةٌ، اَيْ مُبْدِئُ، اَيْ مُعِيدُ! اَسْاَلُكَ بِحَقِّكَ عَلي خِيَرَتِكَ مِنْ خَلْقِكَ، وَبِحَقِّهِمُ الَّذِي أوْجَبْتَ لَهُمْ عَلي نَفْسِكَ اَنْ تُصَلِّيَ عَلي مُحَمَّدٍ وَاَهْلِ بَيْتِهِ وَاَنْ تَمُنَّ عَلَيَّ السّاعَةَ بِفَكاكِ رَقَبَتِي مِنَ النّارِ وَاَنْجِزْ لِوَلِيِّكَ وَابْنِ نَبِيِّكَ الدّاعِي إِلَيْكَ بِاِذْنِكَ وَاَمِينِكَ فِي خَلْقِكَ وَعَيْنِكَ فِي عِبادِكَ وَحُجَّتِكَ عَلي[1] خَلْقِكَ عَلَيْهِ صَلَواتُكَ وَبَرَكاتُكَ وَعْدَهُ، اَللّهُمَّ اَيِّدْهُ بِنَصْرِكَ وَانْصُرْ عَبْدَكَ وَقَوِّ اَصْحابَهُ وَصَبِّرْهُمْ وَافْتَحْ لَهُمْ مِنْ لَدُنْكَ سُلْطاناً نَصِيراً وَعَجِّلْ فَرَجَهُ وَاَمْكِنْهُ مِنْ اَعْدائِكَ وَاَعْداءِ رَسُولِكَ يا اَرْحَمَ

الراحمين.[1]

The narrator asked, "May I be sacrificed for you, have you not prayed for yourself?" He (a) replied, "I have prayed for the light of Aale Muhammad (a), the first of them, and the avenger of their enemies by the command of Allah..." I (the narrator) said: May I be sacrificed on you, when will he appear? He replied: When He, in Whose hand is the creation and the affair, wills. I asked: Are there some signs preceding the reappearance? He replied: Yes, there are a number of signs. I asked: Like? He replied: Coming out of a flag from the east and a flag from the west and seditions, such that the people of Zaura[2] will be involved in it; advent of a descendant of my uncle, Zaid, in Yemen; destruction of the Kaaba covering. And Allah does what He likes.

Allamah Majlisi has written in *Bihar*[3] quoting from *Misbah Shaykh Tusi, Baladul Ameen, Jannatul Amaan* and *Al-Ikhtiyar* that: Among the emphasized post-prayer recitations after Zuhr Prayer is: ...(the above supplication).

I say: Even though the chain of narrators of this report may be technically 'weak', but according to the rule of jurisprudence, to take easy the proof of recommended deeds, their result is all right. It is from this aspect that our great scholars, whose names we have mentioned, have relied on these reports. Nevertheless, in the tradition and supplication quoted above, there are some important points as follows:

One: That it is recommended to pray for the Imam and his reappearance after the Zuhr Prayer.

Two: That it is recommended to raise the hands while paying for His Eminence.

Three: It is recommended to seek the mediation of the Imams (a) and to invoke the Almighty in their names.

Four: It is recommended to praise and glorify the Almighty Allah before we mention our desires.

Five: It is recommended to invoke blessings on Muhammad and Aale Muhammad before we mention our desires.

Six: To purify the heart of sins through Istighfar etc. so that it may be clean of all dirt and be eligible for acceptance of supplications as the request for forgiveness and freedom from Hellfire implies this. As for the seeking of forgiveness in the case of Imams (a) about whom it is proved from texts as well as logic that they were all infallibles, their sayings have already justified the matter and it is not worth mention here.

Seven: The word of 'Wali' as proved from the sayings of the Imams (a), implied the Imam of the Time (a). We have also proved this point in Part Five.

Eight: That it is recommended to pray for the companions of His Eminence (a).

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[1] *Biharul Anwar;* Vol. 86, Pg. 62, *Falah as-Saail,* Pg. 170
[2] It is the Baghdad, sometimes it is also called Rayy
[3] *Biharul Anwar;* Vol. 86, Pg. 63

Nine: That the Imam is always seeing the actions of the people. It is clearly proved by the phrase: 'And Your eyes among Your servants' and other points on this subject have passed in the above discussion.

Ten: Among the titles of Hazrat Hujjat (a) is 'Light of Aale Muhammad'. Muhaqqiq Noori has also mentioned traditions to this effect in his book, *Najmus Thaqib*.[1]

Eleven: That after Amirul Momineen (a), Imam Hasan (a) and Imam Husain (a), and the Imam of the Age is superior to all the Imams. Some traditions also emphasize this point.

Twelve: The fact that the Almighty Allah has postponed the tenure of His Eminence and He has saved him to take revenge His enemies and the enemies of His Messenger. Traditions on this subject reach to the limit of Tawatur (widely related).

Thirteen: The time of the reappearance of Imam Mahdi (a) is a secret at the exigency of the Almighty Allah. Traditions on this subject also reach to the limit of Tawatur (widely related).

Fourteen: The signs mentioned in this tradition not inevitable signs because Imam Ja'far Sadiq (a) at the end of his discourse has stated: And Allah does what He wills.

3. After Asr Prayer

Among the times that are greatly emphasized, is after Asr prayers. Its proof is the quotation found in the book, *Falaah al-Saael*, by Sayyid Ali Ibne Tawoos (a.r.). He writes, "Among the important duties after the Asr prayers is to follow Imam Musa al-Kazim (a) in his invocation for our master, Hazrat Mahdi (aj), as narrated by Muhammad Ibne Bushair al-Azdi, from Ahmad Ibne Umar al-Katib, from al-Hasan Ibne Muhammad Ibne Jamhoor al-Ammi, from his father Muhammad Ibne Jamhoor, from Yahya Ibne Fadl al-Naufali, who said, "I went to meet Abul Hasan Musa Ibne Ja'far (a) at Baghdad. When he finished his Asr prayers, he raised his hands to the heavens, and I heard him say:

أَنتَ اللَّهُ لا إِلـهَ إِلاَّ أَنـتَ الأَوَّلُ وَالآخِـرُ
وَالظَّاهِرُ وَالباطِنُ، وَأَنتَ اللَّـهُ لا إِلـهَ إِلاَّ
أَنتَ إِلَيْكَ زِيادَةُ الأَشْياءِ وَنُقْصانُها، وَأَنت
اللَّهُ لا إِلهَ إِلاَّ أَنتَ خَلَقْتَ الخَلْـقَ بِغَيْـرِ
مَعُونَةٍ مِنْ غَيْرِكَ وَلا حاجَةٍ إِلَيْهِمْ، وَأَنتَ
اللَّهُ لا إِلهَ إِلاَّ أَنتَ مِنْكَ المَشِيَّةُ وَإِلَيْـكَ
البَدْءُ، وَأَنتَ اللَّـهُ لا إِلـهَ إِلاَّ أَنـتَ قَبْـلَ

You are God, there is no other deity except you, the first and the last, the apparent, the inward. You are God; there is no other deity except You; the increase and decrease of all things. You are God; there is no other deity except You. You create the creations without a helping hand from other than You, and You are not in need of them. You are God; there is no other deity except You, all wishes from You and unto You all the initiation. You are God, there is no other deity except You, before the

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[1] *An-Najmus Thaqib*, Pg. 63

القَبْلِ وَخالِقَ القَبْلِ، وأَنْتَ اللَّهُ لا إِلهَ إِلاَّ أَنتَ بَعْدَ البَعْدِ وَخالِقَ البَعْدِ، وأَنتَ اللَّهُ لا إِلهَ إِلاَّ أَنتَ تَمْحُو ما تَشاءُ وَتُثْبِتُ وَعِنْدَكَ أُمُّ الكِتابِ، وأَنْتَ اللَّهُ لا إِلهَ إِلاَّ أَنتَ غايَةُ كُلِّ شَيْءٍ وَوارِثُهُ، وأَنتَ اللَّهُ لا إِلهَ إِلاَّ أَنتَ لا يَعْزُبُ عَنْكَ الدَّقِيقُ وَلاَ الجَلِيلُ، وأَنتَ اللَّهُ لا إِلهَ إِلاَّ أَنتَ لا تَخْفي عَلَيْكَ اللُّغاتُ وَلا تَتَشابَهُ عَلَيْكَ الأَصْواتُ، كُلَّ يَومٍ أَنتَ في شَأْنٍ لا يَشْغَلُكَ شَأْنٌ عَنْ شَأْنٍ، عالِمُ الغَيْبِ وَأَخْفي، دَيّانُ الدِّينِ، مُدَبِّرُ الأُمُورِ، باعِثُ مَنْ فِي القُبُورِ، مُحْيِي العِظامِ وَهِيَ رَمِيمٌ. أَسْأَلُكَ بِاسْمِكَ المَكْنُونِ المَخْزُونِ الحَيِّ القَيُّومِ الّذي لا يُخَيِّبُ مَنْ سَأَلَكَ بِهِ أَنْ تُصَلِّيَ عَلي مُحَمَّدٍ وَآلِهِ، وَأَنْ تُعَجِّلَ فَرَجَ المُنْتَقِمِ لَكَ مِنْ أَعْدائِكَ وَأَنْجِزْ لَهُ ما وَعَدْتَهُ، يا ذَا الجَلالِ وَالإِكْرامِ.

previous and the creator of the previous. You are God; there is no other deity except You, after the creator of afterward. You are God; there is no other deity except You, You erase and establish whatever You wish and with You is the essence of the Book. You are God; there is no other deity except You, the Goal and the Inheritor of everything. You are God; there is no other deity except You, both small and mighty are not far away from You. You are God; there is no other deity except You, there is no language hidden from You and voices are not similar to You. Everyday You are at Your duty and a duty does not distract You from another, the Knower of all hidden and concealed things, the owner of Religion, the director of all things, He Who raises those in the graves, He Who gave life to bones after they had decayed. I request from You by Your hidden name, the Eternal, the Everlasting, Who does not disappoint whoever calls Him by His name, to send blessings on Muhammad and his family and hasten the reappearance of Your revenger from Your enemies and execute for him all You have promised him, O possessor of Magnificence and Honor.

The narrator says: I asked: Whom are you praying for? He (a) replied: “It was for al-Mahdi of the progeny of Muhammad.” Then he (a) said: May my father be sacrificed on one with a broad stomach, connected brows, energetic legs, broad shoulders, wheat complexion with yellowness due to staying awake in the nights for worship; may my father be sacrificed on one who is uncaring of every critic for the sake of religion, the lamp of the darkness; may my father be sacrificed on one who will rise up by the command of Allah.

I asked: When will he reappear? He replied: When you see soldiers in Anbar at the banks of Euphrates and Tigris, and the arch of Kufa is destroyed, and some houses of Kufa are burnt down, thus when you see them, Allah will do what He wants, nothing can stop what Allah wants, and no order makes him delay.[1]

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[1] *Falah as-Saail,* Pg. 199

4. After Morning Prayer

Among the times emphasized for praying for the reappearance, is after Dawn prayers. Its evidence lies in the continuation of the importance discussed for the Zuhr prayers, as narrated by Allamah Majlisi (a.r.) in his book, *Al-Miqyaas*. Concerning the post-dawn prayer rituals, he writes, "After completing the Dawn prayers, before you speak any word, recite a hundred times:

O Lord of Muhammad and the Household of Muhammad, please send blessings upon Muhammad and the Household of Muhammad, hasten their Relief, and set me free from Hellfire.

يَا رَبَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَأَعْتِقْ رَقَبَتِي مِنَ النَّارِ.

5. After every two units of the Night Prayer

That is which proves this point, is the fact mentioned especially in supplications our scholars have quoted in their authentic books and some of them have quoted this supplication among the recitations that are supposed to be recited after every two units of Midnight Prayer. The supplication is:

O Allah, I beg You that which was not asked from Your type, You are in the position to answer the needier and extreme desire of those who desires, I call You, the call that was not made to Your type, I desire from You the desire that was not made to Your type, You answer the call of the compelled ones and the most merciful of the merciful ones. I request from You the best, the tremendous and most successful issue, O Allah, the Beneficent, the Merciful, and by the sake of Your beautiful names and exaltedness of Yourself and Your uncountable favors and by the Most honored names to You which You love most and which are most closer to You, whose rank is more exalted before You and more recompensed before You that hasten the acceptance of request, for the sake of Your great hidden name that is honored, mighty and more splendid. The name You love which pleases You if You are called with it. Thus You answer the call; it is Your responsibility not to prohibit or reject those that request You. For the sake of Your name mentioned in

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ وَلَمْ يُسْأَلْ مِثْلُكَ، أَنْتَ مَوْضِعُ مَسْأَلَةِ السَّائِلِينَ وَمُنْتَهَى رَغْبَةِ الرَّاغِبِينَ، أَدْعُوكَ وَلَمْ يُدْعَ مِثْلُكَ، وَأَرْغَبُ إِلَيْكَ وَلَمْ يُرْغَبْ إِلَى مِثْلِكَ، أَنْتَ مُجِيبُ دَعْوَةِ الْمُضْطَرِّينَ وَأَرْحَمُ الرَّاحِمِينَ. أَسْأَلُكَ بِأَفْضَلِ الْمَسَائِلِ وَأَنْجَحِهَا وَأَعْظَمِهَا، يَا اللهُ يَا رَحْمٰنُ يَا رَحِيمُ وَبِأَسْمَائِكَ الْحُسْنَى، وَأَمْثَالِكَ الْعُلْيَا، وَنِعَمِكَ الَّتِي لَا تُحْصَى وَبِأَكْرَمِ أَسْمَائِكَ عَلَيْكَ، وَأَحَبِّهَا إِلَيْكَ، وَأَقْرَبِهَا مِنْكَ وَسِيلَةً، وَأَشْرَفِهَا عِنْدَكَ مَنْزِلَةً، وَأَجْزَلِهَا لَدَيْكَ ثَوَاباً، وَأَسْرَعِهَا فِي الْأُمُورِ إِجَابَةً، وَبِاسْمِكَ الْمَكْنُونِ الْأَكْبَرِ الْأَعَزِّ الْأَجَلِّ الْأَعْظَمِ الْأَكْرَمِ، الَّذِي تُحِبُّهُ وَتَهْوَاهُ، وَتَرْضَى بِهِ عَمَّنْ دَعَاكَ، فَاسْتَجَبْتَ لَهُ دُعَاءَهُ، وَحَقٌّ عَلَيْكَ أَنْ لَا تَحْرِمَ سَائِلَكَ

وَلاَ تَرُدُّهُ وَبِكُلِّ اسْمٍ هُوَ لَكَ فِي التَّوْرَاةِ وَالانْجِيلِ وَالزَّبُورِ وَالْقُرْآنِ الْعَظِيمِ، وَبِكُلِّ اسْمٍ دَعَاكَ بِهِ حَمَلَةُ عَرْشِكَ وَمَلاَئِكَتُكَ، وَأَنْبِيَاؤكَ وَرُسُلُكَ، وَأَهْلُ طَاعَتِكَ مِنْ خَلْقِكَ، أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تُعَجِّلَ فَرَجَ وَلِيِّكَ وَابْنِ وَلِيِّكَ، وَتُعَجِّلَ خِزْيَ أَعْدَائِهِ.

Torah, Injil and Zaboor and in the glorious Quran, and for the sake of Your name called by the angels and the bearers of Your Throne, Your apostles and the messengers and those obedient servants among Your creatures, so send Your blessing on Muhammad and on the family of Muhammad and hasten the relief of Your Wali the son of Your Wali and quicken the humiliation of his enemies.

I say: In *Jamalus Saliheen*, the above supplication has following additional words:

وَتَجْعَلَنَا مِنْ أَصْحَابِهِ وَأَنْصَارِهِ، وَتَرْزُقَنَا بِهِ رَجَائَنَا، وَتَسْتَجِيبَ بِهِ دُعَائَنَا.

And make us among his companions and helpers and grant us all our hopes through him; and accept our prayers.

6. In Qunoot of Prayers

Proving this matter are supplications of the Holy Imams (a) for an early reappearance in a number Qunoot supplications that are related from them. Some of them are:

One: The venerable Sayyid, Ali bin Tawoos, in his book, *Muhajjud Daawaat*, under a lengthy narration, has narrated from Imam Zainul Abideen (a):

اَللَّهُمَّ اِنَّ جِبِلَّةَ الْبَشَرِيَّةِ، وَطِبَاعَ الاِنْسَانِيَّةِ، وَمَا جَرَتْ عَلَيْهِ تَرْكِيبَاتُ النَّفْسِيَّةِ، وَانْعَقَدَتْ بِهِ عُقُودُ النَّشْئَةِ، تَعْجِزُ عَنْ حَمْلِ وَارِدَاتِ الاَقْضِيَةِ اِلاَّ مَا وَفَّقْتَ لَهُ اَهْلَ الإِصْطِفَاءِ، وَاَعَنْتَ عَلَيْهِ ذَوِي الْإِجْتِنَاءِ. اَللَّهُمَّ وَاِنَّ الْقُلُوبَ فِي قَبْضَتِكَ، وَالْمَشِيَّةَ لَكَ فِي مَلَكَتِكَ، وَقَدْ تَعْلَمُ اَيْ رَبِّ مَا الرَّغْبَةُ اِلَيْهِ فِي كَشْفِهِ وَاقِعَةٌ لِاَوْقَاتِهَا بِقُدْرَتِكَ، وَاقِفَةٌ بِحَدِّكَ مِنْ اِرَادَتِكَ، وَاِنِّي لَاَعْلَمُ اَنَّ لَكَ دَارَ جَزَاءٍ مِنَ الْخَيْرِ وَالشَّرِّ مَثُوبَةً وَعُقُوبَةً، وَاَنَّ لَكَ يَوْماً تَاْخُذُ فِيهِ

O, great Allah; in honesty the creation of humans, human's personality, and whatever that its running on its soul, and whatever that is combined in it, with creation of man, is unable to handle the destiny and orders, except whatever You have allowed for the one in that class, and have helped those people with permission. O, great Allah, truthfully, every heart is in Your powerful hand, and requests are for You in Your kingdom, in reality, Oh my Lord and Master, You know every requests toward You in removing whatever happening, their time is unmovable with Your power, because of Your decision and Your wish. I know that the hall of rewards is Yours, for either good or bad, either to praise or to punish. In addition, the day that You will judge with justice and fairness is Yours. Moreover, I know for sure that Your patience is just like Your generosity, and it is the closest to what You described Yourself in Your kindness

and love. You are watching the oppressors and unfair person, know their places, and position in the other world. O, great Allah, in truth You have given life, food, and wealth to Your creatures because You are patience and merciful. But, the oppressors unfairly have changed Your orders, the path of Your profits have been altered, the unfair and oppressor disobeyed You and attacked Your friends, changed what You forbidden to do to deeds that are acceptable and good, and they rode against Your orders and arrogantly challenged your institution. O, my great Allah, send them Your wrath and condemnation including your extreme punishments and hardships quickly, destroy them totally, completely, clean up the towns and cities from their existence, and remove their signs and beings from cities and towns, turn their habitats upside down and deny light in their homes. Destroy them with a destruction that there will be none of them left for anyone to find, no sign of them for anyone to search, no place for them to hide or take refuge, and no one to want them. O, Allah, pulverize them and their existence, break and destroy their wealth, homes, and habitats, crush their children, separate the disks of their spines in their back, and rush them toward Your everlasting hardship and punishment in hell. Replace their leaders with the Shia Imam and replace them with just and fair Shia people in their place. Light the way for the fire of the truth, bring about the ones who are looking for justice and revenge of the Imam's blood. Strengthen the seeker of justice and fairness with Your Might, and increase their strength with Your Power and Help. So that justice and fairness is returned to its rightful path, and the path of justice and fairness is clear for seekers of justice and fairness, so it will be safe for them to step in that path. It is the truth that You are able and have the Power to do

بِالْحَقِّ، وَأَنَّ آنَاتَكَ أَشْبَهُ الْأَشْيَاءِ بِكَرَمِكَ، وَأَلْيَقُهَا بِمَا وَصَفْتَ بِهِ نَفْسَكَ فِي عَطْفِكَ وَتَرَائُفِكَ، وَأَنْتَ بِالْمِرْصَادِ لِكُلِّ ظَالِمٍ فِي وَخِيمِ عُقْبَاهُ وَسُوءِ مَثْوَاهُ. اَللّٰهُمَّ وَإِنَّكَ قَدْ أَوْسَعْتَ خَلْقَكَ رَحْمَةً وَحِلْماً وَقَدْ بُدِّلَتْ أَحْكَامُكَ، وَغُيِّرَتْ سُنَنُ نَبِيِّكَ، وَتَمَرَّدَ الظَّالِمُونَ عَلَىٰ خُلَصَائِكَ، وَاسْتَبَاحُوا حَرِيمَكَ، وَرَكِبُوا مَرَاكِبَ الِاسْتِمْرَارِ عَلَى الْجُرْأَةِ عَلَيْكَ. اَللّٰهُمَّ فَبَادِرْهُمْ بِقَوَاصِفِ سَخَطِكَ، وَعَوَاصِفِ تَنْكِيلَاتِكَ، وَاجْتِثَاثِ غَضَبِكَ، وَطَهِّرِ الْبِلَادَ مِنْهُمْ، وَاعْفُ عَنْهَا آثَارَهُمْ، وَاحْطُطْ مِنْ قَاعَاتِهَا وَمَظَانِّهَا مَنَارَهُمْ، وَاصْطَلِمْهُمْ بِبَوَارِكَ حَتَّىٰ لَا تُبْقِيَ مِنْهُمْ دِعَامَةً لِنَاجٍ، وَلَا عَلَماً لِآمٍّ، وَلَا مَنَاصاً لِقَاصِدٍ، وَلَا رَائِداً لِمُرْتَادٍ. اَللّٰهُمَّ امْحُ آثَارَهُمْ، وَاطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَدِيَارِهِمْ، وَامْحَقْ أَعْقَابَهُمْ، وَافْكُكْ أَصْلَابَهُمْ، وَعَجِّلْ إِلَىٰ عَذَابِكَ السَّرْمَدِ انْقِلَابَهُمْ، وَأَقِمْ لِلْحَقِّ مَنَاصِبَهُ وَاقْدَحْ لِلرَّشَادِ زِنَادَهُ، وَأَثِرْ لِلثَّارِ مُثِيرَهُ، وَأَيِّدْ بِالْعَوْنِ مُرْتَادَهُ، وَوَفِّرْ مِنَ النَّصْرِ زَادَهُ، حَتَّىٰ يَعُودَ الْحَقُّ بِجِدَّتِهِ، وَيُنِيرَ مَعَالِمَ مَقَاصِدِهِ، وَيَسْلُكَهُ أَهْلُهُ بِالْأَمَنَةِ حَقَّ سُلُوكِهِ، إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ.

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[1] *Muhajj ad-Dawaat*, Pg. 49

anything.[1]

I say: One who searches with an illuminated mind, the sayings of the Purified Imams (a) it is clear that this Dua is regarding our unseen Master (a). His Eminence, Mahdi (aj). It is a request in the court of Almighty to ease his reappearance. Other contexts are also present in it that trusted people can recognize.

If it is said: Perhaps the statement, 'Send the potential revenger' implies Mukhtar. I will say: Without any doubt, it implies His Eminence, the master of the Time. Supplications and traditions narrated from him in Qunoot Duas also prove this.

Two: It is the Qunoot related from Imam Muhammad Baqir (a) as follows:

O One Who know what passes in the hearts of all, and what is hidden in the insides of all, and what is concealed in remembrance. O One Who witnesses and sees every concealed thing, and remembers everything that is forgotten, and is powerful over everything and the One Who sees everything. Moderateness is remote, and death is near, and action is weak, and hopes have ended, and time transfer has come. And You, O Allah, are the last; You are the first. Whatever You have initiated, you bring to a close. And You created the creatures subject to wear and tear; and You leave Your work to Your discretion, and You bear the responsibility that you have. Till the time, they shall be raised from their graves when the bugle is blown and the sky is rent asunder with light and the coming out with dispersion to the field of gathering. While their eyes will be wide open and their hearts worried. They would be regretting their past deeds and asking forgiveness for the load of sins they bear. It is at that time, when they will have to account of what they have done; their passes hanging from their necks. And a serious disobedience making their backs collapse. Neither they separate from it nor is there way of escape or a way out from the punishment. Indeed, the proofs would have closed their lips. And wandering on the way, and the

يَا مَنْ يَعْلَمُ هَوَاجِسَ السَّرَائِرِ وَمَكَامِنَ الضَّمَائِرِ وَحَقَائِقَ الْخَوَاطِرِ يَا مَنْ هُوَ لِكُلِّ غَيْبٍ حَاضِرٌ وَلِكُلِّ مَنْسِيٍّ ذَاكِرٌ وَعَلَىٰ كُلِّ شَيْءٍ قَادِرٌ وَإِلَىٰ الْكُلِّ نَاظِرٌ بَعُدَ الْمَهَلُ وَقَرُبَ الأَجَلُ وَضَعُفَ الْعَمَلُ وَأَرَابَ الأَمَلُ وَآنَ الْمُنْتَقَلُ وَأَنتَ يَا اللَّهُ الآخِرُ كَمَا أَنتَ الأَوَّلُ مُبِيدُ مَا أَنشَأْتَ وَمُصَيِّرُهُمْ إِلَىٰ الْبِلَىٰ وَمُقَلِّدُهُمْ أَعْمَالَهُمْ وَمُحَمِّلُهَا ظُهُورَهُمْ إِلَىٰ وَقْتِ نُشُورِهِمْ مِنْ بِعْثَةِ قُبُورِهِمْ عِنْدَ نَفْخَةِ الصُّورِ وَانْشِقَاقِ السَّمَاءِ بِالنُّورِ وَالْخُرُوجِ بِالْمَنْشَرِ إِلَىٰ سَاحَةِ الْمَحْشَرِ لاَ تَرْتَدُّ إِلَيْهِمْ أَبْصَارُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ مُتَرَاطِبِينَ فِي غُمَّةٍ مِمَّا أَسْلَفُوا وَمُطَالِبِينَ بِمَا احْتَقَبُوا وَمُحَاسَبِينَ هُنَاكَ عَلَىٰ مَا ارْتَكَبُوا الصَّحَائِفُ فِي الأَعْنَاقِ مَنْشُورَةٌ وَالأَوْزَارُ عَلَىٰ الظُّهُورِ مَأْزُورَةٌ لاَ انْفِكَاكَ وَلاَ مَنَاصَ وَلاَ مَحِيصَ عَنِ الْقِصَاصِ قَدْ أَفْحَمَتْهُمُ الْحُجَّةُ وَحَلُّوا فِي حَيْرَةِ الْمَحَجَّةِ وَهَمْسِ الضَّجَّةِ

مَعْدُولٌ بِهِمْ عَنِ الْمَحَجَّةِ إِلاَّ مَنْ سَبَقَتْ لَهُ مِنَ اللَّهِ الْحُسْنَىٰ فَنَجَا مِنْ هَوْلِ الْمَشْهَدِ وَعَظِيمِ الْمَوْرِدِ وَلَمْ يَكُنْ مِمَّنْ فِي الدُّنْيَا تَمَرَّدَ وَلاَ عَلَىٰ أَوْلِيَاءِ اللَّهِ تَعَنَّدَ وَلَهُمْ اسْتَبْعَدَ وَعَنْهُمْ بِحُقُوقِهِمْ تَفَرَّدَ اللَّهُمَّ فَإِنَّ الْقُلُوبَ قَدْ بَلَغَتِ الْحَنَاجِرَ وَالنُّفُوسَ قَدْ عَلَتِ التَّرَاقِيَ وَالأَعْمَارَ قَدْ نَفِدَتْ بِالانْتِظَارِ لاَ عَنْ نَقْصِ اسْتِبْصَارٍ وَلاَ عَنِ اتِّهَامِ مِقْدَارٍ وَلَكِنْ لِمَا تُعَانِي مِنْ رُكُوبِ مَعَاصِيكَ وَالْخِلاَفِ عَلَيْكَ فِي أَوَامِرِكَ وَنَوَاهِيكَ وَالتَّلَعُّبِ بِأَوْلِيَائِكَ وَمُظَاهَرَةِ أَعْدَائِكَ اللَّهُمَّ فَقَرِّبْ مَا قَدْ قَرُبَ وَأَوْرِدْ مَا قَدْ دَنَا وَحَقِّقْ ظُنُونَ الْمُوقِنِينَ وَبَلِّغِ الْمُؤْمِنِينَ تَأْمِيلَهُمْ مِنْ إِقَامَةِ حَقِّكَ وَنَصْرِ دِينِكَ وَإِظْهَارِ حُجَّتِكَ وَالانْتِقَامِ مِنْ أَعْدَائِكَ.

hidden cry, and remaining far away from the path, but that the foremost goodness should reach him. So that he may be released from the horror of the situation and also that he should not have done any disobedience in the world and with the Awliya of Allah he should not have any grudge and not have distanced from them. And not taken their rights to be from them. O Allah, indeed, the hearts have reached to the mouths and the life is at the lips. And the lives have ended in awaiting. And this is neither due to the defect of view; nor blaming the destiny, rather it is due to the sins that we have committed and the opposition to You in commands and prohibitions. And the winning of Your friends and the defeat of Your enemies. O Allah, make nearer what has come near and make us reach what is near and make our hopes realized and make the aspirations of believers true; and help Your religion. And make Your proof evident and take revenge from Your enemies making it fruitful.[1]

Three: Qunoot of His Eminence, Abu Ja'far Muhammad bin Ali Jawad (a) in the mentioned tradition is as follows:

مَنَائِحُكَ مُتَتَابِعَةٌ وَأَيَادِيكَ مُتَوَالِيَةٌ وَنِعَمُكَ سَابِغَةٌ وَشُكْرُنَا قَصِيرٌ وَحَمْدُنَا يَسِيرٌ وَأَنْتَ بِالتَّعَطُّفِ عَلَىٰ مَنِ اعْتَرَفَ جَدِيرٌ اللَّهُمَّ وَقَدْ غُصَّ أَهْلُ الْحَقِّ بِالرِّيقِ وَارْتَبَكَ أَهْلُ الصِّدْقِ فِي الْمَضِيقِ وَأَنْتَ اللَّهُمَّ بِعِبَادِكَ وَذَوِي الرَّغْبَةِ إِلَيْكَ شَفِيقٌ وَبِإِجَابَةِ دُعَائِهِمْ وَتَعْجِيلِ الْفَرَجِ عَنْهُمْ حَقِيقٌ اللَّهُمَّ فَصَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ

Your regard, one after another, and continuous blessings and all bounties are complete and my thankfulness is little and my praise is short and You are more appropriate to be kind to one who has submitted. O Allah, the necks of the people of truth are tied up, and the people of rightfulness are in dire straits for You. And You are, O Allah, living and kind to the people. And You accept their supplications soon, of whom the early reappearance is most deserving. O Allah, then bless Muhammad and the progeny of Muhammad and send us help at the

[1] *Muhajj ad-Dawaat,* Pg. 51

soonest, such that there is no degradation after that. And give us such help that no falsehood can mar it. And from Your side, give us such relief that Your Wali remains in safety and Your enemies are hopeless. And that Your matters are established. And that Your commands are revealed in that time. And in which Your enemies give up Your enmity. O Allah, give us through the abode of mercy and give Your enemies through the abode of chastisement. O Allah, help us and hear our cry. And remove Your punishment from us and send it to the unjust people.[1]

مُحَمَّدٍ وَبَادِرْنَا مِنْكَ بِالْعَوْنِ الَّذِي لاَ خِذْلاَنَ بَعْدَهُ وَالنَّصْرِ الَّذِي لاَ بَاطِلَ يَتَكَأَدُهُ وَأَتِحْ لَنَا مِنْ لَدُنْكَ مُتَاحاً فَيَّاحاً يَأْمَنُ فِيهِ وَلِيُّكَ وَيَخِيبُ فِيهِ عَدُوُّكَ وَيُقَامُ فِيهِ مَعَالِمُكَ وَيَظْهَرُ فِيهِ أَوَامِرُكَ وَتَنْكَفُّ فِيهِ عَوَادِي عِدَاتِكَ اللَّهُمَّ بَادِرْنَا مِنْكَ بِدَارِ الرَّحْمَةِ وَبَادِرْ أَعْدَاءَكَ مِنْ بَأْسِكَ بِدَارِ النَّقِمَةِ اللَّهُمَّ أَعِنَّا وَأَغِثْنَا وَارْفَعْ نَقِمَتَكَ عَنَّا وَأَحِلَّهَا بِالْقَوْمِ الظَّالِمِينَ.

I say: That which proves that the above supplication is regarding an early reappearance of the Imam of the Time (a) is that the circumstances mentioned therein cannot come into being except in the reappearance of His Eminence as mentioned in some traditional reports clearly. Indeed, during the rule of His Eminence, Taqayyah will be abrogated and the sincere devotes of Allah will live in peace and security. While the enemies of God will despair. The teachings of divine faith will be enlivened and its commands will become known to all.

Four: Another Qunoot is narrated from the same Imam in this tradition and it is regarding supplication for the awaiter of the Imam's reappearance, his followers and those who supplicate for the Imam. The Qunoot is as follows:

O Allah, You are the first whose firstness is not a numbered one (the return of everything is to You only) and Your lastness is not limited. You created us not for that it should be a cause, without there being any control for us; and You created us not because of some need. You showed Your power and with Your wisdom You brought us into being as free beings. And tested us by laying down Your commands and prohibitions. And You made Your explanations guide us. And You gave us mediums and gave us duties compatible with our capability. And You gave us the capability to obey Your orders. Then You gave us the

اللَّهُمَّ أَنْتَ الأَوَّلُ بِلاَ أَوَّلِيَّةٍ مَعْدُودَةٍ وَالآخِرُ بِلاَ آخِرِيَّةٍ مَحْدُودَةٍ أَنْشَأْتَنَا لاَ لِعِلَّةٍ اقْتِسَاراً وَاخْتَرَعْتَنَا لاَ لِحَاجَةٍ اقْتِدَاراً وَابْتَدَعْتَنَا بِحِكْمَتِكَ اخْتِيَاراً وَبَلَوْتَنَا بِأَمْرِكَ وَنَهْيِكَ اخْتِبَاراً وَأَيَّدْتَنَا بِالآلاَتِ وَمَنَحْتَنَا بِالأَدَوَاتِ وَكَلَّفْتَنَا الطَّاقَةَ وَجَشَّمْتَنَا الطَّاعَةَ فَأَمَرْتَ تَخْيِيراً وَنَهَيْتَ تَحْذِيراً وَخَوَّلْتَ كَثِيراً وَسَأَلْتَ يَسِيراً فَعُصِيَ أَمْرُكَ فَحَلُمْتَ وَجُهِلَ قَدْرُكَ فَتَكَرَّمْتَ فَأَنْتَ رَبُّ الْعِزَّةِ

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[1] *Muhajj ad-Dawaat*, Pg. 59

choice to obey You and warned us against Your prohibitions. And You gave us numerous bounties and asked for a little worship; when the commands became complicated, You maintained forbearance and Your value remained unknown and You showed greatness. Thus, You are the Lord of power and majesty, and honor and greatness, and favor and bounties, and kindness and good and fulfillment of promises; and the hearts cannot encompass You and thoughts cannot understand Your qualities. And nothing that You have created can be compared to You. And nothing that You have created is like You. You are above that You can be sensed through the five senses and when it is that the creatures can understand the Creator? And my God, You are much higher than what the oppressors say. O Allah, help Your friends against the pledge-breaking enemies, as they misguide Your servants and alter Your Book and change Your laws and deny Your right; who dare to occupy the place of Your friends and oppress the Ahle Bayt of Your Prophet, peace and blessings be on them. Then they deviate Your creatures and tear open the veil of Your secrecy from Your servants. O Allah, they usurp Your wealth and make people slaves. O Allah, release Your earth from darkness and blindness. Their eyes and hearts are blind. And O Allah, don't leave any of Your arguments incomplete from them. O Allah, You have warned about Your punishment and informed them about the final consequences. And You have promised rewards for the doers of good. And You sent warners to them; thus some of them brought faith. O Allah, help the

وَالْبَهَاءِ وَالْعَظَمَةِ وَالْكِبْرِيَاءِ وَالإِحْسَانِ
وَالنَّعْمَاءِ وَالْمَنِّ وَالآلاَءِ وَالْمِنَحِ وَالْعَطَاءِ
وَالإِنْجَازِ وَالْوَفَاءِ وَلاَ تُحِيطُ الْقُلُوبُ لَكَ
بِكُنْهٍ وَلاَ تُدْرِكُ الأَوْهَامُ لَكَ صِفَةً وَلاَ
يُشْبِهُكَ شَيْءٌ مِنْ خَلْقِكَ وَلاَ يُمَثَّلُ بِكَ
شَيْءٌ مِنْ صَنْعَتِكَ. تَبَارَكْتَ أَنْ تُحَسَّ أَوْ
تُمَسَّ أَوْ تُدْرِكَكَ الْحَوَاسُّ الْخَمْسُ وَأَنَّى
يُدْرِكُ مَخْلُوقٌ خَالِقَهُ وَتَعَالَيْتَ يَا إِلَهِي عَمَّا
يَقُولُ الظَّالِمُونَ عُلُوّاً كَبِيراً اللَّهُمَّ أَدِلْ
لأَوْلِيَائِكَ مِنْ أَعْدَائِكَ الظَّالِمِينَ الْبَاغِينَ
النَّاكِثِينَ الْقَاسِطِينَ الْمَارِقِينَ الَّذِينَ أَضَلُّوا
عِبَادَكَ وَحَرَّفُوا كِتَابَكَ وَبَدَّلُوا أَحْكَامَكَ
وَجَحَدُوا حَقَّكَ وَجَلَسُوا مَجَالِسَ أَوْلِيَائِكَ
جُرْأَةً مِنْهُمْ عَلَيْكَ وَظُلْماً مِنْهُمْ لأَهْلِ بَيْتِ
نَبِيِّكَ عَلَيْهِمْ سَلاَمُكَ وَصَلَوَاتُكَ وَرَحْمَتُكَ
وَبَرَكَاتُكَ فَضَلُّوا وَأَضَلُّوا خَلْقَكَ وَهَتَكُوا
حِجَابَ سَتْرِكَ عَنْ عِبَادِكَ وَاتَّخَذُوا اللَّهُمَّ
مَالَكَ دُوَلاً وَعِبَادَكَ خَوَلاً وَتَرَكُوا اللَّهُمَّ
عَالَمَ أَرْضِكَ فِي بَكْمَاءَ عَمْيَاءَ ظَلْمَاءَ
مُدْلَهِمَّةٍ فَأَعْيُنُهُمْ مَفْتُوحَةٌ وَقُلُوبُهُمْ عَمِيَّةٌ
وَلَمْ تُبْقِ لَهُمُ اللَّهُمَّ عَلَيْكَ مِنْ حُجَّةٍ لَقَدْ
حَذَّرْتَ اللَّهُمَّ عَذَابَكَ وَبَيَّنْتَ نَكَالَكَ
وَوَعَدْتَ الْمُطِيعِينَ إِحْسَانَكَ وَقَدَّمْتَ
إِلَيْهِمْ بِالنُّذُرِ فَآمَنَتْ طَائِفَةٌ فَأَيِّدِ اللَّهُمَّ
الَّذِينَ آمَنُوا عَلَى عَدُوِّكَ وَعَدُوِّ أَوْلِيَائِكَ
فَأَصْبَحُوا ظَاهِرِينَ وَإِلَى الْحَقِّ دَاعِينَ

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[1] *Biharul Anwar;* Vol. 85, Pg. 225-226

believers against Your enemies and the enemies of Your friends, till it is clear and they invite to truth. Give victory to the awaited Imam who will establish justice and equity. And O Allah, punish them with Your fire and Your chastisement reserved for Your and their enemies. O Allah, bless Muhammad and the progeny of Muhammad and give strength to the weakness of those who follow Your Awliya. O Allah, make Your pillars strong. Make them firm on the religion You have chosen for them. Completed the favor on them. And save them from the enemies and choose them for Yourself. O Allah, end their poverty. O Allah, remove their neediness. O Allah, forgive their sins and condone their mistakes. And after You have guided them, do not turn their hearts. And O Allah, do not leave them to disobedience and You purify what have given them through the love of Your Awliya and from aloofness of their enemies. You are the one who answers the prayers. And may Allah bless Muhammad and his purified and chaste progeny.[1]

وَلِلْإِمَامِ الْمُنْتَظَرِ الْقَائِمِ بِالْقِسْطِ تَابِعِينَ وَجَدِّدِ اللَّهُمَّ عَلَىٰ أَعْدَائِكَ وَأَعْدَائِهِمْ نَارَكَ وَعَذَابَكَ الَّذِي لاَ تَدْفَعُهُ عَنِ الْقَوْمِ الظَّالِمِينَ اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَقَوِّ ضَعْفَ الْمُخْلِصِينَ لَكَ بِالْمَحَبَّةِ الْمُشَايِعِينَ لَنَا بِالْمُوَالاةِ الْمُتَّبِعِينَ لَنَا بِالتَّصْدِيقِ وَالْعَمَلِ الْمُوَازِرِينَ لَنَا بِالْمُوَاسَاةِ فِينَا الْمُحِبِّينَ ذِكْرَنَا عِنْدَ اجْتِمَاعِهِمْ وَشُدَّ اللَّهُمَّ رُكْنَهُمْ وَسَدِّدْ لَهُمُ اللَّهُمَّ دِينَهُمُ الَّذِي ارْتَضَيْتَهُ لَهُمْ وَأَتْمِمْ عَلَيْهِمْ نِعْمَتَكَ وَخَلِّصْهُمْ وَاسْتَخْلِصْهُمْ وَسُدَّ اللَّهُمَّ فَقْرَهُمْ وَالْمُمِ اللَّهُمَّ شَعَثَ فَاقَتِهِمْ وَاغْفِرِ اللَّهُمَّ ذُنُوبَهُمْ وَخَطَايَاهُمْ وَلاَ تُزِغْ قُلُوبَهُمْ بَعْدَ إِذْ هَدَيْتَهُمْ وَلاَ تُخَلِّهِمْ أَيْ رَبِّ بِمَعْصِيَتِهِمْ وَاحْفَظْ لَهُمْ مَا مَنَحْتَهُمْ بِهِ مِنَ الطَّهَارَةِ بِوَلاَيَةِ أَوْلِيَائِكَ وَالْبَرَاءَةِ مِنْ أَعْدَائِكَ إِنَّكَ سَمِيعٌ مُجِيبٌ وَصَلَّىٰ اللَّهُ عَلَىٰ مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ.

Five: The Qunoot of our master, Abul Hasan Ali bin Muhammad Imam Hadi (a) is also mentioned in that tradition as follows:

O One Who is unique in His lordship, and only One in His oneness. O one through whose name the day becomes bright and the lights get luminescence. Through whose command the night becomes dark and the rain descends. O one Who is called by the helpless and accepts their prayers. And in whom the fearing ones take refuge. Then He takes them into security. And whom the obedient worship and then He rewards them. And the thankful ones thank Him

يَا مَنْ تَفَرَّدَ بِالرُّبُوبِيَّةِ وَتَوَحَّدَ بِالْوَحْدَانِيَّةِ يَا مَنْ أَضَاءَ بِاسْمِهِ النَّهَارُ وَأَشْرَقَتْ بِهِ الأَنْوَارُ وَأَظْلَمَ بِأَمْرِهِ حِنْدِسُ اللَّيْلِ وَهَطَلَ بِغَيْثِهِ وَابِلُ السَّيْلِ يَا مَنْ دَعَاهُ الْمُضْطَرُّونَ فَأَجَابَهُمْ وَلَجَأَ إِلَيْهِ الْخَائِفُونَ فَآمَنَهُمْ وَعَبَدَهُ الطَّائِعُونَ فَشَكَرَهُمْ وَحَمِدَهُ الشَّاكِرُونَ فَأَثَابَهُمْ مَا أَجَلَّ شَأْنَكَ وَأَعْلَىٰ

and He gives them recompense. What great majesty and lofty power and dominant commands You have! You are the creator without an obligation and the judge without injustice. Your proof is complete and Your word is decisive. I seek Your refuge from the blowings of the vicious and the ambush of the apostates. Those who have apostized from Your names and who lie in wait to harm Your friends and those who cooperate with each other in eliminating Your prophets and chosen ones. And those who want to put our Your secret light. Those who reject Your prophets and ignore Your signs and those who chose for themselves other than You, Your prophets and other than believers. And instead of worshipping You they worship them in order to disobey You and rebel against You. Therefore send Your great bounties on Your Awliya and gift them with Your mighty rewards. And complete what You have given them so that they be protected against the opposition of Your prophets and from deviation. And that their answering tongue accepts the truth of Your covenant. And their attentive hearts accept humbly what the destiny is. O Allah, I call You by the names to which the sky and the earth humble, through whom You enlivened the dead things and will give death to all the living. With which You brought together all dispersion and dispersed all that was together. And with whom You completed the words and showed the great signs, with which You turned to those who repent and destroy the corrupt acts. And made their acts spread like dust and destroyed them. [I call by the names] so that You bless

سُلْطَانَكَ وَأَنفَذَ أَحْكَامَكَ أَنتَ الْخَالِقُ بِغَيْرِ تَكَلُّف وَالْقَاضِي بِغَيْرِ تَحَيُّف حُجَّتَكَ الْبَالِغَةُ وَكَلِمَتُكَ الدَّامِغَةُ بِكَ اعْتَصَمْتُ وَتَعَوَّذْتُ مِنْ نَفَثَاتِ الْعَنَدَةِ وَرَصَدَاتِ الْمُلْحِدَةِ الَّذِينَ أَلْحَدُوا فِي أَسْمَائِكَ وَرَصَدُوا بِالْمَكَارِهِ لِأَوْلِيَائِكَ وَأَعَانُوا عَلَى قَتْلِ أَنبِيَائِكَ وَأَصْفِيَائِكَ وَقَصَدُوا لِإِطْفَاءِ نُورِكَ بِإِذَاعَةِ سِرِّكَ وَكَذَّبُوا رُسُلَكَ وَصَدُّوا عَنْ آيَاتِكَ وَاتَّخَذُوا مِنْ دُونِكَ وَدُونَ رَسُولِكَ وَدُونَ الْمُؤْمِنِينَ وَلِيجَةً رَغْبَةً عَنْكَ وَعَبَدُوا طَوَاغِيتَهُمْ وَجَوَابِيتَهُمْ بَدَلاً مِنْكَ فَمَنَنْتَ عَلَى أَوْلِيَائِكَ بِعَظِيمِ نَعْمَائِكَ وَجُدْتَ عَلَيْهِمْ بِكَرِيمِ آلَائِكَ وَأَتْمَمْتَ لَهُمْ مَا أَوْلَيْتَهُمْ بِحُسْنِ جَزَائِكَ حِفْظاً لَهُمْ مِنْ مُعَانَدَةِ الرُّسُلِ وَضَلَالِ السُّبُلِ وَصَدَقَتْ لَهُمْ بِالْعُهُودِ أَلْسِنَةُ الْإِجَابَةِ وَخَشَعَتْ لَكَ بِالْعُقُودِ قُلُوبُ الْإِذَابَةِ أَسْأَلُكَ اللَّهُمَّ بِاسْمِكَ الَّذِي خَشَعَتْ لَهُ السَّمَاوَاتُ وَالْأَرْضُ وَأَحْيَيْتَ بِهِ مَوَاتَ الْأَشْيَاءِ وَأَمَتَّ بِهِ جَمِيعَ الْأَحْيَاءِ وَجَمَعْتَ بِهِ كُلَّ مُتَفَرِّقٍ وَفَرَّقْتَ بِهِ كُلَّ مُجْتَمِعٍ وَأَتْمَمْتَ بِهِ الْكَلِمَاتِ وَأَرَيْتَ بِهِ كُبْرَى الْآيَاتِ وَتُبْتَ بِهِ عَلَى التَّوَّابِينَ وَأَخْسَرْتَ بِهِ عَمَلَ الْمُفْسِدِينَ فَجَعَلْتَ عَمَلَهُمْ هَبَاءً مَنْثُوراً وَتَبَّرْتَهُمْ تَتْبِيراً أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَجْعَلَ شِيعَتِي مِنَ الَّذِينَ حُمِّلُوا فَصَدَّقُوا

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[1] *Muhajj ad-Dawaat*, Pg. 61-62

Muhammad and the progeny of Muhammad and make my Shias of those who when they have taken up a responsibility, they first testify it and then speak up after being assured and certain. O Allah, I pray You give Taufeeq to the people of guidance, acts to the people of certainty, sincerity to the people of repentance, aim to the patient ones, Taqayyah to the people of abstemiousness, piety and secrecy to the truthful ones. That You make them so fearful to keep away from sins; so that they may act on Your obedience; so that they may earn a respectable place. And till the time they are truly fearful of You and Your path. That they perform the most sincere repentance for the sake of Your love. Thus you make their love incumbent for You; the love which you have reserved for those who repent. So that they rely on You in all their affairs and leave all their dignities to You. O Allah, O master of Judgment Day, Knower of what is in the hearts of the people of the worlds. Clean up the earth from polytheists, and eliminate the liars who allege against Your prophets. O Allah, destroy the oppressors, and eliminate the lie-forgers, and kill the allegation makers, who when the verses of the Beneficent God are recited to them say: "This is nothing but the stories of the ancients." Fulfill for me Your promise, indeed You don't go back on Your word, and hasten the relief (Faraj) of all those who want it. As You are in ambush for the people. I seek Your refuge from every doubt that disguise the reality, from every heart that is closed from Your recognition, and from the souls which when fall into hardships, turns to infidelity, and from all who advocate justice but act against it, and from the

وَاسْتَنْطَقُوا فَنَطَقُوا آمِنِينَ مَأْمُونِينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ لَهُمْ تَوْفِيقَ أَهْلِ الْهُدَىٰ وَأَعْمَالَ أَهْلِ الْيَقِينِ وَمُنَاصَحَةَ أَهْلِ التَّوْبَةِ وَعَزْمَ أَهْلِ الصَّبْرِ وَتَقِيَّةَ أَهْلِ الْوَرَعِ وَكِتْمَانَ الصِّدِّيقِينَ حَتَّىٰ يَخَافُوكَ اللَّهُمَّ مَخَافَةً تَحْجُزُهُمْ عَنْ مَعَاصِيكَ وَحَتَّىٰ يَعْمَلُوا بِطَاعَتِكَ لِيَنَالُوا كَرَامَتَكَ وَحَتَّىٰ يُنَاصِحُوا لَكَ وَفِيكَ خَوْفاً مِنْكَ وَحَتَّىٰ يُخْلِصُوا لَكَ النَّصِيحَةَ فِي التَّوْبَةِ حُبّاً لَكَ فَتُوجِبَ لَهُمْ مَحَبَّتَكَ الَّتِي أَوْجَبْتَهَا لِلتَّوَّابِينَ وَحَتَّىٰ يَتَوَكَّلُوا عَلَيْكَ فِي أُمُورِهِمْ كُلِّهَا حُسْنَ ظَنٍّ بِكَ وَحَتَّىٰ يُفَوِّضُوا إِلَيْكَ أُمُورَهُمْ ثِقَةً بِكَ اللَّهُمَّ لاَ تُنَالُ طَاعَتُكَ إِلاَّ بِتَوْفِيقِكَ وَلاَ تُنَالُ دَرَجَةٌ مِنْ دَرَجَاتِ الْخَيْرِ إِلاَّ بِكَ اللَّهُمَّ يَا مَالِكَ يَوْمِ الدِّينِ الْعَالِمَ بِخَفَايَا صُدُورِ الْعَالَمِينَ طَهِّرِ الأَرْضَ مِنْ نَجَسِ أَهْلِ الشِّرْكِ وَأَخْرِصِ الْخَرَّاصِينَ عَنْ تَقَوُّلِهِمْ عَلَىٰ رَسُولِكَ الإِفْكَ اللَّهُمَّ اقْصِمِ الْجَبَّارِينَ وَأَبِرِ الْمُفْتَرِينَ وَأَبِدِ الأَفَّاكِينَ الَّذِينَ إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ قَالُوا أَسَاطِيرُ الأَوَّلِينَ وَأَنْجِزْ لِي وَعْدَكَ إِنَّكَ لاَ تُخْلِفُ الْمِيعَادَ وَعَجِّلْ فَرَجَ كُلِّ طَالِبٍ مُرْتَادٍ إِنَّكَ لَبِالْمِرْصَادِ لِلْعِبَادِ أَعُوذُ بِكَ مِنْ كُلِّ لَبْسٍ مَلْبُوسٍ وَمِنْ كُلِّ قَلْبٍ عَنْ مَعْرِفَتِكَ مَحْبُوسٍ وَمِنْ كُلِّ نَفْسٍ تَكْفُرُ إِذَا أَصَابَهَا بُؤْسٌ وَمِنْ وَاصِفِ عَدْلٍ عَمَلُهُ عَنِ الْعَدْلِ مَعْكُوسٌ وَمِنْ طَالِبٍ لِلْحَقِّ وَهُوَ عَنْ صِفَاتِ

الْحَقِّ مَنْكُوسٌ وَمِنْ مُكْتَسِبِ إِثْمٍ بِإِثْمِهِ مَرْكُوسٌ وَمِنْ وَجْهٍ عِنْدَ تَتَابُعِ النِّعَمِ عَلَيْهِ عَبُوسٌ أَعُوذُ بِكَ مِنْ ذَلِكَ كُلِّهِ وَمِنْ نَظِيرِهِ وَأَشْكَالِهِ وَأَشْبَاهِهِ وَأَمْثَالِهِ إِنَّكَ عَلِيٌّ عَلِيمٌ حَكِيمٌ.*

demanders of a right which is far from being described as a right, and those sinners whose every sin is overturned, and from the faces that frown when they are given bounties. I seek Your refuge from all these and their likes and equals. Indeed, You are the Knowing and the Wise.

Six: The Qunoot of our master, Abu Muhammad Imam Hasan Askari (a) is also mentioned in the same tradition; and Shaykh Tusi has quoted it among the recommended recitations in the Qunoot of Namaz-e-Witr, but there is nothing in the supplication which may restrict the time of its recitation. Sayyid Ibne Tawoos says in *Muhajjud Daawaat*, "And he (a) has mentioned this Dua in his Qunoot and directed the people of Qom to recite it, when they complained about Musa bin Baghi." We shall present that Qunoot in the next section, Insha Allah.

Seven: The Qunoot of our beloved master, His Eminence, that is mentioned in the same tradition is as follows:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَكْرِمْ أَوْلِيَاءَكَ بِإِنْجَازِ وَعْدِكَ وَبَلِّغْهُمْ دَرْكَ مَا يَأْمُلُونَهُ مِنْ نَصْرِكَ وَاكْفُفْ عَنْهُمْ بَأْسَ مَنْ نَصَبَ الْخِلَافَ عَلَيْكَ وَتَمَرَّدَ بِمَنْعِكَ عَلَى رُكُوبِ مُخَالَفَتِكَ وَاسْتَعَانَ بِرِفْدِكَ عَلَى فَلِّ حَدِّكَ وَقَصَدَ لِكَيْدِكَ بِأَيْدِكَ وَوَسِعْتَهُ حِلْماً لِتَأْخُذَهُ عَلَى جَهْرَةٍ وَتَسْتَأْصِلَهُ عَلَى عِزَّةٍ فَإِنَّكَ اللَّهُمَّ قُلْتَ وَقَوْلُكَ الْحَقُّ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلاً أَوْ نَهَاراً فَجَعَلْنَاهَا حَصِيداً كَأَنْ لَمْ تَغْنَ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ وَقُلْتَ فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ وَإِنَّ الْغَايَةَ عِنْدَنَا قَدْ تَنَاهَتْ وَإِنَّا لِغَضَبِكَ غَاضِبُونَ وَإِنَّا عَلَى نَصْرِ الْحَقِّ

O Allah! Bless Muhammad and the family of Muhammad. Honor all Your good friends by fulfilling Your promise and let them perceive their hope in Your assistance and prevent them from the agony of those who put up controversy on You and revolted against Your prohibition by going against You. He used Your favor to vanquish Your bounds and he intended to deceive You with Your hands, he is fully aware that You can publicly hold him responsible and to eradicate him based on Your superiority. O Allah, You said and You have said the truth {The parable of the life of this world is that of water which We send down from the sky. It mingles with the earth's vegetation from which humans and cattle eat. When the earth puts on its luster and is adorned, and, its inhabitants think they have power over it, Our edict comes to it, by night or day, whereat We turn it into a mown field, as if it did not flourish the day before. Thus we do elaborate the signs for a people who reflect}. And You said: { So when they roused Our wrath, We took vengeance on them} Verily our aim has come to an end,

and Your annoyance is our annoyance, we are illiberal in helping the fact, we are eager for the coming of your command, we are anticipating to implement Your promise and we are expecting the advent of Your threat to Your enemies. O Allah, permit that and open his ways and make his reappearance at ease and pave his path, commence his legitimate course and assist him with his helper and soldiers and initiate Your affliction to the group of oppressors and spread the sword of Your wrath against Your enemies in taking revenge, verily You are artful and openhanded.

مُتَعَاصِبُونَ وَإِلَى وُرُودِ أَمْرِكَ مُشْتَاقُونَ وَلِإِنْجَازِ وَعْدِكَ مُرْتَقِبُونَ وَلِحُلُولِ وَعِيدِكَ بِأَعْدَائِكَ مُتَوَقِّعُونَ اللَّهُمَّ فَأْذَنْ بِذَلِكَ وَافْتَحْ طُرُقَاتِهِ وَسَهِّلْ خُرُوجَهُ وَوَطِّئْ مَسَالِكَهُ وَاشْرَعْ شَرَائِعَهُ وَأَيِّدْ جُنُودَهُ وَأَعْوَانَهُ وَبَادِرْ بَأْسَكَ الْقَوْمَ الظَّالِمِينَ وَابْسُطْ سَيْفَ نَقِمَتِكَ عَلَى أَعْدَائِكَ الْمُعَانِدِينَ وَخُذْ بِالثَّارِ إِنَّكَ جَوَادٌ مَكَّارٌ

Eight: Another Qunoot from the same Imam is mentioned in this tradition as follows:

O Allah, the proprietor of the supreme authority, You gave the reign to whom You wishes and take of reign from whom You wishes, You honor whomever You like and dishonor whomever You like, You are the possessor of all goods; verily You have power over everything; O the glorious, O the Bountiful, O He who possess Majesty and the bestowal of honor, O the Courageous, O He who possess severe courage, O He who acts according to His wishes, O He who possesses firm strength, O The compassionate, O The Merciful, O The Most Kind, O He who exists when there is no any existence. O Allah! I request from You, by Your concealed and deposited Names, the self existent, the Eternal, by the concealed knowledge with You, You make impact that none of Our creatures are aware of. I also request from You by Your Name by which You shaped Your creature in the womb how You wish, by Your Name You convey their provision in the darkness of the layers between the vein and the bone, I request from You by

اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يَا مَاجِدُ يَا جَوَادُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا بَطَّاشُ يَا ذَا الْبَطْشِ الشَّدِيدِ يَا فَعَّالاً لِمَا يُرِيدُ يَا ذَا الْقُوَّةِ الْمَتِينَ يَا رَءُوفُ يَا رَحِيمُ يَا لَطِيفُ يَا حَيُّ حِينَ لَا حَيَّ أَسْأَلُكَ بِاسْمِكَ الْمَخْزُونِ الْمَكْنُونِ الْحَيِّ الْقَيُّومِ الَّذِي اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ لَمْ يَطَّلِعْ عَلَيْهِ أَحَدٌ مِنْ خَلْقِكَ وَأَسْأَلُكَ بِاسْمِكَ الَّذِي تُصَوِّرُ بِهِ خَلْقَكَ فِي الْأَرْحَامِ كَيْفَ تَشَاءُ وَبِهِ تَسُوقُ إِلَيْهِمْ أَرْزَاقَهُمْ فِي أَطْبَاقِ الظُّلُمَاتِ مِنْ بَيْنِ الْعُرُوقِ وَالْعِظَامِ وَأَسْأَلُكَ بِاسْمِكَ الَّذِي أَلَّفْتَ بِهِ بَيْنَ قُلُوبِ أَوْلِيَائِكَ وَأَلَّفْتَ بَيْنَ

Your Name which You made the intimacy between the mind of Your good friends and between an ice water and flame. I request from You by Your Name by which You have created the taste of the water by Your Name by which You transfer water to the plants under the layers on the ground and have through it transferred the water to the vein of the trees between the solid and the rock. I ask You by Your Name by which You have created the taste of the fruits and their colors. I request from You by Your Name which we commence and conclude and I am requesting from You by Your Name, the one and the Only, having the exclusive possession of oneness, The Oneness in His everlasting, I request from You by Your Name that cause the water to gush out of the hard rock and You convey it to wherever You wishes. I request from You by Your Name by which You have created Your creations and have provide their provision how You and they wishes, O He who was not changed by day and night, I call upon You as Noah has called upon You and You salvage him together with those with him and You have perished the unbelievers among his people, I have also call upon You as Ibrahim (Your intimate friend) had called Upon You when You rescued him and made the flame cold and peace for him, I call upon You as Moses does (Your addresser) when he called upon You and You split the sea for him and rescued him and the children of Israel and drown Pharaoh and his people in the sea. I call upon You as Jesus (Your spirit) did when he called upon You and You rescued him from his enemies and raised him unto Thyself, and I call upon You as Your beloved, Your sincere, Your Prophet Muhammad (blessing be upon him and

الثَّلجِ وَالنَّارِ لاَ هَذاَ يُذيبُ هَذاَ وَلاَ هَـذاَ
يُطفِئُ هَذاَ وَأَسأَلُكَ بِاسْمِكَ الَّذِي كَوَّنْتَ
بِهِ طَعْمَ الْمِيَاهِ وَأَسأَلُكَ بِاسْـمِكَ الَّـذِي
أَجْرَيْتَ بِهِ الْمَاءَ فِي عُرُوقِ النَّبَاتِ بَـيْنَ
أَطْبَاقِ الثَّرَىٰ وَسُقْتَ الْمَاءَ إِلَـىٰ عُـرُوقِ
الأَشْجَارِ بَيْنَ الصَّخْرَةِ الـصَّمَّاءِ وَأَسـأَلُكَ
بِاسْمِكَ الَّذِي كَوَّنْـتَ بِـهِ طَعْـمَ الثِّمَـارِ
وَأَلْوَانَهَا وَأَسأَلُكَ بِاسْمِكَ الَّذِي بِهِ تُبْدِئُ
وَتُعِيدُ وَأَسأَلُكَ بِاسْمِكَ الْفَـرْدِ الْوَاحِـدِ
الْمُتَفَرِّدِ بِالْوَحْدَانِيَّةِ الْمُتَوَحِّدِ بِالصَّمَدَانِيَّةِ
وَأَسأَلُكَ بِاسْمِكَ الَّذِي فَجَّرْتَ بِـهِ الْمَـاءَ
مِنَ الصَّخْرَةِ الصَّمَّاءِ وَسُقْتَهُ مِـنْ حَيْـثُ
شِئْتَ وَأَسأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِـهِ
خَلْقَكَ وَرَزَقْتَهُمْ كَيْفَ شِئْتَ وَكَيْفَ
شَاءُوا يَا مَنْ لاَ يُغَيِّرُهُ الأَيَّامُ وَاللَّيَالِي
أَدْعُوكَ بِمَا دَعَاكَ بِهِ نُوحٌ حِينَ نَادَاكَ
فَأَنْجَيْتَهُ وَمَنْ مَعَهُ وَأَهْلَكْتَ قَوْمَهُ
وَأَدْعُوكَ بِمَا دَعَاكَ إِبْرَاهِيمُ خَلِيلُكَ
حِينَ نَادَاكَ فَأَنْجَيْتَهُ وَجَعَلْتَ النَّارَ عَلَيْهِ
بَرْداً وَسَلاَماً وَأَدْعُوكَ بِمَا دَعَاكَ بِهِ
مُوسَىٰ كَلِيمُكَ حِينَ نَادَاكَ فَفَلَقْتَ لَهُ
الْبَحْرَ فَأَنْجَيْتَهُ وَبَنِي إِسْرَائِيلَ وَأَغْرَقْتَ
فِرْعَوْنَ وَقَوْمَهُ فِي الْيَمِّ وَأَدْعُوكَ بِمَا
دَعَاكَ بِهِ عِيسَىٰ رُوحُكَ حِينَ نَادَاكَ
فَنَجَّيْتَهُ مِنْ أَعْدَائِهِ وَإِلَيْكَ رَفَعْتَهُ
وَأَدْعُوكَ بِمَا دَعَاكَ حَبِيبُكَ وَصَفِيُّكَ

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[1] *Muhajj ad-Dawaat*, Pg. 68

وَنَبِيُّكَ مُحَمَّدٌ صَلَّى اللّهُ عَلَيْهِ وَآلِهِ فَاسْتَجَبْتَ لَهُ وَمِنَ الأَحْزَابِ نَجَّيْتَهُ وَعَلَى أَعْدَائِكَ نَصَرْتَهُ وَأَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا دُعِيتَ بِهِ أَجَبْتَ يَا مَنْ لَهُ الْخَلْقُ وَالأَمْرُ يَا مَنْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْماً يَا مَنْ أَحْصَى كُلَّ شَيْءٍ عَدَداً يَا مَنْ لاَ تُغَيِّرُهُ الأَيَّامُ وَاللَّيَالِي وَلاَ تَتَشَابَهُ عَلَيْهِ الأَصْوَاتُ وَلاَ تَخْفَى عَلَيْهِ اللُّغَاتُ وَلاَ يُبْرِمُهُ إِلْحَاحُ الْمُلِحِّينَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ خِيَرَتِكَ مِنْ خَلْقِكَ فَصَلِّ عَلَيْهِمْ بِأَفْضَلِ صَلَوَاتِكَ وَصَلِّ عَلَى جَمِيعِ النَّبِيِّينَ وَالْمُرْسَلِينَ الَّذِينَ بَلَّغُوا عَنْكَ الْهُدَى وَأَعْقَدُوا لَكَ الْمَوَاثِيقَ بِالطَّاعَةِ وَصَلِّ عَلَى عِبَادِكَ الصَّالِحِينَ يَا مَنْ لاَ يُخْلِفُ الْمِيعَادَ أَنْجِزْ لِي مَا وَعَدْتَنِي وَاجْمَعْ لِي أَصْحَابِي وَصَبِّرْهُمْ وَانْصُرْنِي عَلَى أَعْدَائِكَ وَأَعْدَاءِ رَسُولِكَ وَلاَ تُخَيِّبْ دَعْوَتِي فَإِنِّي عَبْدُكَ ابْنُ عَبْدِكَ وَابْنُ أَمَتِكَ أَسِيرٌ بَيْنَ يَدَيْكَ سَيِّدِي أَنْتَ الَّذِي مَنَنْتَ عَلَيَّ بِهَذَا الْمَقَامِ وَتَفَضَّلْتَ بِهِ عَلَيَّ دُونَ كَثِيرٍ مِنْ خَلْقِكَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُنْجِزَ لِي مَا وَعَدْتَنِي إِنَّكَ أَنْتَ الصَّادِقُ وَلاَ تُخْلِفُ الْمِيعَادَ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

his holy progeny) did and You answered his call and rescued him from the troops that against him and gave him upper hand against Your enemies. I requested from You by Your Name You accepted prayers when You are call with it, O, He who possess the command and the creation, O He whose Knowledge encompasses everything, O He who knows everything in number, O He who did not change by day and night, O He the voice of those that call Him are not in similarity to Him and there are no any hidden language to Him and the plaintive cries of those whose weeping does not weary Him. I seek from You to send Your blessing upon Muhammad and the family of Muhammad, the best among Your creatures. Blessed them with the best blessing and bless all the Prophets and Messengers, who has delivered Guidance from You, who has made firm their covenant with You through obedience, and send Your blessing to Your good servants. Implement what You have promise me, O He who did not fail in His promise, gather all my companions and grant them patience, assist me against Your enemies and the enemies of Your Messengers, don't block my calling, because I am Your servant, the descendant of Your servant, a captive before You, my master, You bestowed this position on me and conferred it upon me and not to other among Your creatures. I seek from You to bless Muhammad and the family of Muhammad and to implement what You promised me, You are Honest who does not fail His promise and You possess power over everything.

Nine: The author of *Mustadrakul Wasail*, has quoted from *Ad-Dhikri* of Shaykh Shaheed that he said: Ibne Abi Aqeel has narrated the important Duas of Qunoot of Amirul Momineen (a) and mentions the following Dua:

O Allah! The eyes are fixed at You, feet are trembling and the hands are lifted and the necks are stretched. You are called by the tongues and the secrets of the acts of Your creatures are clear to You. O our Lord, You judge between us and our nation with truth, as You are the best of the judges. O Allah, I complain to You of the absence of our Prophet and the Ghaibat of our Imam and the paucity of our numbers and the abundance of our enemies, and the display of enmity on us and the incidence of mischief from them on us. So please give success to him by justice that You show. And make the rightful Imam that we recognize, reappear, O Allah, Amen, O Lord of the worlds.

اللَّهُمَّ إِلَيْكَ شَخَصَتِ الأَبْصَارُ وَنُقِلَتِ الأَقْدَامُ وَرُفِعَتِ الأَيْدِي وَمُدَّتِ الأَعْنَاقُ وَأَنْتَ دُعِيتَ بِالأَلْسُنِ وَإِلَيْكَ سِرُّهُمْ وَنَجْوَاهُمْ فِي الأَعْمَالِ رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ فَقْدَ نَبِيِّنَا وَغَيْبَةَ إِمَامِنَا وَقِلَّةَ عَدَدِنَا وَكَثْرَةَ عَدُوِّنَا وَتَظَاهُرَ الأَعْدَاءِ عَلَيْنَا وَوُقُوعَ الْفِتَنِ بِنَا فَفَرِّجْ ذَلِكَ اللَّهُمَّ بِعَدْلٍ تُظْهِرُهُ وَإِمَامِ حَقٍّ نَعْرِفُهُ إِلَهَ الْحَقِّ آمِينَ رَبَّ الْعَالَمِينَ.[1]

He (author *Mustadrakul Wasail*) said: It has come to our knowledge that Imam Ja'far Sadiq (a) has directed his Shias to recite this Dua after the Qunoot of Prayers after the words of Faraj (Laa ilaaha illallaahul h'aleemul kareem...).

Ten: In the same book it is quoted from *Misbah* of Shaykh Tusi that: And it is recommended to recite the Qunoot after recitation of Quranic chapter and before Ruku, as follows:

There is no god, except Allah, the Forbearing and the Noble. There is no god, except Allah, the High and the Great. Glory be to Allah, the Lord of the seven skies and the seven earths and what is in them and what is between them and what is below them and the Lord of the Great Emperyan. And praise be to Allah the Lord of the worlds. O Allah, like Whom there is none and He is all-hearing, the all-knowing. I ask You that You bless Muhammad and the progeny of Muhammad and hasten their reappearance. O Allah, one who sees the morning while is hoping for support of none besides You. Then You are my support and hope in all the matters. O one Who is generous to one who asks Him, and

لاَ إِلَهَ إِلاَّ اللَّهُ الْحَلِيمُ الْكَرِيمُ لاَ إِلَهَ إِلاَّ اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الأَرَضِينَ السَّبْعِ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَمَا تَحْتَهُنَّ وَرَبِّ الْعَرْشِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. يَا اللَّهُ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْعَلِيمُ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُعَجِّلَ فَرَجَهُمْ اللَّهُمَّ مَنْ كَانَ أَصْبَحَ وَثِقَتُهُ وَرَجَاؤُهُ غَيْرَكَ فَأَنْتَ ثِقَتِي وَرَجَائِي فِي الأُمُورِ كُلِّهَا يَا أَجْوَدَ مَنْ سُئِلَ وَيَا أَرْحَمَ

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[1] *Mustadrakul Wasail,* Vol. 1, Pg. 319 (New Edition, Vol. 4, Pg. 404) *Ad-Dhikri,* Pg. 184

مَنِ اسْتَرْحِمَ ارْحَمْ ضَعْفِي وَقِلَّةَ حِيلَتِي وَامْنُنْ عَلَيَّ بِالْجَنَّةِ طَوْلاً مِنْكَ وَفُكَّ رَقَبَتِي مِنَ النَّارِ وَعَافِنِي فِي نَفْسِي وَفِي جَمِيعِ أُمُورِي كُلِّهَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.[1]

one Who is merciful to one who asks for His mercy, have mercy on my weakness and the paucity of my options, and grant me Paradise and save my neck from the hellfire. And take care of me in all the matters and have mercy on me. By Your mercy, O the most merciful of the merciful ones.

Eleven: Shaykh Sadooq has mentioned it among the Qunoot Duas of Witr and Friday Prayers. He says: Imam Muhammad Baqir (a) said: The Qunoot of Friday consists of praise of Allah, invoking blessings on the Holy Prophet (s) and the words of Faraj (deliverance). Thus this Dua is for the Qunoot of Witr and Friday Prayers. Before you supplicate for your own needs, you must recite as follows:

اللَّهُمَّ تَمَّ نُورُكَ فَهَدَيْتَ فَلَكَ الْحَمْدُ رَبَّنَا وَبَسَطْتَ يَدَكَ فَأَعْطَيْتَ فَلَكَ الْحَمْدُ رَبَّنَا وَعَظُمَ حِلْمُكَ فَعَفَوْتَ فَلَكَ الْحَمْدُ رَبَّنَا وَجْهُكَ أَكْرَمُ الْوُجُوهِ وَجِهَتُكَ خَيْرُ الْجِهَاتِ وَعَطِيَّتُكَ أَفْضَلُ الْعَطِيَّاتِ وَأَهْنَؤُهَا تُطَاعُ رَبَّنَا فَتَشْكُرُ وَتُعْصَى رَبَّنَا فَتَغْفِرُ لِمَنْ شِئْتَ تُجِيبُ الْمُضْطَرَّ وَتَكْشِفُ الضُّرَّ وَتَشْفِي السَّقِيمَ وَتُنْجِي مِنَ الْكَرْبِ الْعَظِيمِ لاَ يَجْزِي بِآلاَئِكَ أَحَدٌ وَلاَ يُحْصِي نَعْمَاءَكَ قَوْلُ قَائِلٍ اللَّهُمَّ إِلَيْكَ رُفِعَتِ الأَبْصَارُ وَنُقِلَتِ الأَقْدَامُ وَمُدَّتِ الأَعْنَاقُ وَرُفِعَتِ الأَيْدِي وَدُعِيتَ بِالأَلْسُنِ وَإِلَيْكَ سِرُّهُمْ وَنَجْوَاهُمْ فِي الأَعْمَالِ رَبَّنَا اغْفِرْ لَنَا وَارْحَمْنَا وَافْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ الْفَاتِحِينَ اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ غَيْبَةَ

O Allah, Your light has been perfected to guide. Then praise be to You, O Lord. And Your generosity is great, that You may forgive. Then praise be to You, O Lord. Your being is the greatest and Your greatness is most great. And Your path is the best of the paths. And Your forgiveness is the most valuable gift and the best of them. O our Lord, You are obeyed (thanked, when You forgive) and disobeyed. Our Lord, You forgive whom You like. Then praise be to You. You answer the indignant and remove the hardship and save him from the great sorrow. And accept the repentance and cure the sick and forgive the sins, none can thank for You bounties. And they cannot count Your favors and they cannot be mentioned. O Allah, the voices rise up to You and feet are easy to move towards You. And the necks are stretched and the hands are raised and the tongues call out and with my deeds I seek Your proximity. Our Lord, forgive us and have mercy on us and judge between us and the people with truth, You are the best of the judges. O Allah, we complain to You the absence of our Prophet and the occultation of our Wali (guardian) and the severity of the times upon us, and the happenings of the

[1] *Mustadrakul Wasail,* Vol. 1, Pg. 319 (New Edition, Vol. 4, Pg. 405): *Misbahul Mutahajjid,* Pg. 176

mischief and the cooperation of the enemies and the numerosity of our foes and the scarcity of our numbers. So remove them from us O Lord, and bless us with victory and success from You soon. And the help that has got greatness from You and through the just Imam who will appear, give us relief. O the true God, please accept it.

نَبِيِّنَا عَنَّا وَشِدَّةَ الزَّمَانِ عَلَيْنَا وَوُقُوعَ الْفِتَنِ بِنَا وَتَظَاهُرَ الْأَعْدَاءِ عَلَيْنَا وَكَثْرَةَ عَدُوِّنَا وَقِلَّةَ عَدَدِنَا فَرِّجْ ذَلِكَ يَا رَبِّ بِفَتْحٍ مِنْكَ تُعَجِّلُهُ وَنَصْرٍ مِنْكَ تُعِزُّهُ وَإِمَامِ عَدْلٍ تُظْهِرُهُ إِلَهَ الْحَقِّ آمِينَ[1].

After that recite seventy times:

I seek forgiveness of Allah and to Him I turn.

أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ.

I say: We have quoted this Dua from Sayyid Ibne Tawoos as it is more complete.

Twelve: It is a Qunoot that the venerable Sayyid has mentioned in *Jamaal al-Usboo bi Kamaal al-Amal al-Mashroo*, quoting from Maqatil bin Maqatil[2] that he said: His Eminence, Abul Hasan ar-Reza (a) asked: What do you recite in the Qunoot of Friday Prayer? I replied: That which other people recite. The Imam said: Don't recite what they recite. You recite as follows:

O Allah! Reform the conditions of Your servant and caliph with those means by which You have reformed conditions of Your messengers and prophets. Surround him with angels and support him with the Holy Spirit. Appoint protectors from the front and behind him, (those) who would guard him from all troubles and calamities. Convert his fear into security, He worships only You and does not associate anybody with You. Do not make any of Your creatures an authority over Your vicegerent. Permit him to fight against Your enemies and his enemies and include me among his helpers. Surely You possess power over everything.

اَللَّهُمَّ أَصْلِحْ عَبْدَكَ وَخَلِيفَتَكَ بِمَا أَصْلَحْتَ بِهِ أَنْبِيَائَكَ وَرُسُلَكَ وَحُفَّهُ بِمَلَائِكَتِكَ وَأَيِّدْهُ بِرُوحِ الْقُدُسِ مِنْ عِنْدِكَ وَاسْلُكْهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَداً يَحْفَظُونَهُ مِنْ كُلِّ سُوءٍ وَأَبْدِلْهُ مِنْ بَعْدِ خَوْفِهِ أَمْناً يَعْبُدُكَ لَا يُشْرِكُ بِكَ شَيْئاً وَلَا تَجْعَلْ لِأَحَدٍ مِنْ خَلْقِكَ عَلَى وَلِيِّكَ سُلْطَاناً وَائْذَنْ لَهُ فِي جِهَادِ عَدُوِّكَ وَعَدُوِّهِ وَاجْعَلْنِي مِنْ أَنْصَارِهِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ[3].

I say: From the tradition mentioned above, it is clear that praying for Imam Mahdi (a) in Qunoot is a highly recommended act since it is from those occasions

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[1] *Man Laa Yahzarul Faqih*, Vol. 1, Pg. 487; *Jamaal al-Usboo*, Pg. 415

[2] This proves that Maqatil bin Maqatil was not a Waqifi (one who stops at the belief that the seventh Imam has gone into occultation).

[3] *Jamaal al-Usboo*, Pg. 413

when there is every likelihood of the acceptance of supplications. More so in the Qunoot of Friday and Witr Prayer and Dawn Prayer. May Allah give us the good sense (Taufeeq) to perform this and may He give us a great reward for it.

7. In Prostration (Sajdah)

The seventh occasion in which it is emphasized to pray for early reappearance is the position of Sajdah for the Almighty Allah because it is the most proximate position to Allah the fulfiller of supplications, according to the statements that have been recorded from the Holy Imams (a). Therefore the best thing is to mention the most important matter when one is in prostration and that one should pay special attention to it. Especially the prostration of thanksgiving, when you should understand that all the bounties that Allah has given are only because of the blessing of our master, the Master of the Time (a). We must also know that to pray for one, who is the cause of blessings reaching us and the medium thereof, is the best way to pay thanks as has been explained in the foregone section of this book. Proving this are the traditions especially on the Sajdah Shukr, mentioned in *Tohfatul Abraar*, quoting from *Muqna* that Shaykh Mufeed said: The supplication that is to be recited in the Sajdah Shukr is as follows:

اللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ وَبِكَ اعْتَصَمْتُ وَعَلَيْكَ تَوَكَّلْتُ اللَّهُمَّ أَنْتَ ثِقَتِي وَأَنْتَ رَجَائِي فَاكْفِنِي مَا أَهَمَّنِي وَمَا لَمْ يُهِمَّنِي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي عَزَّ جَارُكَ وَجَلَّ ثَنَاؤُكَ وَلاَ إِلَهَ غَيْرُكَ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ ...

O Allah, to You only I turn and to You only I cling and on You do I rely. O Allah, You are my hope and refuge. Thus suffice me in that which has aggrieved me. And that which has not made me aggrieved and that which You know better than me. One who took refuge was honored and Your praise is high and there is no god except You. Bless Muhammad and the progeny of Muhammad and hasten their reappearance.

In addition to this, it would be emulation of the Holy Imam (a) as mentioned in traditions that when His Eminence was born he fell into prostration and recited supplication, thus showing its importance and that it may be a lesson for the Shias of the Imam.

The chief of tradition scholars, Shaykh Sadooq, in *Kamaluddin*, has narrated through his own chain of narrators, that Lady Hakima said in a lengthy traditional report:...I saw her as glows of light on her strained my eyes. I was seeing the baby that was prostrating on his face, hobbling on his knees, raising his forefingers towards the heavens and saying: I bear witness that a deity other than Allah, the One without a partner, is not; and that my grandfather is the Messenger of Allah; and that my forefather is Amirul Momineen. He then counted each and every Imam until he reached himself and said: O Allah, fulfill me my promise, complete my enterprise for me, strengthen my position and fill the earth through me with equity and justice....[1]

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[1] *Kamaluddin*; Shaykh Sadooq; Vol. 2/428

8. In thanksgiving Prostration (Sajdah Shukr)

This is to be recited after the fourth unit of Midnight Prayer. Our scholars have mentioned in *Aadaabo Saalaat al-Lail,* 'Among its manners is that after the fourth unit, in the thanksgiving prostration, recite a hundred times:

As Allah willed.	مَاشَاءَ اللَّهُ.

Then recite:

O Lord, You are Allah. Whatever You want, happens. So bless Muhammad and the progeny of Muhammad and do what You want regarding me. That You hasten the reappearance of Muhammad, may Allah bless him and his progeny and give them peace. And hasten my relief and the relief of my brothers in faith, which is related to their reappearance and do with me as befits You.	يَا رَبِّ أَنْتَ اللَّهُ مَا شِئْتَ مِنْ أَمْرٍ يَكُونُ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاجْعَلْ لِي فِيمَا تَشَاءُ أَنْ تُعَجِّلَ فَرَجَ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَعَجِّلْ فَرَجِي وَفَرَجَ إِخْوَانِي مَقْرُوناً بِفَرَجِهِمْ وَتَفْعَلَ بِي مَا أَنْتَ أَهْلُهُ.

9. Every morning and evening

Reason and traditions, both show that among the best times for reciting this Dua is in the morning as well as the evening; and every sane and knowing person, without any doubt makes special arrangement and knows that this act is most emphasized for every morning and evening so that at least some rights of the Imam are fulfilled by it. It also shows how sincere that person is towards his masters and this sincerity is displayed every morning and evening. Thus it is necessary for us to follow this program, because we know that the different types of bounties that the Almighty Allah has bestowed on us are only due to the barakah of our master, the Master of the Time (a) as we have proved this matter with evidences. Therefore it is a must for us to present our complete being for his service every morning and evening and you should know that you are not far from his sight and hearing.

Thus, in the epistle addressed to Shaykh Mufeed, the Holy Imam has mentioned: Surely we are neither negligent of your affairs, nor are we forgetful of your remembrance.

Then open up the ears of your heart, be prepared for his service and obey his command as you are ordered to as mentioned in the previous sections, that the Imam has ordered his followers: And pray more for an early reappearance as in it lies your success. This much reminder is sufficient in this matter and the Almighty Allah is Himself the guide of the people.

And as for narrational proof: This point is mentioned in the special Dua for the morning and evening as taught by Imam Ja'far Sadiq (a) as recorded by Thiqatul Islam Kulaini (r.a.) in *Usool Kafi* through his own chain of narrators from Furat bin al-Ahnaf from His Eminence, Abi Abdullah Sadiq (a) that he said: Even though you may leave everything, never give up this. You must recite every

morning and evening:

O Allah, I have begun the morning asking forgiveness for the people of mercy in this morning and day and am aloof from the people of Your curse. O Allah, I began this morning seeking aloofness from the polytheists and what they worship. Indeed they are the worst of the transgressors. O Allah, indeed I began this morning asking You to bless what You send down from the heavens to the earth for Your Awliya and make it a punishment for Your enemies. O Allah, love those who love You and hate those who are inimical to You. O Allah, make my end with peace and faith whether the sun shines or sets. O Allah, forgive me and my parents and have mercy on them like they brought me up when I was young. O Allah, forgive the believer men and women and the Muslim men and women, their living and their dead. O Allah, You know what changes in them and what is their end. O Allah, protect the Imam of the Muslims, by protecting their faith and help him with a great help. And make him have an easy victory. And give him and us from You a kingdom that is helped by You. O Allah, curse so and so and different groups opposing Your Prophet and the rulers after Your Prophet and the Imams after him and their supporters. And I ask You to increase Your favor upon us and give stability in what You give and submission to Your command and to obey what You ordered so that we don't accept anything in its place and we don't sell it for a paltry price. O Allah, make me of the guided and keep me safe from the evil of what You have created. Indeed You make the destiny and there is no destiny for You. And one whom You led was never degraded.

اللَّهُمَّ إِنِّي أَصْبَحْتُ أَسْتَغْفِرُكَ فِي هَذَا الصَّبَاحِ وَفِي هَذَا الْيَوْمِ لِأَهْلِ رَحْمَتِكَ وَأَبْرَأُ إِلَيْكَ مِنْ أَهْلِ لَعْنَتِكَ اللَّهُمَّ إِنِّي أَصْبَحْتُ أَبْرَأُ إِلَيْكَ فِي هَذَا الْيَوْمِ وَفِي هَذَا الصَّبَاحِ مِمَّنْ نَحْنُ بَيْنَ ظَهْرَانَيْهِمْ مِنَ الْمُشْرِكِينَ وَمِمَّا كَانُوا يَعْبُدُونَ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَاسِقِينَ اللَّهُمَّ اجْعَلْ مَا أَنْزَلْتَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فِي هَذَا الصَّبَاحِ وَفِي هَذَا الْيَوْمِ بَرَكَةً عَلَى أَوْلِيَائِكَ وَعِقَاباً عَلَى أَعْدَائِكَ اللَّهُمَّ وَالِ مَنْ وَالاكَ وَعَادِ مَنْ عَادَاكَ اللَّهُمَّ اخْتِمْ لِي بِالْأَمْنِ وَالْإِيمَانِ كُلَّمَا طَلَعَتْ شَمْسٌ أَوْ غَرَبَتْ اللَّهُمَّ اغْفِرْ لِي وَلِوَالِدَيَّ وَارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيراً اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ اللَّهُمَّ إِنَّكَ تَعْلَمُ مُنْقَلَبَهُمْ وَمَثْوَاهُمْ اللَّهُمَّ احْفَظْ إِمَامَ الْمُسْلِمِينَ بِحِفْظِ الْإِيمَانِ وَانْصُرْهُ نَصْراً عَزِيزاً وَافْتَحْ لَهُ فَتْحاً يَسِيراً وَاجْعَلْ لَهُ وَلَنَا مِنْ لَدُنْكَ سُلْطَاناً نَصِيراً اللَّهُمَّ الْعَنْ فُلَاناً وَفُلَاناً وَالْفِرَقَ الْمُخْتَلِفَةَ عَلَى رَسُولِكَ وَوُلَاةَ الْأَمْرِ بَعْدَ رَسُولِكَ وَالْأَئِمَّةِ مِنْ بَعْدِهِ وَشِيعَتِهِمْ وَأَسْأَلُكَ الزِّيَادَةَ مِنْ فَضْلِكَ وَالْإِقْرَارَ بِمَا جَاءَ مِنْ عِنْدِكَ وَالتَّسْلِيمَ لِأَمْرِكَ وَالْمُحَافَظَةَ عَلَى مَا أَمَرْتَ بِهِ لَا أَبْتَغِي بِهِ بَدَلاً وَلَا أَشْتَرِي بِهِ ثَمَناً قَلِيلاً اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَقِنِي شَرَّ مَا

You are the Great and the High. Glory be to You, O Lord of the house of Kaaba. Accept my supplication and multiply all that through which I seek Your proximity. Grant me from You favor and a great reward. My Lord, how nice You are to forgive me and how great is that which You gave me and gave me a long relief. And concealed many of my mistakes from me, thus praise be to You, O my God, a praise which is extremely pure and blessed, a little of which can fill up the heavens and encompass the earth and what my Lord likes; in the same way as You like and are satisfied with and like that which is preferred by my Lord, the one who has majesty and honor.

قَضَيْتَ إِنَّكَ تَقْضِي وَلاَ يُقْضَى عَلَيْكَ وَلاَ يَذِلُّ مَنْ وَالَيْتَ تَبَارَكْتَ وَتَعَالَيْتَ سُبْحَانَكَ رَبَّ الْبَيْتِ تَقَبَّلْ مِنِّي دُعَائِي وَمَا تَقَرَّبْتُ بِهِ إِلَيْكَ مِنْ خَيْرٍ فَضَاعِفْهُ لِي أَضْعَافاً مُضَاعَفَةً كَثِيرَةً وَآتِنَا مِنْ لَدُنْكَ (رَحْمَةً وَ) أَجْراً عَظِيماً رَبِّ مَا أَحْسَنَ مَا ابْتَلَيْتَنِي وَأَعْظَمَ مَا أَعْطَيْتَنِي وَأَطْوَلَ مَا عَافَيْتَنِي وَأَكْثَرَ مَا سَتَرْتَ عَلَيَّ فَلَكَ الْحَمْدُ يَا إِلَهِي كَثِيراً طَيِّباً مُبَارَكاً عَلَيْهِ مِلْءَ السَّمَاوَاتِ وَمِلْءَ الأَرْضِ وَمِلْءَ مَا شَاءَ رَبِّي كَمَا يُحِبُّ وَيَرْضَى وَكَمَا يَنْبَغِي لِوَجْهِ رَبِّي ذِي الْجَلاَلِ وَالإِكْرَامِ.

I say: Also supporting this fact is Dua Ahad that shall come in Part Eight of this book, Insha Allah. Additionally what we have stated in the sub topic of praying after the Dawn (Morning) Prayer is also applicable to this (pay attention).

In the same way whatever was mentioned in the discussion of the presentation of the deeds of the people to the Imams every morning and evening, and their prayers for their Shias; therefore it is necessary for the believers to pray for the Imam (a). There are numerous narrations on this topic that are compiled in *Al-Kafi*, *Basairud Darajaat*, *Al-Burhan* and other books of our prominent scholars. Furthermore, that which is mentioned in the emphasis for praying and remembering Allah at these times, is also applicable for praying for the Imam (a); it is so because it is the best kind of supplication, as proved by the foregone discussions in this book. And the Almighty Allah guides to the path that is right.

10. In the Last Part of Every Day

It is to be noted that a day can be divided into twelve equal parts, and each part is called an 'hour'. Every hour is particularly specialized for praying to one of the Twelve Imams (a) with a particular supplication. Our righteous scholars have mentioned these supplications in books of daily worship rituals. They have mentioned that the last hour of the day is reserved for the Imam of the Age, the hidden leader, may Allah hasten his reappearance. The following supplication is recommended for that hour:

O One Who is unique in Himself from His creatures. O One Who is needless of His creatures by His being. O One

يَا مَنْ تَوَحَّدَ بِنَفْسِهِ عَنْ خَلْقِهِ يَا مَنْ غَنِيَ

عَنْ خَلْقِهِ بِصُنْعِهِ يَا مَنْ عَرَّفَ نَفْسَهُ خَلْقَهُ
بِلُطْفِهِ يَا مَنْ سَلَكَ بِأَهْلِ طَاعَتِهِ مَرْضَاتِهِ يَا
مَنْ أَعَانَ أَهْلَ مَحَبَّتِهِ عَلَىٰ شُكْرِهِ يَا مَنْ مَنَّ
عَلَيْهِمْ بِدِينِهِ وَلَطَفَ لَهُمْ بِنَائِلِهِ أَسْأَلُكَ بِحَقِّ
وَلِيِّكَ الْخَلَفِ الصَّالِحِ بَقِيَّتِكَ فِي أَرْضِكَ
الْمُنْتَقِمِ لَكَ مِنْ أَعْدَائِكَ وَأَعْدَاءِ رَسُولِكَ
وَبَقِيَّةِ آبَائِهِ الصَّالِحِينَ مُحَمَّدِ بْنِ الْحَسَنِ
وَأَتَضَرَّعُ إِلَيْكَ بِهِ وَأُقَدِّمُهُ بَيْنَ يَدَيْ
حَوَائِجِي أَنْ تُصَلِّيَ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ
وَأَنْ تَفْعَلَ بِي كَذَا وَكَذَا السَّيِّدُ وَالْكَفْعَمِيُّ
بَيْنَ يَدَيْ حَوَائِجِي وَرَغْبَتِي إِلَيْكَ أَنْ تُصَلِّيَ
عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَفْعَلَ بِي كَذَا
وَكَذَا وَأَنْ تَدَارَكَنِي بِهِ وَتُنَجِّيَنِي مِمَّا أَخَافُ
وَأَحْذَرُ وَأَلْبِسْنِي بِهِ عَافِيَتَكَ وَعَفْوَكَ فِي
الدُّنْيَا وَالآخِرَةِ وَكُنْ لَهُ وَلِيّاً وَحَافِظاً وَنَاصِراً
وَقَائِداً وَكَالِئاً وَسَاتِراً حَتَّىٰ تُسْكِنَهُ أَرْضَكَ
طَوْعاً وَتُمَتِّعَهُ فِيهَا طَوِيلاً يَا أَرْحَمَ الرَّاحِمِينَ
وَلاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ
فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ.
اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَأَهْلِ بَيْتِ مُحَمَّدٍ
أُولِي الأَمْرِ الَّذِينَ أَمَرْتَ بِطَاعَتِهِمْ وَأُولِي
الأَرْحَامِ الَّذِينَ أَمَرْتَ بِصِلَتِهِمْ وَذَوِي الْقُرْبَىٰ
الَّذِينَ أَمَرْتَ بِمَوَدَّتِهِمْ وَالْمَوَالِي الَّذِينَ
أَمَرْتَ بِعِرْفَانِ حَقِّهِمْ وَأَهْلِ الْبَيْتِ الَّذِينَ
أَذْهَبْتَ عَنْهُمُ الرِّجْسَ وَطَهَّرْتَهُمْ تَطْهِيراً
أَسْأَلُكَ بِهِمْ أَنْ تُصَلِّيَ عَلَىٰ مُحَمَّدٍ وَآلِ

Who has introduced His kindness to His creatures. O one Who has taken the people of guidance to His pleasure. O One Who has helped the people of love to thank Him. O One Whom when someone prayed to repay his debts, was kind to him. I ask You, by the right of Your Wali, the righteous successor, Your survivor in Your earth, Your revenger from Your enemies, enemies of Your prophets and his righteous forefathers – Muhammad bin al-Hasan – and to make You satisfied by it and present to You as a request that You bless Muhammad and the progeny of Muhammad. And do 'such and such' for me.[1] And grant me respite from that which I fear. And dress me up in Your relief and forgive me in this world and the hereafter. And be for him the Wali, and protector, and leader, and supporter and the veiler till he lives in Your earth for a long time. O the most merciful of the merciful ones. And there is no strength and power except by Allah, the High and Mighty. And soon Allah will suffice for you. And He is the Hearer, the knower. O Allah, bless Muhammad and the progeny of Muhammad, the Ulil Amr whose obedience You have commanded. And the foremost in relations tying up with whose relations You have ordered. And the near kindred whose love You have ordered. And the masters whose rights You have ordered to be acknowledged. And the Ahle Bayt, from whom You have removed impurities, and purified them a thorough purification. And bless Muhammad and the progeny of Muhammad and do such and such for me.[1]

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[1] *Biharul Anwar;* Vol. 86, Pg. 340

مُحَمَّدٍ وَأَنْ تَفْعَلَ بِي كَذَا وَكَذَا.[2]

11. THURSDAY

"The importance of praying for the reappearance of our master, Imam Zamana (aj) can be seen from what the renowned Sayyid (Ibne Tawoos) has written in *Jamaal al-Usboo*. He writes, 'From the duties of Thursday, it is recommended to send blessings on the Holy Prophet (s) a thousand times, and it is recommended that one should say:

O Allah, bless Muhammad and the progeny of Muhammad and hasten their reappearance.	اَللّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ.
O Allah, bless Muhammad and the progeny of Muhammad and hasten their reappearance. And destroy their enemies, from the Jinns and humans; from the first and the last.[3]	اَللّهُمَّ صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَأَهْلِكْ عَدُوَّهُمْ مِنَ الْجِنِّ وَالاِنْسِ مِنَ الاَوَّلِينَ وَالآخِرِينَ.

Further endorsement of what we have said also lies in the traditions which state that it is the day when our deeds are presented before the Messenger of Allah (s) and the infallible, holy Imams (a). According to some other traditions, on this day, Imam (a) prays for his Shias and followers.

I say: Hence, it is appropriate for a believer that he suffices for his master, helps him in his invocation treading on his path, and in conformity with his Imam's deeds. Traditions concerning presentation of deeds to the Messenger of Allah (s) and the Holy Imams (a) are in abundance, as mentioned in *Usool Kafi*, *Basairud Darajaat* and *Tafseer al-Burhan* etc.[4] However we have refrained from quoting them as it would prolong the discussion.

12. FRIDAY EVE

Great emphasis and stress has been laid on praying for the last Imam, al-Hujjat, al-Muntazar (aj), the awaited one, on the following accounts:

One: The significance of Friday for a number of reasons which, we shall indicate, Inshallah. Thus, it is appropriate that we should pray for our Imam (a) on its eve.

Two: It is the eve of the presentation of deeds, according to the author of *Lataaef al-Maaref*.

Three: It has come in some of the authentic Shiite books that among the deeds of the eve of Friday is that you recite a hundred times,

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[1] In these two places instead of the words such and such mention your needs.

[2] In these two places, instead of the words such and such mention your needs.

[3] *Jamaal al-Usboo*, Pg. 179

[4] *Kafi*, Vol. 1, Pg. 219; *Basairud Darajaat*, Pg. 424; *Tafseer Al-Burhan*; Vol. 2/157

O Allah, bless Muhammad and the progeny of Muhammad and hasten their reappearance. And destroy their enemies, from the Jinns and humans; from the first and the last.[1]

اَللَّهُمَّ صَلِّ عَلىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَأَهْلِكْ عَدُوَّهُمْ مِنَ الْجِنِّ وَالانْسِ مِنَ الاَوَّلِيْنَ وَالآخِرِيْنَ.

The renowned Shaykh Abu Ja'far al-Tusi (a.r.) writes in *Mukhtasar al-Misbaah* while describing the rituals for Friday eve, "Send salutations on the Holy Prophet (s) in the following manner:

O Allah, bless Muhammad and the progeny of Muhammad and hasten their reappearance. And destroy their enemies, from the Jinns and humans; from the first and the last.

اَللَّهُمَّ صَلِّ عَلىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَأَهْلِكْ عَدُوَّهُمْ مِنَ الْجِنِّ وَالانْسِ مِنَ الاَوَّلِيْنَ وَالآخِرِيْنَ.

A hundred times or as many times as possible.

Four: The author of *Najmus Thaqib* has listed the recitation of Dua Nudbah among the recommended acts of Friday eve, as much as it is preferred on the day of Friday.

Five: Numerous traditions have exhorted invocations for the eve of Friday, in addition to the fact that it is recommended for a believer to prefer praying for his master, Imam Zamana (aj) over his own self.[2]

Six: It is suggested to pray for all the believers, men and women, in this night; thus he (aj) of course is more worthy than any other believer to be prayed for.

13. Friday

Generally, it is highly recommended to pray for Imam al-Mahdi (aj) throughout the day of Friday. Early morning prayers, noon, while going to the mosque, after Asr prayers, in the Qunoot of Zuhr prayers, in the Qunoot of Namaz-e-Jumuah, the sermon of Friday Prayer and in the wee hours of Friday, etc. all have been narrated on the authority of our infallible, guided Imams (a) as times of invocations for our master Saahebuz Zamaan (aj).

a) After Morning Prayer

In *Biharul Anwar* a lengthy supplication is narrated and we have mentioned it in the book *Abwaab al-Jannaat fi Aadaab al-Jumuaat*. It is a noble supplication, which has been ordered to be recited regularly, and is as follows:

O Allah, be for Your Wali among Your creatures, a protector, a guard, a leader and helper, till he lives in Your earth in peace and enjoys it for a long time. And appoint him and his progeny the inheritor Imams. And bring together his

اَللَّهُمَّ كُنْ لِوَلِيِّكَ فِي خَلْقِكَ وَلِيّاً وَحَافِظاً وَقَائِداً وَنَاصِراً حَتَّى تُسْكِنَهُ أَرْضَكَ طَوْعاً وَتُمَتِّعَهُ مِنْهَا (فِيهَا) طَوْلاً وَتَجْعَلَهُ وَذُرِّيَّتَهُ

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[1] *Biharul Anwar;* Vol. 89, Pg. 289

[2] *An-Najmus Thaqib,* Pg. 467

dispersed affairs, and perfect his rule, and bring for him his subjects and make his glory strong, and bless him with patience and forbearance. Till he takes revenge and give peace to his heart. And cure the hearts of malice and make the burning hearts cool. And end the regret of aggrieved souls, from the aspect of blood shed unlawfully and broken relations, and unknown obedience [ignorance about compulsory obedience of the rightful Imam] make the hardships good for him and make Your bestowals wide and You complete Your bounties on him with a good protection to him. O Allah, remove the fear of enemy from him and erase his memory of enemies; do bad with all those who wish bad for him and plot against all those who plot against him and reserve evil for him.

فِيهَا الأَئِمَّةَ الْوَارِثِينَ وَاجْمَعْ لَهُ شَمْلَهُ وَأَكْمِلْ لَهُ أَمْرَهُ وَأَصْلِحْ لَهُ رَعِيَّتَهُ وَثَبِّتْ رُكْنَهُ وَأَفْرِغِ الصَّبْرَ (النَّصْرَ) مِنْكَ عَلَيْهِ حَتَّى يَنْتَقِمَ فَيَشْتَفِيَ وَيَشْفِيَ حَزَازَاتِ قُلُوبٍ نَغِلَةٍ وَحَرَارَاتِ صُدُورٍ وَغِرَةٍ وَحَسَرَاتِ أَنْفُسٍ تَرِحَةٍ مِنْ دِمَاءٍ مَسْفُوكَةٍ وَأَرْحَامٍ مَقْطُوعَةٍ وَطَاعَةٍ مَجْهُولَةٍ قَدْ أَحْسَنْتَ إِلَيْهِ الْبَلاَءَ وَوَسَّعْتَ عَلَيْهِ الآلاَءَ وَأَتْمَمْتَ عَلَيْهِ النَّعْمَاءَ فِي حُسْنِ الْحِفْظِ مِنْكَ لَهُ اللَّهُمَّ اكْفِهِ هَوْلَ عَدُوِّهِ وَأَنْسِهِمْ ذِكْرَهُ وَأَرِدْ مَنْ أَرَادَهُ وَكِدْ مَنْ كَادَهُ وَامْكُرْ بِمَنْ مَكَرَ بِهِ وَاجْعَلْ دَائِرَةَ السَّوْءِ عَلَيْهِمْ... اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ.

At its end, say a hundred times:[1]

O Allah, bless Muhammad and the progeny of Muhammad and hasten their reappearance.

اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ.

I say: We have stated earlier in the light of traditions that his reappearance is the victory of all the friends of Allah. For, by it the aims of all of them will be achieved and their goal achieved. It is also recommended for Friday, (like after the Dawn and Noon prayers everyday), one should say:

O Allah, bless Muhammad and the progeny of Muhammad and hasten their reappearance.

اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ.

b) During Afternoon

Its evidence lies in the invocation mentioned in the 23rd chapter of this book, and it is a noble tradition, comprising of reports that the Holy Prophet (s) and the infallible Imams (a) prayed during the afternoon of Friday for the early reappearance of our master, Imam Zamana (aj).

c) While going to the Masjid

Whatever is recommended to recite while going to the mosque for two Eid

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[1] *Jamal al-Usboo*, Pg. 450

prayers, the same is supposed to be recited while going to the Masjid on Friday also, and comprises of invocation for Imam Zamana (aj). Inshallah, we shall mention it under the chapter, "Supplications for special times."

d) After Asr Prayer

In *Jamaal al-Usboo* it is narrated by Abdullah Ibne Sinan from Imam Sadiq (a) who said: "On Judgment Day, Allah the Almighty shall raise the days, and Friday shall be raised as leader of all of them like a bride, possessing all perfections and beauty, presented to the owner of religion and wealth. It shall stop at the door of Paradise with other days behind it, and will intercede for all those who sent more blessings on Hazrat Muhammad (s) and his holy progeny (a) in it." Ibne Sinan says, 'I said, How much is considered as more in it? And in which times of Friday is it best to send blessings and salutations?' Imam (a) said, 'Hundred times. And the best time is after Asr.' He asked, 'And how should I say it?' Imam (a) replied, 'Say a hundred times:

O Allah, bless Muhammad and the progeny of Muhammad and hasten their reappearance.	اَللَّهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّـلْ فَرَجَهُمْ.

Further evidence for its significance is the saying of the venerable Sayyid, Ali Ibne Tawoos (r.a.) in *Jamaal al-Usboo* when he mentions the supplication from the respectable Shaykh, Uthman Ibne Saeed (a.r.). We too shall make a mention of it in the coming section, Inshallah.

e) In the Qunoot of Zuhr and Friday Prayer

Its importance has been discussed in the chapter of Qunoot.

f) In the Friday sermon

Its emphasis has been underlined in the tradition of Muhammad Ibne Muslim, from Imam Muhammad Baqir (a), as narrated in *Al-Kafi* and *Al-Wafi*.[1] Then refer to it and ponder over it.

g) In the last part of Friday

Its importance can be gauged from what has been narrated after Dua Samaat. It is the time when one can expect the invocations to be accepted. In the book *Jamalus Saliheen*, the following supplication has been narrated:

O Allah, I request from You by the sanctity of this supplication and Your missing holy names in it and what it encompasses except You, to send blessings on Muhammad and on the holy family of Muhammad and hasten their relief in good health and destroy their enemies in this world and in the world Hereafter. Make provision for us	اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحُرْمَةِ هَذَا الـدُّعَاءِ وَبِمَـا فَاتَ مِنْهُ مِنَ الأَسْمَاءِ وَبِمَا يَشْتَمِلُ عَلَيْهِ مِنَ التَّفْسِيرِ وَالتَّدْبِيرِ الَّذِي لاَ يُحِيطُ بِهِ إِلاَّ أَنْتَ أَنْ تُـصَلِّيَ عَلـى مُحَمَّـدٍ وَآلِ مُحَمَّـدٍ وَأَنْ تُعَجِّلَ فَرَجَهُمْ فِيْ عَافِيَةٍ وَتُهْلِكَ أَعْدَآءَهُمْ

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[1] *Kafi*, Vol. 3, Pg. 422; *Al-Wafi*, Vol. 8, Pg. 1149

فِيْ الدُّنْيَا وَالآخِرَةِ، وَأَنْ تَرْزُقَنَا بِهِمْ خَيْرَ مَا نَرْجُوْ وَخَيْرَ مَا لاَ نَرْجُوْ وَتَصْرِفَ بِهِمْ عَنَّا أَعْدَآئَهُمْ فِيْ الدُّنْيَا وَالآخِرَةِ، وَأَنْ تَرْزُقَنَا بِهِمْ خَيْرَ مَا نَرْجُوْ وَخَيْرَ مَا لاَ نَرْجُوْ وَتَصْرِفَ بِهِمْ عَنَّا شَرَّ مَا تَحْذَرُ وَشَرَّ مَ لاَ نَحْذَرُ، اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ وَأَنْتَ أَكْرَمُ الأَكْرَمِيْنَ.

through them to the best of our aspirations and the best of what we did not aspire, and divert from us through them the mischief about which we were warned and the mischief about which we were not warned; verily You possess power over all things and You are the most noble of the noble ones.

In some other reliable books, another supplication has been mentioned that has to be recited after Dua-e-Samaat and it is as follows:

اَللّٰهُمَّ بِحَقِّ هٰذَا الدُّعَآءِ وَبِحَقِّ هٰذِهِ الأَسْمَآءِ الَّتِيْ لاَ يَعْلَمُ تَفْسِيْرَهَا وَلاَ يَعْلَمُ بَاطِنَهَا غَيْرُكَ افْعَلْ بِيْ مَا أَنْتَ أَهْلُهُ وَانْتَقِمْ لِيْ مِنْ ظَالِمِيْ وَعَجِّلْ فَرَجَ آلِ مُحَمَّدٍ وَهَلاَكَ أَعْدَآئِهِمْ مِنَ الْجِنِّ وَالانْسِ، وَاغْفِرْ لِيْ مَا تَقَدَّمَ مِنْ ذَنْبِيْ وَمَا تَأَخَّرَ وَوَسِّعْ عَلَيَّ مِنْ حَلاَلِ رِزْقِكَ وَاكْفِنِيْ مَؤُنَةَ اِنْسَانِ سَوْءٍ وَشَيْطَانِ سَوْءٍ، اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ.

O Allah, for the sake of this supplication and for the sake of all these names that its deep explanation is not known to anyone save You, send Your blessings on Muhammad and on the holy family of Muhammad and do for me what befits You and don't do with me what I deserve. O Allah, take revenge for me from my oppressor and hasten the relief of the holy family of Muhammad and destroy their enemies among the Jinn and humans, and pardon all my past and future sins, spread for me lawfulness out of Your provision and suffice me from the problem of the evil men and wicked neighbor and associates, and wicked devils, surely You possess power over all things and praise be to Allah, the Lord of the worlds.

And that which proves the emphasis for praying in favor of His Eminence on Fridays, is the mention of Dua Nudbah on this day and also on the two Eids (Fitr and Qurban), which we shall explain in the next section, Insha Allah. If anyone researches the books of traditions of the infallible Imams (a) he will come across other proofs also in addition to what we have mentioned so far.

Note: Know that Friday enjoys a special particularity and relationship with our master, Imam Zamana (aj) from various aspects. Hence it is essential that we should make the necessary preparations in it for him (aj). We have discussed about it in the book *Abwaab al-Jannaat Fi Aadaab al-Jumuaat* but we shall hint about these over here as a reminder for those who are wise.

a) It's the day of his birth

b) Imamate was transferred to him

c) The day of his reappearance

d) His domination over his enemies

e) It's the day when he shall take the oath and covenant for himself from his infallible ancestors (a)

f) Allah the Almighty has particularized him with the title of Al-Qaim for this day

g) It (Friday) is one of his titles. I have mentioned other factors also in that book and those who like may refer to it.[1]

14. Navroz Day

The day of Navroz is also among the best times for praying for His Eminence (a) and for supplicating the Almighty Allah for his early reappearance. The report of Mualla bin Khunais quoted in *Bihar*[2] and *Zaadul Maad*,[3] proves this point. And its emphasis from different places of the report will show that if we think upon it, Insha Allah, the meaning will become clear to us.

15. Day of Arafah

The invocation of Imam Sajjad (a) in *Sahifa Sajjadiyyah* and that of Imam Sadiq (a) in *Iqbal*[4] and *Zaadul Maad* can be seen in this context.

16. Eid-ul-Fitr

The concerned supplications for this occasion can be seen in the book of *Iqbaalul Aamaal*[5] (of Sayyid Ibne Tawoos), when a person sets out to perform the prayers of Eid al-Fitr or Eid al-Azhaa. We shall mention it, Inshallah, in this book later. And also the supplication that is prescribed for recitation at the time of going out for the Eidul Fitr Prayer, proves this. Sayyid Ibne Tawoos says: We shall mention a part of that which is mentioned about supplications to be recited on the way. As you leave, begin with the following Dua, till the Imam of the congregations begins the Prayers. And if you are not able to recite all the Duas, you may recite them after the ritual prayers, by way of Qadha (fulfillment of lapsed rituals).

اللَّهُمَّ إِلَيْكَ وَجَّهْتُ وَجْهِي ... اللَّهُمَّ صَلِّ عَلَى وَلِيِّكَ الْمُنْتَظِرِ أَمْرَكَ الْمُنْتَظِرِ لِفَرَجِ أَوْلِيَائِكَ اللَّهُمَّ اشْعَبْ بِهِ الصَّدْعَ وَارْتُقْ بِهِ الْفَتْقَ وَأَمِتْ بِهِ الْجَوْرَ وَأَظْهِرْ بِهِ الْعَدْلَ وَزَيِّنْ بِطُولِ بَقَائِهِ الأَرْضَ وَأَيِّدْهُ بِنَصْرِكَ وَانْصُرْهُ بِالرُّعْبِ وَقَوِّ نَاصِرَهُمْ وَاخْذُلْ خَاذِلَهُمْ وَدَمْدِمْ عَلَى

O Allah, I turn my face to You...O Allah, bless Your Wali, who awaits for Your order, and awaits for the Faraj of Your Awliya. O Allah, mend the break through him, and remove the dispersal through him, and finish off injustice through him, and establish justice through him, and decorate the earth through his long life and make Your help to follow him, and help him through awe, and strengthen all those who help him, and degrade those who wish for his defeat, destroy all those who want to fight him and eradicate all those who want

[1] *Abwaabul Jannaat Fee Aadaab al-Jumuaat*, Pg. 339

[2] *Biharul Anwar;* Vol. 52, Pg. 308

[3] *Zaad al-Maad*, Pg. 523

[4] *Iqbaalul Aamaal*, Pg. 350; *Zaad al-Maad*, Pg. 280

[5] *Iqbaalul Aamaal*, Pg. 283

to deceive him...

مَنْ نَصَبَ لَهُمْ وَدَمِّرْ عَلَى مَنْ غَشَّهُمْ ...

It is also recommended to recite Dua Nudbah on both the above instances and includes the supplications that are to be recited when one intends to perform Namaz-e-Eid. Imam Sadiq (a) said to Abdullah Ibne Deenar, "There is no Eid of the Muslims, whether Fitr or Azhaa, but that it increases the grief of Aal-e-Muhammad (s) because they (Aal-e-Muhammad) see their right in the hands of others."[1]

I say: On the basis of this, it is appropriate that the believer should fervently pray for the reappearance of the Imam and help his Imams to remove their distress.

17. Eid-ul-Azha

Whatever we have mentioned for Eid al-Fitr, applies to this day also. And what is mentioned with regard to the recitation at the time of going out for the Eid Prayers also includes the narration of *Iqbal* through the author's own chain of narrators from Abu Hamza Thumali from Abu Ja'far Baqir (a) that he said: When you go out to pray the Friday and Eid Prayers you must recite as follows:

O Allah, on this day one who became prepared and made himself capable, for entering the creatures with hope of his bestowal and reward and gifts; thus O my Lord, attention, permission to enter, my anticipation for Your bestowals, rewards and gifts is for You only. O Allah, bless Muhammad, Your slave and Your Messenger and Your chosen one from Your creatures and Ali Amirul Momineen, successor of Your Messenger and bless O Lord, the Imams of believers al-Hasan and al-Husain and Ali and Muhammad and Ja'far and Musa and Ali and Muhammad and Ali and Hasan and Master of the Time. O Allah, open for him, an easy victory and help him with great help. O Allah, through him make Your religion and Sunnah of Your Messenger dominant, so that other rightful things do not remain concealed of fear of anyone. O Allah, we are inclined to You for a noble kingdom in which Islam and its people will be honored and the hypocrites and its

اللّهُمَّ يَآ فِي هَذَا الْيَوْمِ أَوْ تَعَبَّأَ أَوْ أَعَدَّ
وَاسْتَعَدَّ لِوِفَادَةٍ إِلَى مَخْلُوقٍ رَجَاءَ رِفْ....دِهِ
وَجَائِزَتِهِ وَنَوَافِلِهِ فَإِلَيْكَ يَا سَيِّدِي كَانَتْ
وِفَادَتِي وَتَهْيِئَتِي وَإِعْدَادِي وَاسْتِعْدَادِي
رَجَاءَ رِفْدِكَ وَجَوَائِزِكَ وَنَوَافِلِكَ اللّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَخِيَرَتِكَ مِنْ
خَلْقِكَ وَعَلَى أَمِيرِ الْمُؤْمِنِينَ وَوَصِيِّ
رَسُولِكَ وَصَلِّ يَا رَبِّ عَلَى أَئِمَّةِ الْمُؤْمِنِينَ
الْحَسَنِ وَالْحُسَيْنِ وَعَلِيٍّ وَمُحَمَّدٍ
وَتُسَمِّيهِمْ إِلَى آخِرِهِمْ حَتَّى تَنْتَهِيَ إِلَى
صَاحِبِ الزَّمَانِ ع وَقُلِ اللّهُمَّ افْتَحْ لَهُ فَتْحاً
يَسِيراً وَانْصُرْهُ نَصْراً عَزِيزاً اللّهُمَّ أَظْهِرْ بِهِ
دِينَكَ وَسُنَّةَ رَسُولِكَ حَتَّى لَا يَسْتَخْفِيَ
بِشَيْءٍ مِنَ الْحَقِّ مَخَافَةَ أَحَدٍ مِنَ الْخَلْقِ
اللّهُمَّ إِنَّا نَرْغَبُ إِلَيْكَ فِي دَوْلَةٍ كَرِيمَةٍ تُعِزُّ

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[1] The aim of this is mentioned in *Furu Kafi* and also in *Ilalush Sharai* of Shaykh Sadooq/389 narrating from Imam Muhammad Baqir (a).

بِهَا الْإِسْلَامَ وَأَهْلَهُ وَتُذِلُّ بِهَا النِّفَاقَ وَأَهْلَهُ
وَتَجْعَلُنَا فِيهَا مِنَ الدُّعَاةِ إِلَىٰ طَاعَتِكَ
وَالْقَادَةِ إِلَىٰ سَبِيلِكَ وَتَرْزُقُنَا بِهَا كَرَامَةَ
الدُّنْيَا وَالْآخِرَةِ اللَّهُمَّ مَا أَنْكَرْنَا مِنْ حَقٍّ
فَعَرِّفْنَاهُ وَمَا قَصُرْنَا عَنْهُ فَبَلِّغْنَاهُ وَنَدْعُو
اللَّهَ لَهُ وَعَلَىٰ عَدُوِّهِ وَنَسْأَلُ حَاجَتَكَ
وَيَكُونُ آخِرُ كَلَامِكَ اللَّهُمَّ اسْتَجِبْ لَنَا
اللَّهُمَّ اجْعَلْنَا مِمَّنْ يَذَّكَّرُ فَيَذْكُرُ.

people will be debased. And make us in that kingdom callers to obedience and guides to Your path and give us through it the well being of the world and the hereafter. O Allah, show us what we don't know of truth and give us what we lack. And bless His Eminence and curse his enemies, and fulfill the supplication; and Your last word should be: O Allah, accept our prayer. O Allah, make us of those who remember on this day and those who are remembered.

18. Dahwul Arz Day - Day of Earth's Expansion

It is the 25th of Zilqad (when Allah expanded the earth). Praying for the reappearance of Imam Zamana (aj) and asking for his advent has been tremendously emphasized for this day, as can be seen in *Iqbaalul Aamaal* and *Zaadul Maad*[1] (of Allamah Majlisi). Some of the points in this context really make the hearts tremble, and hence, we shall mention a few of them over here as encouragement:

1. It (25th Zilqad) is like a day when the reappearance of Imam Zamana (a.t.f.s) has been promised by Allah. When a believer sees that this day of the year has arrived but his master has not come, he becomes sorrowful and his grief is aggravated, Thus, his intellect and belief exhort him to pray even more for the reappearance.

2. On this day, divine mercy is spread and invocations are accepted. So, the believer for whom his Imam (aj) is dearer than his own self, his family, his children and his relatives, will pray from the depth of his heart for the removal of the difficulties of his master (aj).

3. This day is of bounty conferred by Allah on His creation because He expanded the earth so that he may live in it and reside therein. Moreover, he can derive pleasures from the various kinds of bounties that grow from the earth, descend on it and inhabit it. When he realizes that all these gifts bestowed on him are due to the blessing of his master (aj), he feels it as his duty to thank him through supplications in his favor. For sure, he is the medium of these bounties that cannot be overlooked.

4. Traditions have underlined the significance of being engrossed in the remembrance of Allah, Mighty and Glorified be He, on this day. There is no doubt that praying for the reappearance of Imam-e-Asr (aj) is the best form of Allah's remembrance.

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[1] *Iqbaalul Aamaal,* Pg. 312; *Zaad al-Maad,* Pg. 236

19. Ashura Day

The authors of *Iqbaalul Aamaal, al-Mazaar* and *Zaadul Maad* have narrated a tradition from Imam Sadiq (a) on the authority of Abdullah Ibne Sinan (Allah's mercy be on him), which commences with the following sentence:

"O Allah! Chastise the transgressors who bore enmity against your messenger..."

اَللّهُمَّ عَذِّبِ الْفَجَرَةَ الَّذِيْنَ شَاقُّوا رَسُوْلَكَ...

The secret behind this invocation is the enormous calamity and torture that was afflicted on our master, Imam Husain (a) on this day at Kerbala. Allah the Almighty has promised that He will take revenge from those who oppressed him (a) through our master, Imam Zamana (aj), as spoken in the traditions. Thus, when a believer remembers on this day the calamities afflicted on the oppressed Imam (a) and that Allah the Almighty has pre-destined somebody to avenge his blood, his belief and love exhort him to invoke and ask for the reappearance of this avenger from the King of the Heavens. Hence, such a demand has been recommended in this supplication. Moreover, one who prays for this day will find an occasion whose reward cannot be measured by anyone except Allah the High and that is, seeking the revenge of the blood of Imam Husain (a), the leader of the martyrs.

20. Eve of 15th Shaban

Since this night heralds the birth of our Master, Saahebuz Zamaan (aj), it is appropriate that the believers are busy in praying for him. It has come in traditions that supplications are accepted in this night.

I say: Previously we had mentioned that this Dua is most important in view of scholars and therefore it is appropriate that we should give it precedence at every occasion of recitation; and that which supports our point is that the writer of *Jamaalus Saliheen* has quoted a very valuable Dua from our master for this night. This supplication begins as follows:

O Allah, bless Muhammad, the chief of the messengers and the seal of the prophets...

اَللّهُمَّ صَلِّ عَلٰى مُحَمَّدٍ سَيِّدِ الْمُرْسَلِيْنَ وَخَاتَمِ النَّبِيِّيْنَ...

We shall present this Dua at the beginning of Part Seven and also discuss its importance there.

And also that which supports our contention is a Dua mentioned in *Iqbal*, quoting from *Zaadul Maad*, which begins as follows:

"O Allah, for the sake of this night of ours and for the sake of the one who was born in it..."

اَللّهُمَّ بِحَقِّ لَيْلَتِنَا هٰذِهِ وَمَوْلُوْدِهَا...

By this we can estimate the greatness and importance of this night, lest we spend it inattention and carelessness, and abandon the service of His Eminence in it. One who is not convinced about the importance of this night must see what Imam Ja'far Sadiq (a) has said regarding this matter. He says: "If I live till his time, I

will serve him all my life." In addition to this, this Dua is a form of thanksgiving for a great bounty, that is the birth of Imam Qaim (a); and as mentioned in some traditional reports in *Mustadrakul Wasail*, it is the night when deeds are presented to the Imam (a) for inspection.

21. Day of 15th Shaban

One should prepare even more for supplications on this day than whatever has been discussed till now because doing so would imply following in the footsteps of Imam Zamana (aj). For, when he (aj) was born, he prayed for his reappearance while he was in prostration, invoking:

اَللَّهُمَّ اَنجِزْ لِيْ وَعدِيْ واَتمِمْ لِيْ اَمرِيْ وَثَبِّتْ وَطَاَتِيْ واملاِ الاَرْضَ بِيْ عَدْلاً وَقِسطاً.

"O Allah! Fulfill my promise for me, make my footsteps steadfast, and fill the earth with justice and equity through me."

22. Whole month of Ramadan

This month is the best for praying for the reappearance of Imam Zamana (aj), especially its nights, because it is the month of invocations. Hence, traditions have ordered for the same and thus, the significance of reciting Dua Iftetaah have been underlined in the nights of this month. Do not neglect this supplication for indeed, it is a noble and comprehensive prayer, encompassing the needs of both this world as well as the hereafter.

Also supporting this matter is that which the chief of narration scholars, Shaykh Sadooq has mentioned in his book, *Fadail Sharur Ramadan*, through his own chain of narrators from Imam Ali Reza (a) that he said with regard to the merits of the month of Ramadan: Good deeds are accepted in the month of Ramadan and the sins are forgiven. One who recites one verse of the Book of Allah, in the month of Ramadan will get the reward of reciting a whole Quran in other months. One who makes his believer brother smiles in this month, he would not be met except with a smile and given the good news of Paradise on Judgment Day. One who helps his believer brother in this month, will be helped by the Almighty when passing over the Sirat Bridge, on the day when his feet would be shaking. For one who controls his anger on this month, the Almighty Allah will keep away His anger. If a person helps an oppressed soul, Allah will help him against one who is inimical to him in this world, and will also help him at the time of the accounting of deeds.

The month of Ramadan is a month of mercy and blessings. It is month of forgiveness and return [to the court of Allah]; and one who is not forgiven in the month of Ramadan, then in which month would he be forgiven?! Thus, beg the Almighty Allah to accept your fasting and that He may not make it your last time. And that He should give you the good sense of obeying Him and protect you from His disobedience, as He is the best of those who are asked.[1]

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[1] *Biharul Anwar;* Vol. 96, Pg. 341

I say: In Part Five we had stated that praying for an early reappearance and success of our master, Hazrat Hujjat (aj) is a kind of rendering help to him, from the aspect that we are encouraged to help the believers in this month and without any doubt helping the Imam (a) is the best form of help.

An evidence for this is a special Dua for this month quoted in *Iqbal* and *Zaadul Maad* from the fourth Imam, Imam Zainul Abideen (a) and his son, Imam Muhammad Baqir (a) which begins as follows:

اَللَّهُمَّ هٰذَا شَهْرُ رَمَضَانَ... أَسْأَلُكَ أَنْ تَنْصُرَ خَلِيفَةَ مُحَمَّدٍ وَوَصِيَّ مُحَمَّدٍ وَالْقَائِمَ بِالْقِسْطِ مِنْ أَوْصِيَاءِ مُحَمَّدٍ صَلَوَاتُكَ عَلَيْهِ وَعَلَيْهِمْ أَعْطِفْ عَلَيْهِمْ نَصْرَكَ...

O Allah, this is the month of Ramadan... I ask You to help the vicegerent of Muhammad and the successor of Muhammad and the one who will establish justice from the successors of Muhammad. Your blessings be upon him and them. Bestow Your help to them.

Supporting this point also is the traditional report that Thiqatul Islam, Muhammad Ibne Yaqoob Kulaini has recorded in the Chapter of Fasting, in *Usool Kafi* from Muhammad bin Isa through his own chain of narrators from the Holy Imam (a) that they said: Recite this Dua on the eve of 23rd of Ramadan in Sajdah (prostration), in sitting and standing, and go on repeating it as much as you can. So much so, that you learn it by heart for your life. Thus after praise and glorification of the Almighty Allah recite as follows:

اللَّهُمَّ كُنْ لِوَلِيِّكَ فُلَانِ بْنِ فُلَانٍ فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ سَاعَةٍ وَلِيّاً وَحَافِظاً وَنَاصِراً وَدَلِيلاً وَقَائِداً وَعَوْناً وَعَيْناً حَتَّى تُسْكِنَهُ أَرْضَكَ طَوْعاً وَتُمَتِّعَهُ فِيهَا طَوِيلاً.[1]

O Allah You be for so and so, at this hour and at every hour a Guardian, a protector, a leader, a helper, a guide and a protector, so that he is at ease and lives on your earth for a long time.

I say: This tradition proves that praying for the important matter of hastening the reappearance is emphasized on the 23rd eve of Ramadan of all the times and occasions just as the month of Ramadan is more emphasized than other months. It is so because it is the best time for acceptance of supplications and gaining the best rewards. And also the angels and Ruhul Qudus come down on this night and the doors of mercy and success are thrown open and they are not thrown open on other nights. Rather it has been clearly mentioned in some traditional reports that this night is the same night of Qadr (power), which is better than a thousands months. Thus, Thiqatul Islam, Muhammad Ibne Yaqoob Kulaini has stated in *Usool Kafi*, Chapter of Miscellany, Book of the Merits of Quran through his own chain of narrators from Imam Ja'far Sadiq (a) from the Holy Prophet (s) that he said: The Quran was revealed on the 23rd of the month of Ramadan.[2] This tradition, along with the verse:

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[1] *Al-Kafi*, Vol. 4, Pg. 162

[2] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 2/629

Surely We revealed it on the grand night.[1]

...proves that the night of power is the same 23rd eve of the month of Ramadan, as is clear for people with sense.

Muhaqqiq Noori, in his book, *Najmus Thaqib*, has quoted the above mentioned Dua in expanded version from *Al-Mazmaar* of Sayyid Ibne Tawoos (r.a.). It is as follows:

O Allah, be for Your Wali, one who will rise up with Your command, the Hujjat Ibnil Hasan al-Mahdi, upon him and his forefathers, the best of blessings and salutations on this time and at all times, the guardian, the protector, the leader and the helper, the proof and supporter till he lives in Your earth and enjoys its length and breadth. And make him and his progeny from the inheritor Imams. O Allah, help him and help through him (Your religion) and make help from You (special) for him and open upon his face to victory and do not give this (rule) to anyone else. O Allah, make Your religion dominant through him and the Sunnah of Your Prophet, may Allah bless him and his family. So that they do not conceal anything from the truth due to the fear of the creatures. O Allah, indeed, I am inclined to the noble rule, in which Islam and its people are honored and hypocrisy and its people are debased. And make us the callers to Your obedience and guides to Your path. And give us good in the world and good in the hereafter and save us from the Fire and gather for us all good of both the worlds and repay all our debts. And make for us good in it by Your mercy and generosity in prosperity. Amen, Lord of the worlds and increase Your blessings on us and fill up our needs, for all You give is less than Your kingdom and Your bestowals increase Your kingdom.

اللَّهُمَّ كُنْ لِوَلِيِّكَ الْقَائِمِ بِأَمْرِكَ مُحَمَّدِ بْنِ
الْحَسَنِ الْمَهْدِيِّ عَلَيْهِ وَعَلَىٰ آبَائِهِ أَفْضَلُ
الصَّلَاةِ وَالسَّلَامِ فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ
سَاعَةٍ وَلِيّاً وَحَافِظاً وَقَائِداً وَنَاصِراً وَدَلِيلاً
وَمُؤَيِّداً (مُرِيداً) حَتَّىٰ تُسْكِنَهُ أَرْضَكَ طَوْعاً
وَتُمَتِّعَهُ فِيهَا طُولاً وَعَرْضاً وَتَجْعَلَهُ وَذُرِّيَّتَهُ
مِنَ الأَئِمَّةِ الْوَارِثِينَ اللَّهُمَّ انْصُرْهُ وَانْتَصِرْ بِهِ
وَاجْعَلِ النَّصْرَ مِنْكَ عَلَىٰ يَدِهِ وَاجْعَلِ
النَّصْرَ لَهُ وَالْفَتْحَ عَلَىٰ وَجْهِهِ وَلاَ تُوَجِّهِ
الأَمْرَ إِلَىٰ غَيْرِهِ اللَّهُمَّ أَظْهِرْ بِهِ دِينَكَ
وَسُنَّةَ نَبِيِّكَ حَتَّىٰ لاَ يَسْتَخْفِيَ بِشَيْءٍ مِنَ
الْحَقِّ مَخَافَةَ أَحَدٍ مِنَ الْخَلْقِ اللَّهُمَّ إِنِّي
أَرْغَبُ إِلَيْكَ فِي دَوْلَةٍ كَرِيمَةٍ تُعِزُّ بِهَا
الْإِسْلَامَ وَأَهْلَهُ وَتُذِلُّ بِهَا النِّفَاقَ وَأَهْلَهُ
وَتَجْعَلُنَا فِيهَا مِنَ الدُّعَاةِ إِلَىٰ طَاعَتِكَ
وَالْقَادَةِ إِلَىٰ سَبِيلِكَ وَآتِنَا فِي الدُّنْيَا
حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ
النَّارِ وَاجْمَعْ لَنَا خَيْرَ الدَّارَيْنِ وَاقْضِ عَنَّا
جَمِيعَ مَا تُحِبُّ فِيهِمَا وَاجْعَلْ لَنَا فِي ذَلِكَ
الْخِيَرَةَ بِرَحْمَتِكَ وَمَنِّكَ فِي عَافِيَةٍ آمِينَ
رَبَّ الْعَالَمِينَ وَزِدْنَا مِنْ فَضْلِكَ وَيَدِكَ
الْمَلْأَىٰ فَإِنَّ كُلَّ مُعْطٍ يَنْقُصُ مِنْ مِلْكِهِ

[1] Surah Qadr 97:1

وَعَطَاؤُكَ يَزِيدُ فِي مُلْكِكَ.

23. Eve of the 6th of the month of Ramadan

This supplication can be found in *Al-Iqbal,* narrating from the book of Muhammad Ibne Abi Qurrah, and it is as follows:

O Allah, the praise is for You and I complain to You only. O Allah, You are the One, the eternal, the last and the permanent. The creator Lord, and the recompenser on Judgment Day. You do what You want without any ado. And You give to whosoever You like with a request. And You refuse to whomsoever You like without being unjust. And You distribute the sustenance of the people between them, and make one of their ranks ride on another. I ask You, O one with majesty and honor and the greatness which has no decline. And I ask You, O Allah, and I ask You, O Beneficent. I ask You that You bless Muhammad and the progeny of Muhammad and that You hasten the Faraj of the progeny of Muhammad and our Faraj through their Faraj. And accept my fast, and I ask You for the best of that which I hope from You. And I seek refuge in You from the evil of that I fear. If You debase it is only for the establishment of proof and evidence. And if You protect it is to complete the favor. O helper of Muhammad on the day of Hunain his helper and supporter on the day of Badr and Khyber and Muta in which You helped Your Prophet, salutations on him and his family. O debaser of oppressors and protector of the prophets. I ask You and I put you under oath by the right Yasin and the Wise Quran, by the right of Taha and the rest of the Great Quran that You bless Muhammad and the progeny of Muhammad and protect me from sins and mistakes and that You increase to me Your help in this great month so that through it

اللَّهُمَّ لَكَ الْحَمْدُ وَإِلَيْكَ الْمُشْتَكَى
اللَّهُمَّ أَنْتَ الْوَاحِدُ الْقَدِيمُ وَالآخِرُ الدَّائِمُ
وَالرَّبُّ الْخَالِقُ وَالدَّيَّانُ يَوْمَ الدِّينِ تَفْعَلُ
مَا تَشَاءُ بِلاَ مُغَالَبَةٍ وَتُعْطِي مَنْ تَشَاءُ بِلاَ
مَنٍّ وَتَمْنَعُ مَا تَشَاءُ بِلاَ ظُلْمٍ وَتُدَاوِلُ
الأَيَّامَ بَيْنَ النَّاسِ يَرْكَبُونَ طَبَقاً عَنْ
طَبَقٍ أَسْأَلُكَ يَا ذَا الْجَلاَلِ وَالإِكْرَامِ
وَالْعِزَّةِ الَّتِي لاَ تُرَامُ وَأَسْأَلُكَ يَا أَللهُ
وَأَسْأَلُكَ يَا رَحْمَانُ أَسْأَلُكَ أَنْ تُصَلِّيَ
عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُعَجِّلَ فَرَجَ
آلِ مُحَمَّدٍ وَفَرَجَنَا بِفَرَجِهِمْ وَتَقَبَّلَ
صَوْمِي وَأَسْأَلُكَ خَيْرَ مَا أَرْجُو وَأَعُوذُ بِكَ
مِنْ شَرِّ مَا أَحْذَرُ إِنْ أَنْتَ خَذَلْتَ فَبَعْدَ
الْحُجَّةِ وَإِنْ أَنْتَ عَصَمْتَ فَبِتَمَامِ النِّعْمَةِ
يَا صَاحِبَ مُحَمَّدٍ يَوْمَ حُنَيْنٍ وَصَاحِبَهُ
وَمُؤَيِّدَهُ يَوْمَ بَدْرٍ وَخَيْبَرَ وَالْمَوَاطِنِ الَّتِي
نَصَرْتَ فِيهَا نَبِيَّكَ عَلَيْهِ وَآلِهِ السَّلاَمُ يَا
مُبِيرَ الْجَبَّارِينَ وَيَا عَاصِمَ النَّبِيِّينَ
أَسْأَلُكَ وَأُقْسِمُ عَلَيْكَ بِحَقِّ يس
وَالْقُرْآنِ الْحَكِيمِ وَبِحَقِّ طه وَسَائِرِ
الْقُرْآنِ الْعَظِيمِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ
وَآلِ مُحَمَّدٍ وَأَنْ تَحْصُرَنِي عَنِ الذُّنُوبِ
وَالْخَطَايَا وَأَنْ تَزِيدَنِي فِي هَذَا الشَّهْرِ

الْعَظِيمِ تَأْيِيداً تَرْبِطُ بِهِ عَلَى جَأْشِي وَتَسُدُّ بِهِ عَلَى خَلَّتِي اللَّهُمَّ إِنِّي أَدْرَأُ بِكَ فِي نُحُورِ أَعْدَائِي لاَ أَجِدُ لِي غَيْرَكَ هَا أَنَا بَيْنَ يَدَيْكَ فَاصْنَعْ بِي مَا شِئْتَ لاَ يُصِيبُنِي إِلاَّ مَا كَتَبْتَ لِي أَنْتَ حَسْبِي وَنِعْمَ الْوَكِيلُ.[1]

I may get peace and amend my defects. O Allah, I hit at the necks of my enemies with Your help and don't find any helper except You. That I am thankful to You. Thus do what You like with me. Because nothing will happen to me except that which you write for me. You are sufficient for me and the best of helpers.

24. 8TH DAY OF THE MONTH OF RAMADAN

The importance of this invocation can be derived from the tradition of *Al-Iqbal* and the Dua is as follows:

اللَّهُمَّ إِنِّي لاَ أَجِدُ مِنْ أَعْمَالِي عَمَلاً أَعْتَمِدُ عَلَيْهِ وَأَتَقَرَّبُ بِهِ إِلَيْكَ أَفْضَلَ مِنْ وِلاَيَتِكَ وَوِلاَيَةِ رَسُولِكَ وَآلِ رَسُولِكَ الطَّيِّبِينَ صَلَوَاتُكَ عَلَيْهِ وَعَلَيْهِمْ أَجْمَعِينَ اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِمُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَتَوَجَّهُ بِهِمْ إِلَيْكَ فَاجْعَلْنِي عِنْدَكَ يَا إِلَهِي بِكَ وَبِهِمْ وَجِيهاً فِي الدُّنْيَا وَالآخِرَةِ وَمِنَ الْمُقَرَّبِينَ فَإِنِّي قَدْ رَضِيتُ بِذَلِكَ مِنْكَ تُحْفَةً وَكَرَامَةً فَإِنَّهُ لاَ تُحْفَةَ وَلاَ كَرَامَةَ أَفْضَلُ مِنْ رِضْوَانِكَ وَالتَّنَعُّمِ فِي دَارِكَ مَعَ أَوْلِيَائِكَ وَأَهْلِ طَاعَتِكَ اللَّهُمَّ أَكْرِمْنِي بِوِلاَيَتِكَ وَاحْشُرْنِي فِي زُمْرَةِ أَهْلِ وِلاَيَتِكَ اللَّهُمَّ اجْعَلْنِي فِي وَدَائِعِكَ الَّتِي لاَ تُضَيَّعُ وَلاَ تَرُدَّنِي خَائِباً بِحَقِّكَ وَحَقِّ مَنْ أَوْجَبْتَ حَقَّهُ عَلَيْكَ وَأَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَتُعَجِّلَ فَرَجَ آلِ

O Allah, indeed, I don't find my deeds worthy of being relied upon and through it seek Your proximity. Greater than Your Wilayat and the Wilayat of Your Messenger and the progeny of Your Messenger the chaste, peace be on him and upon all his progeny. O Allah, indeed I, seek Your proximity by Muhammad and the progeny of Muhammad and seek Your attention through them. So make them my mediation and proximate ones in the world and the hereafter. And indeed, I am satisfied to take them as being rewarded and honored by You. Because no gift is better than Your pleasure and satisfaction and bestowals and Your house with Your Awliya and the people of obedience. O Allah, grace me with Your Wilayat and include me among Your army of the people of Your Wilayat. O Allah, make me of those You have under Your trust so that I may not be lost. And do not make me hopeless. By Your right and the right of those whose right You consider obligatory. I ask You to bless Muhammad and the progeny of Muhammad and hasten the Faraj of Aale Muhammad and make me successful with them. And the Faraj of all believer men and women. By

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[1] *Iqbaalul Aamaal,* Pg. 128

Your mercy, O the most merciful of the merciful ones.

مُحَمَّدٍ وَفَرِّجِي مَعَهُمْ وَفَرِّجْ كُلَّ مُؤْمِنٍ
وَمُؤْمِنَةٍ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.[1]

25. Eve of the 12th of the month of Ramadan

The significance of this too can be found in the supplication of aforementioned book as follows:

O Allah, indeed I ask You in the name of the greatness of Your throne and the limit of mercy in Your Book, and through the great names and Your perfect words such that no good or bad is beyond it. That indeed You don't have annihilation or end. That You bless Muhammad and the progeny of Muhammad and accept from me and from all the believers men and women, fasts of the month of Ramadan, and prayers in it and free us from Hellfire. O Allah, bless Muhammad and the progeny of Muhammad and make my heart good, my actions acceptable and my sustenance widen and make the pool of Your Prophet – peace be on him and his family – my place of halting and make me stay there; and hasten with ease the relief of the progeny of Muhammad. O the most merciful of the merciful ones.

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَعَاقِدِ الْعِزِّ مِنْ
عَرْشِكَ وَمُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ
وَبِاسْمِكَ الْأَعْظَمِ وَكَلِمَاتِكَ التَّامَّةِ الَّتِي
لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ فَإِنَّكَ لَا تَبِيدُ
وَلَا تَنْفَدُ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ وَتَقَبَّلَ مِنِّي وَمِنْ جَمِيعِ
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ صِيَامَ شَهْرِ
رَمَضَانَ وَقِيَامَهُ وَتَفُكَّ رِقَابَنَا مِنَ النَّارِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
وَاجْعَلْ قَلْبِي بَارّاً وَعَمَلِي سَارّاً وَرِزْقِي
دَارّاً وَحَوْضَ نَبِيِّكَ عَلَيْهِ وَآلِهِ السَّلَامُ لِي
قَرَاراً وَمُسْتَقَرّاً وَتُعَجِّلَ فَرَجَ آلِ مُحَمَّدٍ
فِي عَافِيَةٍ يَا أَرْحَمَ الرَّاحِمِينَ.[2]

26. Day of the 13th of the month of Ramadan

This prayer is as follows:

O Allah, I have faith in You with obedience and Wilayat and the Wilayat of Muhammad (s) and the Wilayat of Amirul Momineen (a), the beloved of Your Prophet. The Wilayat of Hasan and Husain the grandsons of Your Prophet and the two chiefs of the youths of Paradise. And I have faith in You, O Lord by the Wilayat of Ali Ibnul Husain and Muhammad bin Ali and Ja'far bin

اللَّهُمَّ إِنِّي أَدِينُكَ بِطَاعَتِكَ وَوَلَايَتِكَ
وَوَلَايَةِ مُحَمَّدٍ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
وَسَلَّمَ وَوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ
حَبِيبِ نَبِيِّكَ وَوَلَايَةِ الْحَسَنِ وَالْحُسَيْنِ
سِبْطَيْ نَبِيِّكَ وَسَيِّدَيْ شَبَابِ أَهْلِ جَنَّتِكَ
وَأَدِينُكَ يَا رَبِّ بِوَلَايَةِ عَلِيِّ بْنِ الْحُسَيْنِ

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[1] *Iqbaalul Aamaal*, Pg. 133
[2] *Iqbaalul Aamaal*, Pg. 141

Muhammad and Musa bin Ja'far and Ali bin Musa and Muhammad bin Ali and Ali bin Muhammad and Hasan bin Ali and my chief and master, the owner of the time. I have faith in You, O Lord, by their obedience and their Wilayat and with submission by what You made them excel in; I am satisfied without any denial of arrogance upon what You revealed in Your Book. O Allah, bless Muhammad and the progeny of Muhammad and remove from Your Wali and caliph and tongue and one who establish justice and exalt Your sanctity and the repeater of Your words, speaker of Your command, seer of Your eyes, the hearer of Your ears, watcher of Your servants and proof of Your creatures and fighter on Your way and struggler in Your obedience. Remove all sorts of hardships and make him Your trust which is never lost; and help him with Your victorious soldiers and support and back him. And make me and my parents and those who are born, their helpers and who take his help in the world and the hereafter. Bring together our dispersal for him, and unite our disunity for him. O Allah, finish off injustice through his reappearance and destroy all those who oppose him and break the backs of the leaders of deviation till the time you don't leave even one of them on the earth.

وَمُحَمَّدِ بْنِ عَلِيٍّ وَجَعْفَرِ بْنِ مُحَمَّدٍ وَمُوسَىٰ بْنِ جَعْفَرٍ وَعَلِيِّ بْنِ مُوسَىٰ وَمُحَمَّدِ بْنِ عَلِيٍّ وَعَلِيِّ بْنِ مُحَمَّدٍ وَالْحَسَنِ بْنِ عَلِيٍّ وَسَيِّدِي وَمَوْلاَيَ صَاحِبِ الزَّمَانِ اَدِينُكَ يَا رَبِّ بِطَاعَتِهِمْ وَوِلاَيَتِهِمْ وَبِالتَّسْلِيمِ بِمَا فَضَّلْتَهُمْ رَاضِياً غَيْرَ مُنْكِرٍ وَلاَ مُسْتَكْبِرٍ (مُتَكَبِّرٍ) عَلَىٰ (مَعْنَىٰ) مَا اَنْزَلْتَ فِي كِتَابِكَ اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْفَعْ عَنْ وَلِيِّكَ وَخَلِيفَتِكَ وَلِسَانِكَ وَالْقَائِمِ بِقِسْطِكَ وَالْمُعَظِّمِ لِحُرْمَتِكَ وَالْمُعَبِّرِ عَنْكَ وَالنَّاطِقِ بِحُكْمِكَ وَعَيْنِكَ النَّاظِرَةِ وَأُذُنِكَ السَّامِعَةِ وَشَاهِدِ عِبَادِكَ وَحُجَّتِكَ عَلَىٰ خَلْقِكَ وَالْمُجَاهِدِ فِي سَبِيلِكَ وَالْمُجْتَهِدِ فِي طَاعَتِكَ وَاجْعَلْهُ فِي وَدِيعَتِكَ الَّتِي لاَ تُضَيَّعُ وَأَيِّدْهُ بِجُنْدِكَ الْغَالِبِ وَاَعِنْهُ وَاَعِنْ عَنْهُ وَاجْعَلْنِي وَوَالِدَيَّ وَمَا وَلَدَا وَوُلْدِي مِنَ الَّذِينَ يَنْصُرُونَهُ وَيَنْتَصِرُونَ بِهِ فِي الدُّنْيَا وَالآخِرَةِ اشْعَبْ بِهِ صَدْعَنَا وَارْتُقْ بِهِ فَتْقَنَا اللَّهُمَّ أَمِتْ بِهِ الْجَوْرَ وَدَمْدِمْ بِمَنْ نَصَبَ لَهُ وَاقْصِمْ رُءُوسَ الضَّلاَلَةِ حَتَّىٰ لاَ تَدَعَ عَلَىٰ الأَرْضِ مِنْهُمْ دَيَّاراً.[1]

27. Day of 18th and Eve of the 19th of the Month of Ramadan

The importance of invocation on these times can be understood from various invocations that have come down and narrated in *Al-Iqbal*. Of course, help is sought from Allah in all conditions.

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[1] *Iqbaalul Aamaal*, Pg. 144

28. 21ST OF THE MONTH OF RAMADAN

Particularly after the morning obligatory prayers. That which proved this is the statement of the venerable Sayyid, Ali Ibne Tawoos in *Iqbal,* that he has narrated from Hammad bin Uthman that he said: I went to Abi Abdullah Imam Ja'far Sadiq (a) on the 21st of Ramadan. His Eminence asked me: O Hammad, have you performed the ritual bath (ghusl)? I replied: Yes, may I be sacrificed on you. Then he called for a mat and then said: Come near me and perform the ritual prayer. And then the began to pray non-stop and I prayed by his side, till we concluded all the prayers. After that he began to recite supplications and I kept saying 'Amen' at his Duas till the dawn break. After that His Eminence (a) recited the Azaan and Iqamah and called some of his servants and standing in front led the Morning Prayer and we followed praying behind him. In the first Rakat he recited the Surah Fatiha and Surah Qadr and in the second Rakat he recited the Surah Fatiha and Surah Tauheed. And after we had praised and glorified the Almighty Allah we invoked blessings on the Messenger of Allah (s) and prayed for all the believer men and believer women and all the Muslim men and Muslim women from the first to the last. His Eminence (a) went into Sajdah and for a long time we heard nothing but his breathing. Then we heard that he was reciting as follows:

There is no god except You, the changer of the hearts and the eyes. There is no god, except You, the creator of the creatures without any need for Him. There is no god, except You. Who initiated the creation without there developing any deficiency in Your Kingdom. There is no god, except You, the raiser of those who are in the graves. There is no god, except You, the destiny maker. There is no god, except You, the recompenser and the punisher of the oppressors. There is no god, except You, Who makes the water flow from the hard stone. There is no god, except You, Who makes the water flow in vegetation. There is no god, except You, Who conceals taste in fruits. There is no god, except You, Who knows the count of raindrops and what the clouds bear. There is no god, except You, Who knows the number of that which makes the wind breeze flow in the air. There is no god, except You, Who knows what is in the oceans from wet and dry substances.

لاَ إِلٰهَ إِلاَّ أَنْتَ مُقَلِّبَ الْقُلُوبِ وَالأَبْصَارِ لاَ إِلٰهَ
إِلاَّ أَنْتَ خَالِقَ الْخَلْقِ بِلاَ حَاجَةٍ فِيكَ إِلَيْهِمْ
لاَ إِلٰهَ إِلاَّ أَنْتَ مُبْدِئَ الْخَلْقِ لاَ يَنْقُصُ عَنْ
مُلْكِكَ شَيْءٌ لاَ إِلٰهَ إِلاَّ أَنْتَ بَاعِثَ مَنْ فِي
الْقُبُورِ لاَ إِلٰهَ إِلاَّ أَنْتَ مُدَبِّرَ الأُمُورِ لاَ إِلٰهَ إِلاَّ
أَنْتَ دَيَّانَ الدِّينِ وَجَبَّارَ الْجَبَابِرَةِ لاَ إِلٰهَ إِلاَّ
أَنْتَ مُجْرِيَ الْمَاءِ فِي الصَّخْرَةِ الصَّمَّاءِ لاَ إِلٰهَ
إِلاَّ أَنْتَ مُجْرِيَ الْمَاءِ فِي النَّبَاتِ لاَ إِلٰهَ إِلاَّ
أَنْتَ مُكَوِّنَ طَعْمِ الثِّمَارِ لاَ إِلٰهَ إِلاَّ أَنْتَ
مُحْصِيَ عَدَدِ الْقَطْرِ وَمَا تَحْمِلُهُ السَّحَابُ لاَ
إِلٰهَ إِلاَّ أَنْتَ مُحْصِيَ عَدَدِ مَا تَجْرِي بِهِ
الرِّيَاحُ فِي الْهَوَاءِ لاَ إِلٰهَ إِلاَّ أَنْتَ مُحْصِيَ مَا
فِي الْبِحَارِ مِنْ رَطْبٍ وَيَابِسٍ لاَ إِلٰهَ إِلاَّ أَنْتَ
مُحْصِيَ مَا يَدِبُّ فِي ظُلُمَاتِ الْبِحَارِ وَفِي
أَطْبَاقِ الثَّرَى أَسْأَلُكَ بِاسْمِكَ الَّذِي سَمَّيْتَ

There is no god, except You, Who counts the creatures who are in the darkness of the oceans and in the layers of the earth. I ask You by all the names You are named with, by Yourself, or which You have restricted to Yourself in Your concealed knowledge. And I ask You by the names with which when You are called, You reply, and You give when You are asked. And I ask you by Your right on Muhammad and his Ahle Bayt, Your peace and blessings be on them. And by their right which You have made obligatory on Yourself and made them repositories of Your blessings, that You bless Muhammad, Your servant and Your Messenger, the caller to You by Your permission and the gleaming lamp among your servants in Your earth and Your heavens and whom You made as the mercy for all the worlds and the illuminated Noor (light) for the believers. Then give us good news of Your mighty reward and frighten us with Your painful chastisement. I testify that he brought truth from truth and testified for Your messengers. And I testify that those who denied him will taste a painful punishment. I ask You O Allah, O Allah, O Allah, O Lord, O Lord, O Lord, O my chief, O my chief, O my chief, O my master, O my master, O my master. I ask You this morning, that You bless Muhammad and his family. And make me the fortunate pleader and beseecher. And bless me with the chance to free my neck from hellfire. O the most merciful of the merciful ones. And I ask You with all those who ask You and those who don't ask You from Your great majesty, which if I know it, I ask You by it to bless Muhammad and his Ahle Bayt and that You allow relief with their relief of those who consider them to be Your beloveds and chosen ones from Your

بِهِ نَفْسَكَ أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ
عِنْدَكَ وَأَسْأَلُكَ بِكُلِّ اسْمٍ سَمَّاكَ بِهِ أَحَدٌ
مِنْ خَلْقِكَ مِنْ نَبِيٍّ أَوْ صِدِّيقٍ أَوْ شَهِيدٍ أَوْ
أَحَدٍ مِنْ مَلَائِكَتِكَ وَأَسْأَلُكَ بِاسْمِكَ الَّذِي
إِذَا دُعِيتَ بِهِ أَجَبْتَ وَإِذَا سُئِلْتَ بِهِ أَعْطَيْتَ
وَأَسْأَلُكَ بِحَقِّكَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
وَأَهْلِ بَيْتِهِ صَلَوَاتُكَ عَلَيْهِمْ وَبَرَكَاتُكَ
وَبِحَقِّهِمُ الَّذِي أَوْجَبْتَهُ عَلَى نَفْسِكَ
وَأَنَلْتَهُمْ بِهِ فَضْلَكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ
عَبْدِكَ وَرَسُولِكَ الدَّاعِي إِلَيْكَ بِإِذْنِكَ
وَسِرَاجِكَ السَّاطِعِ بَيْنَ عِبَادِكَ فِي أَرْضِكَ
وَسَمَائِكَ وَجَعَلْتَهُ رَحْمَةً لِلْعَالَمِينَ وَنُوراً
اسْتَضَاءَ بِهِ الْمُؤْمِنُونَ فَبَشَّرَنَا بِجَزِيلِ
ثَوَابِكَ وَأَنْذَرَنَا الْأَلِيمَ مِنْ عِقَابِكَ أَشْهَدُ أَنَّهُ
قَدْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ وَأَشْهَدُ
أَنَّ الَّذِينَ كَذَّبُوهُ ذَائِقُو الْعَذَابِ الْأَلِيمِ
أَسْأَلُكَ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ يَا رَبَّاهْ يَا رَبَّاهْ
يَا رَبَّاهْ يَا سَيِّدِي يَا سَيِّدِي يَا سَيِّدِي يَا
مَوْلَايَ يَا مَوْلَايَ يَا مَوْلَايَ أَسْأَلُكَ فِي هَذِهِ
الْغَدَاةِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
وَأَنْ تَجْعَلَنِي مِنْ أَوْفَرِ عِبَادِكَ وَسَائِلِيكَ
نَصِيباً وَأَنْ تَمُنَّ عَلَيَّ بِفَكَاكِ رَقَبَتِي مِنَ
النَّارِ يَا أَرْحَمَ الرَّاحِمِينَ وَأَسْأَلُكَ بِجَمِيعِ مَا
سَأَلْتُكَ وَمَا لَمْ أَسْأَلْكَ مِنْ عَظِيمِ جَلَالِكَ
مَا لَوْ عَلِمْتُهُ لَسَأَلْتُكَ بِهِ أَنْ تُصَلِّيَ عَلَى
مُحَمَّدٍ وَأَهْلِ بَيْتِهِ وَأَنْ تَأْذَنَ لِفَرَجِ مَنْ
بِفَرَجِهِ فَرَجُ أَوْلِيَائِكَ وَأَصْفِيَائِكَ مِنْ

creatures. And through them destroy the oppressors and eliminate them. Hasten this, O Lord of the Worlds. And give me what I ask for. O owner of majesty and greatness. And give me what I ask for in this world and the hereafter. O one Who is nearer to me than the jugular vein. Cure my deficiencies and allow me to leave Your court with my wish fulfilled. O my creator, O my sustainer. O my motivator. O one Who makes the brittle bones alive. Bless Muhammad and the progeny of Muhammad and accept my entreaty. O the most merciful of the merciful ones.

خَلْقِكَ وَبِهِ تَبِيدُ الظَّالِمِينَ وَتُهْلِكُهُمْ عَجِّلْ ذَلِكَ يَا رَبَّ الْعَالَمِينَ وَأَعْطِنِي سُؤْلِي يَا ذَا الْجَلَالِ وَالْإِكْرَامِ فِي جَمِيعِ مَا سَأَلْتُكَ لِعَاجِلِ الدُّنْيَا وَآجِلِ الْآخِرَةِ يَا مَنْ هُوَ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ أَقِلْنِي عَثْرَتِي وَاقْلِبْنِي بِقَضَاءِ حَوَائِجِي يَا خَالِقِي وَيَا رَازِقِي وَيَا بَاعِثِي وَيَا مُحْيِيَ عِظَامِي وَهِيَ رَمِيمٌ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاسْتَجِبْ لِي دُعَائِي يَا أَرْحَمَ الرَّاحِمِينَ.

When he concluded the supplication, he raised his head and I asked: May I be sacrificed on you, you prayed for the reappearance of one by whose reappearance the chosen ones of Allah would get ease; are you not him? He replied: That person is the Qaim of Aale Muhammad (a). I asked: Are there some signs of his advent? He replied: Yes, solar eclipse, two third hour after it has risen, lunar eclipse on the 23rd of the month, a calamity that would strike the people of Egypt, cutting off of the flow of Nile, remember what you are told, and wait for your master, day and night, as the Almighty Allah is doing something every day and one work does not prevent Him from doing another. Allah is the Lord of the worlds, and it is upon Him to guide his followers and they are fearful of Him.[1]

29. After remembering the tragedy of Imam Husain (a)

Surely this is a way of helping him, as will be discussed in its proper place. This is supported by the narration of some of the righteous people who saw Imam Zamana (a) in dream while he was saying, 'Surely I will pray for the believer who remembers the difficulties of my ancestor, Imam Husain (a), and follows it with supplicating for my reappearance and assisting me (in my task).'

30. After reciting the ziyaarat of Imam Zamana (aj)

This has been emphasized by the great Shaheed-e-Awwal, Muhammad Ibne Makki (a.r.), in his *al-Duroos*.

I say: That which supports this point is the supplication that is to be recited after the Ziarats of His Eminence, each of which will be mentioned in Part Eight, Insha Allah.

Also that which proves this is the intellect and reason, because it is an accepted convention that when we are in the presence of great personalities we must pray for them. Therefore it is appropriate that one should be aware of the convention when one is reciting the Ziarat of Imam (a). And one must not be negligent of this

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[1] *Iqbaalul Aamaal,* Pg. 200-201

matter. In addition to this, such a course of action brings us closer to him and it is what he expects from us as proved from the Epistle in which he is reported to have said: And pray more for the reappearance, as in it lies your success.

31. While weeping due to the Fear of Allah

Surely, this is the best of times, when a person is proximate to Allah the Almighty and prayers are accepted. Thus, it is proper for a believer that he should remember his Imam (a.t.f.s) by praying for him, thereby fulfilling one of his (aj) rights that is obligatory on him (the believer).

That which proves this is the report mentioned in *Wasail* - in the chapters of Qawaate' Salaat – from Muhammad Ibne Ali Ibne Husain al-Sadooq (a.r.) who relates from his chain that Mansoor Ibne Yunus Bazraj asked Imam Sadiq (a) concerning a person who attempts to cry in his obligatory prayers till he actually starts crying. Imam (a) replied: 'By Allah, it is the coolness of the eyes (i.e. it is loved by Allah).' And then he (a) said, 'When you reach to this state, remember me."

I say: Obviously the Imam of the time possesses some rights on the believers. Hence, it is proper for every believing man and woman to act on the same, relating to the Imam of his time, for in this way he will discharge his duty towards his master with his body as well as his tongue.

32. After renewing of every blessing and passing away of every calamity

Surely, Imam-e-Asr (aj) is the medium of every bounty and through him, calamities are dispelled. We have already mentioned that praying for his reappearance is a method of expressing our gratitude to him for he is the medium of all the bounties that are conferred on us. We should also not forget to send salutations on the Holy Prophet (s) and his progeny (a) on receipt of every bounty because surely they are the authorities on the divine bounties, as mentioned in Ziyaarah al-Jaame'ah and reliable and Mutawatir traditions.

33. At the time of sorrow and grief

As said before, it is found in traditions that Imam Zamana (aj) prays for one who supplicates for him. Thus, his (aj) prayer becomes the cause of dissipation of sorrows of the believer. It has come in numerous traditions that our Imam (aj) is aggrieved at the grief of his Shias and undoubtedly, he prays for them in their moments of sorrow, as has already been indicated in traditions. So, it is naught but becoming for the Shias that they follow in the footsteps of their master by supplicating for the removal of his sorrows, difficulties and grief, for his grief is also the cause of the grief of his Shias, as can be found in some traditions. Hence the significance of praying for him (aj) on such occasions.

This can be supported by the statement of His Eminence (a) in his blessed epistle which we had mentioned previously that: "And pray more for the reappearance, as in it lies your success." On the basis of this, the words 'in it' refers to 'Dua' that is: This Dua will cause you success and ease of your affairs and solving of your problems and removal of all griefs and sorrow, Insha Allah.

34. In hardships and difficulties

It is most appropriate to supplicate for the early reappearance of Imam-e-Asr (a) at such moments for the following reasons:

First: It is the cause of his prayers (in our favor) as already mentioned.

Second: It is the cause of the supplications of the angels because they pray for one who prays for an absent believer and their prayers are accepted, Inshallah.

Third: His (aj) command, "And pray more for the hastening of the reappearance. For surely, this is your salvation."

Fourth: Supplication is a medium to reach unto him (aj) and he, in turn, is the best medium of safety from difficulties, trials and tribulations.

35. After the Prayer of Tasbih

That is, the prayers of Ja'far Ibne Abi Talib (r.a.), particularly when you pray it on Friday. There is an invocation narrated by Imam Kazim (a) for this occasion in *Jamaal al-Usboo*[1] and other books of supplications. May Allah the Almighty give us and other believers the grace for its recitation. We shall mention this invocation in the supplications of Friday, Inshallah.

36. Before praying for oneself and ones family

Authentic traditions have declared that true belief demands that one should pray for the reappearance of Imam Zamana (aj) before he prays for himself and his family. The concept of a quote from the Holy Prophet (s.a.) is as follows: "Surely a person will not be a believer till he considers Allah's messenger (s) dearer than his own life, and the progeny of the Prophet (s) more beloved than his own family, and finally, anything regarded by the Prophet (s) as significant is more precious for him than what he considers as important. There is no doubt that praying for the early reappearance of Hazrat Vali-e-Asr (aj) is among the most important affairs, through which hearts will gain peace and satisfaction. Hence, it is proper for a believer that before he starts praying for himself and his family, he should pray for the reappearance, thereby observing the due right of the Holy Prophet (s).

37. Day of Ghadeer

It is the day when Allah the Almighty chose Amirul Momineen (a) and the infallible Imams (a) as masters over believers and the caliphs of the Seal of the Prophets (s.a.). It is this very mastership that has been inherited by Imam Zamana, Hazrat Mahdi (may Allah hasten his reappearance) from his honorable forefathers (a). On this day, when the believer sees that the usurpers are dominant, the oppressors overwhelming and the protector of religion concealed, his belief and love compel him to pray for his (aj) early reappearance and his comfortable emergence. For certainly, it is the day of the covenant's renewal, the given oath, and praying for the reappearance of the Imam of the Time (aj).

That which shows emphasis of this Dua on Ghadeer Day is the special Dua which

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[1] *Jamaal al-Usboo*, Pg. 292

is recommended in the books of *Iqbal* and *Zaadul Maad*.[1] The Dua begins with the following:

O Allah, indeed I ask You for the sake of Muhammad, Your Prophet and Ali, Your Wali and for the sake of the position and value with which You have reserved for the two of them only, to the exception of Your (other) creatures...

اللّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ نَبِيِّكَ وَعَلِيٍّ وَلِيِّكَ وَالشَّأْنِ وَالْقَدْرِ الَّذِي خَصَصْتَهُمَا بِهِ دُونَ خَلْقِكَ.

And in the end it is mentioned:

O Allah, grant success to the believers and remove their distress through Ahle Bayt (a) of Your Prophet. O Allah, fill up through them the earth with justice and equity just as it is filled with injustice and oppression and fulfill what You have promised them, indeed You don't go against Your word.

اللّهُمَّ فَرِّجْ عَنْ أَهْلِ بَيْتِ نَبِيِّكَ وَاكْشِفْ عَنْهُمْ وَبِهِمْ عَنِ الْمُؤْمِنِينَ الْكُرُبَاتِ اللّهُمَّ امْلأَ الأَرْضَ بِهِمْ عَدْلاً كَمَا مُلِئَتْ ظُلْماً وَجَوْراً وَأَنْجِزْ لَهُمْ مَا وَعَدْتَهُمْ إِنَّكَ لا تُخْلِفُ الْمِيعادَ.

It is also recommended on this day to pray to the Almighty that He may include you among the companions of the Imam (a), may the Almighty Allah hasten his advent. There is a lengthy prayer about this in *Iqbal*, which concludes with the following sentences:

O Allah, I ask You by the right that You have made rightful with. And by which you gave them excellence over all the worlds that You bless for us this day, which you honored us with for fulfillment of the covenant that You had taken from us. And the oath that You made us subservient to love Your friends and be aloof from Your enemies. [And I ask You] that You bless us with Your bounties and make them permanent for us. And under no circumstances must You take away this bounty [of Wilayat] from us. And let it be a trust with us. As You say: "Then there is (for you) a resting-place and a depository". So make him firm and rested. And make us helpers of Your religion in service of Your Wali the guide from the family of Your Prophet at the time when he will rise up guided, the guide, the guided from deviation to guidance and put

اللّهُمَّ إِنِّي أَسْأَلُكَ بِالْحَقِّ الَّذِي جَعَلْتَهُ عِنْدَهُمْ وَبِالَّذِي فَضَّلْتَهُمْ عَلَى الْعَالَمِينَ جَمِيعاً أَنْ تُبَارِكَ لَنَا فِي يَوْمِنَا هَذَا الَّذِي أَكْرَمْتَنَا فِيهِ بِالْوَفَاءِ لِعَهْدِكَ الَّذِي عَهِدْتَ إِلَيْنَا وَالْمِيثَاقِ الَّذِي وَاثَقْتَنَا بِهِ مِنْ مُوَالاَةِ أَوْلِيَائِكَ وَالْبَرَاءَةِ مِنْ أَعْدَائِكَ وَتَمُنَّ عَلَيْنَا بِنِعْمَتِكَ وَتَجْعَلَهُ عِنْدَنَا مُسْتَقَرّاً ثَابِتاً وَلاَ تَسْلُبْنَاهُ أَبَداً وَلاَ تَجْعَلَهُ عِنْدَنَا مُسْتَوْدَعاً فَإِنَّكَ قُلْتَ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ فَاجْعَلْهُ مُسْتَقَرّاً ثَابِتاً وَارْزُقْنَا نَصْرَ دِينِكَ مَعَ وَلِيٍّ هَادٍ مِنْ أَهْلِ بَيْتِ نَبِيِّكَ قَائِماً رَشِيداً هَادِياً مَهْدِيّاً مِنَ

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[1] *Iqbaalul Aamaal*, Pg. 1/492; *Zaad al-Maad*, Pg. 342

us under his flag and in his army of those who are martyred in Your cause and in the help of Your religion.

الضَّلاَلَةِ إِلَى الْهُدَى وَاجْعَلْنَا تَحْتَ رَايَتِهِ وَفِي زُمْرَتِهِ شُهَدَاءَ صَادِقِينَ مَقْتُولِينَ فِي سَبِيلِكَ وَعَلَى نُصْرَةِ دِينِكَ.

Very close to this meaning is the supplication mentioned in *Zaadul Maad* and what we have quoted will be beneficial for those who seek guidance.

38. All possible times of the day and night

The evidence of this statement lies in the tradition related by Faiz bin al-Mukhtar from Imam Ja'far al-Sadiq (a) when he (a) was asked concerning the Ziarat of Imam Husain (a), 'Is there any particular time for this visitation, which we can call as the best time?' Imam (a) replied, "Visit him at all times and whenever possible. Indeed, his visitation is the best thing. Whoever visits him more, has indeed performed abundant goodness and whoever does less, he will get lesser reward. Make yourself free for his Ziarat. For, the good deeds are multiplied during this act and this is the time when the angels descend for his visitation."

I say: It is supported by the statement of His Eminence (a) that: "Good deeds are rewarded many times on this day." And since there is no doubt that Dua is the best of the worship acts, especially the Dua mentioned above, that is Dua for hastening the reappearance and victory of the oppressed hidden Imam (a) – and what we have mentioned is as brilliant as light upon Mt. Tur.

39. While present in the gathering of opponents and usurpers of the rights of the Imams (a)

Whenever we attend such gatherings, it is obligatory on us to pray for the reappearance of Imam Zamana (aj). Yunus Ibne Zibyaan says that I asked Imam-e-Sadiq (a), 'May I be sacrificed for you, what should I say when I attend the gatherings of the Bani Abbas ?'. He (a) replied, "When you are with them, remember us, then say:

'O Allah! Provide us comfort and joy, for surely, whatever You desire, occurs'."

اللَّهُمَّ أَرِنَا الرَّخَاءَ وَالسُّرُورَ فَإِنَّكَ تَأْتِي عَلَى مَا تُرِيدُ...

It is clear that the last sentence of this comprehensive but brief supplication is actually invoking for the reappearance and the manifestation of the rightful government, when he (a) says, 'For surely, whatever You desire, occurs.' Moreover, it is also evident that this prayer, in these words, is for dissimulation (Taqayyah) and there is no particularity for it. The only benefit that one can draw from this is the supplication for reappearance, its exhortation and one's readiness, while attending such unfriendly congregations, to pray for an early reappearance, which Allah, Mighty and Glorified, has promised on account of His obligation and nobility because He is near to the servants and He accepts their supplications.

40. To pray for forty consecutive days for the reappearance of the Imam

Any worship that is performed for forty days successively, has special effects and particular advantages. Therefore, we find numerous traditions from the infallible Imams (a) in this regard, underlying its significance, generally and specifically. As for the general, there is a famous tradition that has come down in various authentic books and is as follows: "One who purifies himself for forty days for Allah, fountains of wisdom will flow from his heart to his tongue."[1] Numerous quotes from Imams (a) with similar meanings have been related. Now, for some instances of the special traditions. Allamah Majlisi (a.r.) writes in *Biharul Anwar*, narrating from the *Tafseer* of al-Ayyashi that Fadl Ibne Abi Qurrah says, 'I heard Imam-e-Sadiq (a) say, "Allah revealed to (Prophet) Ibrahim (a) that soon a child will be born to him. He passed on the good news to his wife, Sarah, who exclaimed in disbelief, 'What! Will I give birth now when I am old?' On this, Allah again revealed to Ibrahim (a) that she will indeed give birth. But, her progeny will be chastised for four hundred years because she refuted My statement.' Imam (a) continues, 'When the punishment continued incessantly on the Bani Israel, they wailed and cried to Allah for forty days. Thus Allah revealed to Musa (a) and Haroon (a) to save them from the clutches of the tyrant Firon. Consequently, the chastisement of one hundred and seventy years was deducted from their decreed punishment. The same applies for you too. If you do as the Bani Israel did (i.e. supplicate unceasingly), then Allah will bring our salvation near. But if you do not do as they did, then the affair will come to pass as destined."

I say: This tradition indirectly exhorts the recitation of Dua Ahad, taught by Imam Sadiq (a) for forty mornings successively and that one should not be negligent of it.

41. Month of Muharram

Whenever a believer see atrocities afflicted on the chosen Imams (a) by their enemies, his faith in them, his love for them and his grief for them, exhort him to avenge their blood and the oppression committed against them. This is not possible in these times at all except by praying for the reappearance of Hazrat Mahdi (may Allah hasten his reappearance), as is evident.

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[1] *Biharul Anwar;* Vol. 70, Pg. 242

PLACES EMPHASIZED FOR SUPPLICATING FOR IMAM ZAMANA (AJ)

As emphasis has been laid on the times of supplication for Hazrat Mahdi (aj), similarly some places have also been underlined, where additional importance has been laid on praying for his reappearance. These are either in following in his (aj) footsteps or due to some traditions that have come down in this regard or some wisdom understood only by the people of understanding. Anyhow, some of these places are as follows:

1. Masjidul Haraam

It is evident that Allah's House is the place of acceptance of all prayers. Thus, whoever is aware of its importance and greatness in front of Allah, Blessed and High, and in the eyes of the Imams (a), prays for the reappearance of Imam Zamana (aj) in this house. Shaykh Sadooq (a.r.) relates in *Kamaluddin* that Muhammad Ibne Musa Ibne Mutawakkil narrates from Abdullah Ibne Ja'far al-Himyari (may Allah have mercy on him) who says, "I asked Muhammad Ibne Uthman al-Amri (the second deputy, may Allah have mercy on him), 'Did you see Saahebul Amr (aj)?' He answered, "Yes. My last meeting with him (aj) was in the House of Allah while he was saying:

'O Allah! Fulfill for me what you have promised me.'" اللّٰهُمَّ أنجِزْ لِيْ مَا وَعَدْتَنِي...

Also Shaykh Sadooq says: Muhammad bin Musa bin Mutawakkil narrates from Abdullah bin Ja'far Himyari that he said: I heard Muhammad Ibne Uthman al-Amri (a.r.) say: 'I saw him holding the curtain of Kaabah at the Mustajaar while he was saying:

'O Allah! (Help me to) take my revenge from my enemies.'" اللّٰهُمَّ انْتَقِمْ لِيْ مِنْ أعدائِي.

2. Arafat

According to the supplication of Imam Sadiq (a) for this place on the day when the Hajis stay in Arafat, Imam Zamana (aj) does come over here, and the same can also be found in the supplication available in *Zaad al-Ma'ad.* We too have made a mention of it over here in the supplications of Arafah. Those desirous of reading it, can refer to it.

3. The Cellar (Sardaab)

The place from where Imam Zamana (aj) disappeared, in the city of Samarra, Iraq. For the significance of invoking in this place, one can refer to the various books of Ziarat. Perhaps we would mention some of them in Part Eight, Insha Allah.

4. Places associated with the Twelfth Imam

These are the blessed places which he has blessed by his visitation like Masjid-e-Kufa, Masjid-e-Sahlah, Masjid-e-Sa'sa'a, Masjid-e-Jamkaraan, etc. For the sign of those who love is that when they see those stops that have been visited by their beloved, they remember his ethics, feel pained by his separation and pray for him. Nay, they acquaint themselves with places where he had stopped, and his halts, just as a sign of their love for him.

Thus it is said in a couplet:

> I passed over the walls of the house of Laila. Kissing the walls and her houses. Love of the houses does not amuse my heart. But the love for one who resides in these houses has made my heart loving.

And in the same meaning it is said in another couplet:

> It is my way to love the houses for the sake of those who reside therein. And people have different ways in what they love.

Hence, it is proper for a sincere believer, that when he enters the Blessed Cellar or sees any of the aforementioned spots, he should remember the attributes of his master. The attributes of beauty, majesty and perfection. He should also think about his (aj) enemies and deviated ones, as to why they detest him (aj). He feels extremely pained when he sees all these things and prays from the depth of his heart to the Almighty to hasten the reappearance of his master and fulfill his desires by repelling the enemies and helping his associates.

This is in addition to the fact that the aforementioned noble spots are the places of his worship and prayers. Therefore, it is appropriate that the believer treads in the footsteps of his master. Certainly, the supplication for his reappearance and removal of his difficulties is indeed the best worship and the most important invocation.

5. Mausoleum of Imam Husain (a)

When a believer realizes the atrocities faced by Imam Husain (a), the leader of the martyrs, and the calamities afflicted on him (a) and his family, he is filled with grief and sorrow. He is also aware that it is Mahdi, the Promised One, who will avenge the blood of Imam Husain (a). Thus, his wisdom exhorts him and his love for the Ahle Bait (a) impels him to pray for the reappearance of Imam Zamana (aj), the supplication of a lover inclined to his beloved.

The evidence of this lies in the tradition of Abu Hamza Thumali in the 79th Chapter of *Kaamiluz Ziaraat*, narrating from Imam Sadiq (a). While discussing the places of these Ziarat, after praying for Imam Husain (a), Imam Sadiq (a) says, "And you send blessings on all the Imams (a) as you send salutations on Husain (a). Then say, 'O Allah! Complete Your words through them, fulfill Your promise through them.."[1]

In another instance, he (a) says, "Then place your head on the grave of Imam

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[1] *Kaamiluz Ziaraat,* Pg. 405

Husain (a) and invoke:

'O Allah, Lord of Husain, cure the heart of Husain (a). O Allah, Lord of Husain, seek the blood of Husain.'

اللَّهُمَّ رَبَّ الْحُسَيْنِ اشْفِ صَدْرَ الْحُسَيْنِ
اللَّهُمَّ رَبَّ الْحُسَيْنِ اطْلُبْ بِدَمِ الْحُسَيْنِ...[1]

The reason is quite apparent since it is Imam Mahdi (aj) who will avenge the blood of Imam Husain (a) and cure his heart by taking revenge from his enemies and murderers.

6. Mausoleum of Imam Reza (a)

In *Kaamiluz Ziaraat,*[2] after salutations on each of the Imams (a), you say,

"O Allah! Bless Your proof and Your slave, the Qaim among your creatures, a complete, eternal blessing. Through it, You hasten his reappearance and help him..."

اللَّهُمَّ صَلِّ عَلَى حُجَّتِكَ وَوَلِيِّكَ وَالْقَائِمِ فِي خَلْقِكَ صَلَاةً تَامَّةً نَامِيَةً بَاقِيَةً تُعَجِّلُ بِهَا فَرَجَهُ وَتَنْصُرُهُ بِهَا...

7. Mausoleum of Imam Ali Naqi and Imam Hasan Askari (a)

It is the city of Surre-man-raa-ahu (Samarrah). That which proves this is the point mentioned in a Ziarat in that same book.[3] It is mentioned regarding them:

O Allah hasten the reappearance of Your Wali and the son of Your Wali and appoint our success with their success; O the most merciful of the merciful ones.

اللَّهُمَّ عَجِّلْ فَرَجَ وَلِيِّكَ وَابْنِ وَلِيِّكَ وَاجْعَلْ فَرَجَنَا مَعَ فَرَجِهِمْ يَا أَرْحَمَ الرَّاحِمِينَ.

8. Mausoleum of every Imam (a)

Praying for the reappearance of Imam Mahdi (aj) is the best thing to take us closer to them (a), to please them and to gain proximity to them. For details, one can refer to the chapter of Ziarat of all the Imams (a) in *Kaamiluz Ziaraat.* It can be said that certainly this prayer (for the reappearance) is among the most important duties of the creatures in every place which has some particularity and respect. Allah, High is His Honor, says:

> "In houses which Allah has permitted to be raised and in which His Name is remembered."[4]

Indeed, this supplication (for reappearance) is the best of remembrances, the most beloved for the people of vision and the most important for those who derive lessons. Hence, it is necessary that it should be given priority during the nights as well as the days.

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[1] *Kaamiluz Ziaraat,* Pg. 414
[2] *Kaamiluz Ziaraat,* Pg. 517
[3] *Kaamiluz Ziaraat,* Pg. 521
[4] Surah Maidah 5:27

PART SEVEN

VALUE OF PRAYING FOR THE HASTENING OF THE REAPPEARANCE OF THE IMAM OF THE AGE (AJ)

This part comprises of three aims as follows:

FIRST AIM: SOME POINTS DISCUSSED

It is important to discuss a few points before we begin the actual treatise:

First: We should know that gaining all the benefits, rewards and results that we have mentioned in Part Five is subject to the condition of regularity and excessiveness of praying for an early reappearance of our Master, because some of the mentioned benefits depend on following and emulating the Holy Imam (a) as mentioned in his blessed epistle: "And pray more for an early reappearance..." so refer to it again and ponder upon it.

Second: It is necessary for the supplicant to remove from himself all the factors that hinder acceptance of supplications. He must purify his self from undesirable traits and bad behavior, like inclination to materialism, pride, arrogance, jealousy, backbiting etc. It is so because supplication is the best form of worship, especially supplicating for an early reappearance of our Master, Hazrat Hujjat and his victory. It therefore requires the supplicant to be free of all selfish motives and satanic instigations, since sincerity of intention is the most important matter that a person should abide by. That is why the verses of Quran and traditions of the Messenger of Allah (s) have emphasized it. May Allah give us and all the believers, the good sense, Insha Allah.

Third: Perfection of rewards and excellence of manners is related to acquiring of piety from the aspect of the saying of the Almighty:

> Allah only accepts from those who guard (against evil).[1]

In the same way, piety also has different grades and levels. Acceptance also has a number of grades. On the basis of this, one who has stronger piety will have better consequences and special virtues from his supplications and in the same way all his worship acts – whether obligatory or recommended – will be subject to the same criteria.

> We do not waste the reward of him who does a good work.[2]
>
> Surely Allah does not waste the reward of the doers of good.[3]
>
> That I will not waste the work of a worker among you.[4]
>
> These are they from whom We accept the best of what they have done and pass

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[1] Surah Maidah 5:27

[2] Surah Kahf 18:30

[3] Surah Taubah 9:120

[4] Surah Aale Imran 3:195

over their evil deeds, among the dwellers of the garden; the promise of truth which they were promised.[1]

The sum total of the above verses along with the verse: ...according to numerous traditional reports shows that the level of reward depends on the level of piety, and more explanation is not required here.

Fourth: From the above discussion it is known that rewards and recompenses are outcomes of praying more for the early reappearance of His Eminence (a) – whether it be in Persian or Arabic or any other language – from the aspect of the arguments and traditional reports mentioned, like the saying of His Eminence (a): "And pray more for the reappearance, as in it lies your success" and the saying of Imam Hasan Askari (a) that: "And give him the good sense of praying for His Eminence," and other traditional reports.

Fifth: It does not make any difference whether the Dua is in poetry or prose just as there is no difference whether the supplicant has composed the text of the Dua himself or someone else has done it, as mentioned in the above discussion.

Sixth: It is allowed for one who is conversant with the language and who knows the value of Dua to compile it in Arabic language, by the proof of precedence of the first [that what has not been prohibited initially, is allowed] and by the argument of generalities and implications of commands for supplicating, without any restriction of language. That which supports this matter is the statement of the Martyr (r.a.) in the ninth volume of *Bihar*, in which he relates from Amirul Momineen (a) that he said: The Messenger of Allah (s) said: Indeed, Dua wards off a calamity even if its occurrence is inevitable. Washsha says: I asked Abdullah bin Sinan: Is there a particular Dua for this? He replied: I asked Imam Sadiq (a) and he said: Yes, there is a prescribed Dua for the deprived Shias, for every calamity. And as for those with insight, they have reached [to high ranks] and their prayer will not remain behind an obstacle.[2]

What we have stated above is also proved from the authentic tradition mentioned in *Kafi*, *Tahdhib* and *Wasail*, from Ismail bin Fadl that he said: I asked His Eminence, Abi Abdullah Imam Sadiq (a) regarding Qunoot and what is mentioned about it. He replied: It is that which the Almighty Allah makes your tongue utter and in that I don't know of any specified thing.[3] Since there is no difference between Qunoot and other than it. Supporting this matter is another traditional report that we have not quoted for the sake of brevity. If it is said: It is mentioned in *Kafi* and *Faqih* from Abdur Rahim Qaseer that he said: I came to His Eminence, Abi Abdullah Imam Sadiq (a) and asked: May I be sacrificed on you, I have compiled a Dua. He replied: Leave me from compilation of Dua. Whenever you face any problem you must take refuge in the Holy Prophet (s). Then recite two rakats prayers and gift its reward to the Messenger of Allah (s).[4] That Imam Sadiq (a) has commanded leaving off compilation of Duas.

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[1] Surah Ahqaf 46:16

[2] *Biharul Anwar;* Vol. 94, Pg. 89

[3] *Furu Kafi,* Vol. 3, Pg. 340; *Wasailush Shia,* Vol. 4, Pg. 908

[4] *Furu Kafi,* Vol. 3, Pg. 476; *Man Laa Yahzarul Faqih,* Vol. 1, Pg. 559

I will say: This matter is not absolutely prohibited according to the criteria we have mentioned previously. Any Dua is allowed but the best supplications are those that are prescribed by the Holy Imam (a) as they are aware of the true station of the Almighty and how He must be addressed to achieve the best results. They know the method of showing lowliness before Allah and the way of pleading that is best. So those supplications will definitely be accepted soonest, since even the angels are supposed to have learnt the method of divine glorification and praise from them as mentioned in traditional reports.

Seventh: Is it sufficient to think of what one intends to supplicate without saying it? Apparently it is not sufficient. Because according to intellectuals and scholars of Arabic, it is against the import of Dua. If it is said: In *Usool Kafi*, through an authentic chain of narrators it is narrated from Zurarah that Imam Muhammad Baqir (a) said: The angel does not write but that which may be understood. And Allah, the Mighty and Sublime has said:

> And remember your Lord within yourself humbly and fearing and in a voice not loud...[1]

Thus no one but Allah knows the great reward of that which one recites to himself.[2] On the basis of this just as remembrance in the heart has rewards, in the same way supplicating in the heart is also a kind of Zikr (remembrance).

I will say: Dua is the most special Zikr and since Zikr is opposite of greatness and unawareness, it testifies to the heart of the person, whereas Dua is opposite of silence, on the basis of this it cannot be proved except by uttering it by the tongue as we had mentioned at the beginning of this discussion.

Eighth: Shaykh Ja'far Kabir, in his book, *Kashful Ghita*, says: Supplicating in the standing position is better than supplicating in the sitting pose and supplicating in the sitting position is better than supplicating lying down.

Ninth: It was mentioned before that: Duas taught by the Holy Imam (a) are better and more appropriate to be recited, in light of the reasoning mentioned in Point No. 6. In addition to that there are traditions and verses that exhort us to emulate the Imams (a) and learn from them knowledge and value of obedience and worship. For example the saying of the Almighty:

> Say: If you love Allah, then follow me.[3]

And the statement of the Almighty Allah:

> So ask the followers of the Reminder...[4]

Because Zikr, is the Messenger of Allah (s) himself according to the statement of Allah:

> Allah has indeed revealed to you a reminder. An Apostle who recites to you the clear communications of Allah.[5]

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[1] Surah Araaf 7:205
[2] *Usool Kafi*, Vol. 2, Pg. 502
[3] Surah Aale Imran 3:31
[4] Surah Nahl 16:42; Surah Anbiya 21:7
[5] Surah Talaq 66:11

On the basis of this the infallible family of His Eminence are the people of Zikr, according to the exegesis of numerous verses that are mentioned at their places. In addition to that we have instructions to recite the Duas taught by the Holy Imam (a) and the sure rewards promised for their recitation and the various books on this topic. Also the fact that the Imams (a) repeated those supplications so that people may learn them and also recite themselves. There are other testimonies also that go on to prove that supplications taught by the Holy Imam (a) are better than supplications compiled by others.

From the above we can also say that the greatness of a saying depends on the greatness of the sayer and that is why it is said: The sayings of great people are the greatest of the sayings.

The conclusion is that: There is no doubt that Duas taught by the Holy Imam (a) have more precedence over the Duas a person has himself composed in his own way and language. But there are two traditional reports whose apparent connotation is against this and that is why we are compelled to clarify regarding them. The two traditional reports are mentioned by Muhaddith Amili in *Wasailush Shia*.

First Tradition: It is narrated from Zurarah that he said: I asked His Eminence, Imam Sadiq (a): Teach a Dua to me. He said: The best Dua is that which you say by your tongue.[1]

Second Tradition: It is narrated from the book of Abdullah bin Hammad Ansari through his own chain of narrators that Imam Ja'far Sadiq (a) said to a person who asked him to teach a Dua: The best Dua is that which you say by your tongue.[2]

I say: It is possible that in both the cases the narrator is Zurarah only and the narrator has quoted from him in the second instance also. But nevertheless both the traditional reports have a number of aspects:

Aspect One: It is that the words, 'that which you say by your tongue' imply the excellences of imams, their traditional reports, dissemination of commands of Shariah by them, having debates with their enemies, presenting arguments against the opponents, as this matter is better than Dua, in view of the good effects it has on safeguarding the religious heritage and elevating the signs of certainty and calling the people to follow the Holy Prophet (s) as their benefits reach to the general public.

That which supports this is a traditional report mentioned in *Usool Kafi,* through the author's own chain of narrators from Muawiyah bin Ammar that he said: I asked Imam Ja'far Sadiq (a): There is a man who narrates your traditions and spreads them among the people gladdening their hearts, especially those of your Shias. Whereas there is another person, who is an ardent worshipper but he does not narrate your traditions, which of them is better? The Imam said: One who is a

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[1] *Wasailush Shia,* Vol. 1, Pg. 33
[2] *Wasailush Shia,* Vol. 1, Pg. 33

narrator of our traditions; as he strengthens the hearts of our Shias, is better than a thousand ardent worshippers. Now since Zurarah was always busy in disseminating the teachings of the Holy Imam (a) he was ordered in this way and he was told that what he was doing was better than what he was asking (Dua).

The soul of the matter is: 'Dua', according to the lexicon, has two meanings: 1. To call Allah, the Mighty and Sublime to accept a request. And 2. To call the people to the Almighty Allah. On the basis of this Dua is of two types. And when the narrator asked for the first type, the Imam (a) encouraged him to the second type, and told him that the second was better, as he said: The best Dua is that which you say by your tongue. It is a subtle aspect which can only be discerned if one is conversant with the sayings of Imams and one who has the ability to ponder upon them.

Aspect Two: It implies the same meaning as is mentioned by the Imams (a). Thus the Imam (a) meant to say: What comes to your mind is better than the taught supplications. So you mention that which comes to your mind, because this matter takes the condition of the heart and it is controlled by Allah, the Mighty and Sublime.

Aspect Three: It implies supplications that are recited with sincerity and humility, which is better than those recited without these factors, even though they may have been taught by the Holy Imam (a). On the basis of this the aim of Imam's statement is to highlight the importance of sincerity and attention to the court of the Almighty. And the true aim of Dua is this only. And since that which is said by the tongue is from the source of the heart, the Imam (a) has mentioned it in that way. The conclusion is that there is a real connection between Dua and sincere attention whether the Dua is taught by the Holy Imam (a) or one that is not narrated from them. It does not prove that this Dua is better than those taught by the Holy Imam (a). Rather it proves that Dua with sincerity and attention is the best in whatever words it may be.

Tenth: It is obligatory to follow the method of Duas that is taught by the Holy Imam (a) because just like the other worship acts, it is conditional [since it is related from the Imams]. On the basis of this to oppose the method taught by them intentionally is heresy. But reciting some parts otherwise is not unlawful according to the rule that, that which is not initially prohibited may be considered lawful.

Eleventh: From what is stated above, another point also becomes clear. It is not allowed to add anything to the Duas taught by the Holy Imam (a). As for adding something with the aim of divine remembrance has two aspects:

1. It is allowed, in view of some traditional reports that state that Zikr of Allah is good in all conditions. That is why it is also allowed in the ritual prayers. Therefore it should also be allowed in Dua.

2. It is not allowed, in view of the traditional report that is mentioned in *Usool Kafi* through correct, rather authentic chain of narrators, from Alaa bin Kamil that he said: I heard Imam Sadiq (a) say: the aim of...

> And remember your Lord within yourself humbly and fearing and in a voice not loud…[1]

...is evening.

There is no god, except Allah, the One, there is no partner for Him. For Him is the Kingdom and for Him is the praise. He enlivens and causes death, He causes death and enlivens. And He is powerful over everything.

The narrator says: While repeating the prayer I added the words of "bi yadihil khair". The Imam (a) said: It is right, but you recite as I have told you to. Say ten times: "I seek the refuge of Allah, the all-hearing and all-knowing" at the time of sunrise and sunset, and he did not give any more details. In this tradition, the Imam has especially instructed not to add anything, whether it be with the intention of Zikr or otherwise since it is necessary to follow the Holy Imams (a) perfectly. It is so because they are the people of Zikr and we have been ordered to ask them and do as they say.

This point is also proved from what is mentioned in *Kamaluddin* quoting from Abdullah bin Sinan that Imam Sadiq (a) said: "After this, a time will come when you will not be able to see the Imam of the time. In that period no one will be saved except the one who recites "Dua-e-Ghareeq". The narrator inquired as to what is Dua-e-Ghareeq. Imam (a) replied:

"O Allah! O Beneficent! O Merciful! O the One Who transforms the hearts! Make my heart steadfast upon Your religion!"	يَا اللّٰهُ يَا رَحْمٰنُ يَا رَحِيمُ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَىٰ دِينِكَ.

The narrator repeated the Dua in this way:

O Allah! O Beneficent! O Merciful! O the One Who transforms the hearts and the sights! Make my heart steadfast upon Your religion!	يَا اللّٰهُ يَا رَحْمٰنُ يَا رَحِيمُ يَا مُقَلِّبَ الْقُلُوبِ وَالأَبْصَارِ ثَبِّتْ قَلْبِي عَلَىٰ دِينِكَ.

The narrator added "Moqallebal Quloob. Wal Absaar". Imam (a) told him, "Indeed, Allah is the one Who changes the hearts and the visions", but you say only "Ya Muqallebal Quloob Sabbit Qalbee Ala Deenek!"[2]

In *Wasail* it is narrated from *Khisal*, through the author's own chain of narrators from Ismail bin Fadl that he said: I asked Imam Ja'far Sadiq (a) regarding the verse:

> And glorify your Lord by the praising of Him before the rising of the sun and before its setting.[3]

He said: It is obligatory on every Muslim to say ten times before sunrise and ten times after sunset:

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[1] Surah Araaf 7:205

[2] *Kamaluddin*, Shaykh Sadooq, Vol. 2, Pg. 351

[3] Surah Taha 20:130

There is no god, except Allah, the One, there is no partner for Him. For Him is the Kingdom and for Him is the praise. He enlivens and causes death. In His hands is good. And He is powerful over everything.

The narrator says: I recited: "He enlivens and causes death, He causes death and enlivens."

The Imam said: O so and so, indeed Allah is such that "He enlivens and causes death, He causes death and enlivens." But recite as you have been told to.[1]

I say: It is possible to reconcile these two aspects as follows: Every Dua and Zikr has a special effect. Like medicines and pharmaceutical formulae. But these effects are not derived except through that particular method and formula. The same is the case of Duas and Zikr, which do not produce the desired effects except through the methods taught by the Holy Imams (a). It was from this aspect that the Imam (a) said: "Indeed, Allah is the one Who changes the hearts and the visions", but you say as I have told you. On the basis of this the command is instructive and it has no contradiction with proofs for justification of additions in supplications with the intention of absolute Zikr, (pay attention). Or that we should adopt the best aspect of Dua - as we have mentioned in the proofs for recommended acts - and this is in the condition that we consider the command to be absolute.

Twelfth: To make a statement in the middle of a Dua taught by the Holy Imams (a) is allowed according to the original justification. Whether this matter contradicts with the desired effect or not? Apparently if it is within a limit such that it cannot be perceived to be a contradiction, it is not necessary; otherwise the supplication has to be started again. Because the instructions that we have received from the Holy Imams (a) regarding Duas do not lay a condition of silence in between them. On the basis of this it should be considered what the general parlance says, in that same condition, there is no doubt that saying something in between the Dua is against the decorum of Dua. Thus it is appropriate that we follow the method accurately. Here it becomes clear that if one has made a vow that he would not say anything during the Dua, it is necessary for him to fulfill the vow, as not speaking up during the Dua hold our attention as is very much obvious.

Thirteenth: It is allowed to omit sentences from Duas according to the original command. But if you think that the saying of the Almighty Allah:

And do not make your deeds of no effect.[2]

...proves that nothing must be reduced from a Dua? In reply we shall say: It is possible that the implication of prohibition of making the deed invalid is over, and also that a person after completing a deed does something that makes it invalid, like adopting pride and selfishness, or to hurt others or resort to polytheism etc., that make the deeds invalid in light of the following verses of Quran:

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[1] *Wasailush Shia*, Vol. 4, Pg. 1236

[2] Surah Muhammad 47:33

> Do not make your charity worthless by reproach and injury.[1]

> And certainly, it has been revealed to you and to those before you: Surely if you associate (with Allah), your work would certainly come to naught.[2]

It is also possible that prohibition to do something novel is invalid in the instance when it is said: 'Make the mouth of the well small, that is make it small from the beginning.' And 'we point out to it, that is consider it unusable' and 'I made the house wide; that is I made it on a broad foundation' It implies that 'do not destroy your deeds'. And apparently, since one of the angles of knowledge would be mentioned, the possibility also becomes remote. Thus we have to conclude that it is allowed to shorten the Dua.

Fourteenth: It is recommended to recite aloud the supplication for hastening the reappearance of His Eminence, the seal of the successors, the Imam of the Time (a). Especially in assemblies that are organized for this very purpose because it is a kind of according respect to the signs of Allah and it is these same expressions of religion about whom it is said:

> And whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts.[3]

Also in view of the Imam's words in Dua Nudbah:

How long am I to bewail for you, O my Master! And how long and with which...	إِلَىٰ مَتَىٰ أَحَارُ فِيكَ يَا مَوْلَايَ وَإِلَىٰ مَتَىٰ؟

It is mentioned in *Qamoos*: Jaa-a-ra on the weight of ma-na-a, Jaaran or Jauran: Raise up your voice in Dua and call for help with humility.

In *Majmaul Bahrayn* it is said: The saying of Allah:

> To Him do you cry for aid.[4]

It is said: The people cried in a plaintive voice in beseeching Allah. In the same way is the tradition: "As if I can see Musa (a) supplicating in a loud voice." Thus *Jaur* means to supplicate fervently in a loud voice.

Fifteenth: It is recommended that supplicating sessions should be in congregation in view of a tradition of *Usool Kafi* which is mentioned through his own chain of narrators from Imam Ja'far Sadiq (a) that he said: No group of forty person prays together to Allah for a purpose but that He does not fulfill their request. And if forty persons are not available, four persons must supplicate Allah ten times and their request will be fulfilled. And if even four persons are not available, and only one person recites it forty times, Allah, the High and the Mighty will accept his request.[5] And in the same book it is narrated from Imam Ja'far Sadiq (a) that he said: Whenever my respected father faced a serious

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[1] Surah Baqarah 2:264
[2] Surah Zumar 39:65
[3] Surah Hajj 22:32
[4] Surah Nahl 16:53
[5] *Usool Kafi*, Vol. 2, Pg. 487

problem he used to gather the women and children and supplicate, while they said: Amen.[1]

Sixteenth: It is allowed, rather it is recommended to gift the reward of Dua for His Eminence, to the departed souls in view of the traditions that generally mention gifting of rewards to the dead. In the same way it is allowed, rather recommended, to perform these Duas as their proxy like in the case of other recommended deeds. In such a way that a believer recites Dua for hastening of reappearance of the Imam of the Time (a) and pleads to the Almighty on behalf of his parents or deceased relatives; rather on behalf of all the deceased believers. There are numerous traditions that generally and particularly advise such a course of action. For example, in *Wasail*, it is narrated from Hammad bin Uthman that he says in his book: Imam Ja'far Sadiq (a) said: One who performs a deed on behalf of a dead believer is rewarded twice that by the Almighty Allah and the departed one is also grateful to him.[2]

It is narrated from Umar bin Yazid that he said: Imam Ja'far Sadiq (a) said: Whoever performs a deed on behalf of departed believers is rewarded twice by Almighty Allah and the departed ones are also grateful to him.[3]

It is narrated from Hammad bin Uthman that he said: Imam Ja'far Sadiq (a) said: Indeed, the Prayer, Fasting, Sadaqah, Hajj, Umrah and every good deed benefits the departed souls, so much so that sometimes a dead is squeezed by the grave, and then he is given ease and told: This is due to the deed performed on your behalf by your so and so son, or your so and so brother in faith.[4]

It is mentioned from Hisham bin Saalim that he said: There was a companion and student of Imam Ja'far Sadiq (a) and Imam Musa Kazim (a) who said: I asked the Imam if Dua, Sadaqah, Fasting and similar things reach the dead? He replied: Yes. I (the narrator) asked: Does he knows who has sent it to him? He replied: Yes. Then he said: In such a way that sometimes he is in anger and due to this deed he becomes satisfied.[5]

It is narrated from Alaa bin Zarin that Imam Ja'far Sadiq (a) said: It is necessary to do the Qadha of Hajj, Fasting and emancipating of slaves on behalf of the departed soul.[6]

It is narrated from Bazanti from Imam Ali Reza (a) that he said: It is necessary to do the Qadha of Hajj, Fasting, emancipating of slaves and other good deeds on behalf of the departed soul.[7]

The author of *Faakhir* has said: Among the matters that all are unanimous about is that the Holy Imams (a) have stated that Qadha must be performed of all good

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[1] *Usool Kafi*, Vol. 2, Pg. 487
[2] *Wasailush Shia*, Vol. 5, Pg. 369, Tr. No. 24
[3] *Wasailush Shia*, Vol. 5, Pg. 369, Tr. No. 25
[4] *Wasailush Shia*, Vol. 5, Pg. 368, Tr. No. 15
[5] *Wasailush Shia*, Vol. 5, Pg. 366, Tr. No. 7
[6] *Wasailush Shia*, Vol. 5, Pg. 369, Tr. No. 20
[7] *Wasailush Shia*, Vol. 5, Pg. 369, Tr. No. 5

deeds on behalf of the dead.

Other traditional reports are also present but we have refrained from their mention for the sake of brevity. Our contention is also supported by that which has come in Dua:

O Allah, convey to the master, the Master of the Time, (greetings) from all the believer men and women in the easts of the earth and its west...

اللّهُمَّ بَلِّغْ مَـولاَيَ صَـاحِبَ الزَّمَـانِ عَـنْ جَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ فِي مَـشَارِقِ الأَرْضِ وَمَغَارِبِهَا

Seventeenth: It is allowed, rather it is recommended, that this valuable deed must also be performed on behalf of the departed souls, especially ones parents and relatives as proved from various traditions. Some of which are as follows: In *Wasail,* it is narrated from Ali bin Abi Hamza that he said: I asked Imam Musa Kazim (a): Shall I perform Hajj, Prayer and Sadaqah on behalf of my alive and departed relatives and friends? He replied: Yes. On his behalf, pay Sadaqah, perform prayer as he will be rewarded due to it.[1]

Sayyid bin Tawoos, as is mentioned about him, after quoting this tradition, says: The above tradition should be applied to instances in which proxy of the living ones is allowed.

It is narrated from Muhammad bin Marwan that he said: Imam Ja'far Sadiq (a) said: What stops a person from among you to perform good deeds on behalf of your parents, whether dead or alive? Perform the ritual prayers on their behalf, pay Sadaqah, do the Hajj and keep fasts. What you do for them will be recompensed to them and you will also get its equal reward. Thus Allah, the Mighty and Sublime, in view of that good deed, increases it many times for you.[2]

The author of *Wasail* says: Prayer on behalf of the living is restricted to the Prayer of Tawaf and Ziarat on the basis of proof that will be presented in due course.[3]

I say: Apparently, what he implies is based on the traditional report of Abdullah bin Jundab that he said: I wrote this question to His Eminence, Abul Hasan (a): There is a person who would like to keep a third of all his good deeds and prayers for himself and dedicate the rest to his parents; or can he dedicate all his recommended deeds for them? What is the command if one of them is alive and the other, dead? Imam (a) wrote in reply: As for the dead, it is allowed and as for the alive, nothing is allowed, except good deeds and favor.[4]

Presently we do not mean to discuss whether there exists or does not exist justification for performing recommended prayers on behalf of the living, as this is not the occasion to discuss that in detail. Here we would only like to state that

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[1] *Wasailush Shia,* Vol. 5, Pg. 368, Tr. No. 9
[2] *Wasailush Shia,* Vol. 5, Pg. 365
[3] *Wasailush Shia,* Vol. 5, Pg. 365
[4] *Wasailush Shia,* Vol. 5, Pg. 368, Tr. No. 16

it is preferable to recite supplication for an early reappearance of our master, the Master of the Time (a) and the tradition mentioned above proves this point. Because Dua for the Imam (a) is without any doubt the best of the good deeds. And this tradition proves that performing a good deed on behalf of others is a meritorious act, even on behalf of those who are alive. In the same way the traditional report of Muhammad bin Marwan proves that doing good on behalf of the parents, whether dead or alive, is a good act. And apparently the mention of Prayer, Sadaqah and Hajj is by way of example. On the basis of this what we have mentioned can also be supported by the following lines of Dua Ahad:

اللَّهُمَّ بَلِّغْ مَوْلاَيَ صَاحِبَ الزَّمَانِ صَلَوَاتُ اللَّهِ عَلَيْهِ عَنْ جَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ فِي مَشَارِقِ الأَرْضِ وَمَغَارِبِهَا وَبَرِّهَا وَبَحْرِهَا وَسَهْلِهَا وَجَبَلِهَا حَيِّهِمْ وَمَيِّتِهِمْ وَعَنْ وَالِدَيَّ وَوُلْدِي وَعَنِّي مِنَ الصَّلَوَاتِ وَالتَّحِيَّاتِ.

O Allah, convey to the master, the Master of the Time, from all the believer men and women in the easts of the earth and its west. In its lands and its seas, in its plains and its mountains, their living and their dead, and from my parents and my children and from me, from the blessings and greetings...

From all that we have discussed so far we can conclude that it is a good thing to recite supplications for an early reappearance of Imam Mahdi (a) and for his victory on behalf of the alive from our people. Rather it is good to recite all types of supplication on their behalf. Especially on behalf of those who have a right upon us. And it is also proved that to perform all good deeds on behalf of the dead is a very meritorious act. And one who is performing these acts will become eligible for different kinds of rewards.

If it is said: The tradition of Abdullah bin Jundab does not clearly mention deeds by proxy, it is possible that it implies gifting the reward of good deeds, favors and prayer?

I will say: Apparently at the beginning the query is about gifting of reward and then it is mentioned: "Or that he may only give the recommended..." This query is regarding proxy as will become clear if you ponder on it a little.

Eighteenth: From what we have mentioned in the two points above it will be known that supplicating on behalf of the believers for an early reappearance of our master, the Master of the Time (a) brings rewards in addition to the benefits that we have mentioned above. They are as follows:

1. Multiplication of the good deeds and merits, as proved from traditions quoted in the previous pages.

2. It is a favor on the believers and a way to remove chastisement from their dead or increase in their rewards, as is very much clear.

3. It is effective in advancing the time of the advent and victory of His Eminence, because it is of the position that it has been performed on behalf of all the believers. And from what we have stated in the very beginning, supplicating in

congregation would be really effective in advancing the advent, Insha Allah.

Nineteenth: It is recommended to pray for the friends and companions of His Eminence (a) on the basis of general traditions that exhort us to pray for the believers. It is also supported by what is mentioned in favor of help and cooperation in piety and good deeds. Thirdly, the supplications taught by the Holy Imams (a) also contain prayers for the friends and helpers of the Imam (a). Some of them will be mentioned in the third point in this same section, Insha Allah.

Twentieth: It is recommended to pray for the destruction of his enemies and the humiliation of their opponents as mentioned in Duas and traditions. It is also recommended to lay curse on them on the basis of the rule of seeking immunity from the enemies as also following the Almighty Allah, the Holy Prophet (s) and the Holy Imams (a) in light of what they have mentioned in their sayings. For example in *Bihar*, it is narrated from Ali bin Asim Kufi from Imam Hasan Askari (a) that he said: My father related from his forefathers from the Messenger of Allah (s) that he said: One who is (physically) too weak to help us, Ahle Bayt (a) but in private he recites curse on our enemies, the Almighty Allah makes his voice reach all the angels from the earth to the heavens. So when this man curses the enemies these angels also join him in cursing them. Then he curses the enemies again. The angels say: O Allah, send blessings on this man, because he is doing what he is capable of and if he had been capable he would have done more also. Allah will say: Your request has been accepted and I have sent blessings on him and made him the greatest of the doers of good.[1]

Second aim: Value of praying for the hastening of the reappearance of the Imam of the Age (aj) openly or secretly

We should know that these are the highest aims which can be pursued so that the readers may do their best to put them into practice.

First: You must clearly pray to the Almighty, in any language that He may hasten the advent. For example:

O Allah, hasten the reappearance of our master, the Master of the Time.	اَللّٰهُمَّ عَجِّلْ فَرَجَ مَوْلَانَا صَاحِبَ الزَّمَانِ.
May Allah, the High, hasten his victory and reappearance.	عَجَّلَ اللّٰهُ تَعَالَىٰ فَرَجَهُ وَظُهُورَهُ.

Second: One can beseech the Almighty Allah to advance the success and ease of Aale Muhammad (a) as the advent of His Eminence is their victory and ease. This point is mentioned in Duas and traditions.

Third: Or that you pray to the Almighty to grant ease and success to all the believer men and women or invoke Him to grant salvation to the friends of Allah

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[1] *Biharul Anwar;* Vol. 27, Pg. 223. In another tradition the same thing is related from Imam Sadiq (a).

because the advent of His Eminence (a) is victory of the friends of Allah as mentioned in so many traditions.

Fourth: It is that you say Amen to one who is supplicating, because 'Amen' means 'accept it', and it is also a Dua. And since the supplicant and sayer of Amen, both are participants of Dua as mentioned in traditional reports.

Fifth: That you beseech Allah, the Mighty and Sublime to accept the supplication of anyone who prays for an early reappearance of our master. The different between this and the previous point is that the sayer of Amen does in the presence of the supplicant whereas in the latter case, the presence is not necessary.

Sixth: To pray from the Almighty Allah to make arrangements and prepare the ground for hastening of the Imam's advent.

Seventh: To request the Almighty to remove the impediments of the reappearance of His Eminence (a).

Eighth: The supplicants must have their sins forgiven; sins that delay an early reappearance of His Eminence. Sins that the supplicants or others from believers have committed.

Ninth: They must pray to Allah to keep them away from the above sins in future.

Tenth: They should beseech Allah to destroy the enemies of His Eminence, as their existence is an obstacle in hastening the relief of his friends.

Eleventh: They should pray to the Almighty Allah to keep the hands of oppressors away from all the believers as this would be done by the bounty of the reappearance of the Imam.

Twelfth: The supplicant must ask Allah to establish justice and equity in all the world, because this can be achieved only by the advent of the Holy Imam (a) as the Almighty Allah and the holy people have mentioned.

Thirteenth: He should supplicate the Almighty Allah to spread peace and tranquility, with the intention that this would be possible only when the Imam reappears. Because complete peace cannot come to the believers without the advent of the Hidden Imam (a) as mentioned in the traditional report at the end of Part Six.

Fourteenth: He should supplicate Allah, the Mighty and Sublime that the rewards of his worship acts and good deeds should be the hastening of advent of the Holy Imam (a) according his satisfaction.

Fifteenth: That we should all get the Taufeeq to supplicate for the hastening of the advent of the Holy Imam (a) and for the relief of all believer men and women, as we mentioned before that unity is very important for effectiveness in this regard, which is stated in traditional reports. On the basis of this whenever a believer prays for the preliminaries of a matter he makes efforts to achieve it.

Sixteenth: He must pray to Allah, the Mighty and Sublime that He gives dominance to Islam and Muslim over all the religions and people. And this would only happen during the reappearance of the Imam of the Time (a) as mentioned in *Burhan* and other books.[1]

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[1] *Tafseer Al-Burhan*; Sayyid Hashim Bahrani; Vol. 2, Pg. 121

Seventeenth: One must plead to the Almighty Allah to take revenge from the enemies of religion and oppressors of the family of the chief of the Messengers (s) from the view that according to traditional reports this will be possible by the advent of the Imam of the Time (a).

Eighteenth: It is that may the Almighty Allah bless His Eminence, and it implies request for mercy from the Almighty Allah which would hasten his reappearance. It is also mentioned in a tradition of *Kamiluz Ziaraat* etc. In the Ziarat of Imam Ali Reza (a) it is mentioned after invoking blessings on each of the Imams (a):

اللَّهُمَّ صَلِّ عَلَىٰ حُجَّتِكَ وَوَلِيِّكَ الْقَائِمِ فِي خَلْقِكَ صَلَاةً تَامَّةً نَامِيَةً بَاقِيَةً تُعَجِّلُ بِهَا فَرَجَهُ وَتَنْصُرُهُ بِهَا...

O Allah, bless Your Proof and Your Wali, the Qaim on Your creatures a complete perfect and permanent blessing and by it hasten his advent and render him help...

Nineteenth: He (the supplicant) should pray that the Imam's problems and hardships may be removed at the earliest because this is connected to the Imam's victory and destruction of his enemies.

Twentieth: The supplicant has to petition the Almighty Allah to take as early as possible the revenge for the martyrdom of our master, the Chief of the Martyrs, Imam Husain (a) because this in their words implies that He should hasten the advent of Hazrat Hujjat who is in fact the one who will take revenge from the enemies of His Eminence.

Third aim: Regarding some supplications related from the Holy Imams (a) about this

1. Dua Salawat

In the book of *Ghaibah*, the respected Shaykh, Abu Ja'far Tusi (r.a.) has narrated from the Master of the Affair (a) a lengthy incident, which we have not quoted in full for the sake of brevity. However the supplication mentioned in it is as follows:

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ وَخَاتَمِ النَّبِيِّينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ الْمُنْتَجَبِ فِي الْمِيثَاقِ الْمُصْطَفَىٰ فِي الظِّلَالِ الْمُطَهَّرِ مِنْ كُلِّ آفَةٍ الْبَرِيءِ مِنْ كُلِّ عَيْبٍ الْمُؤَمَّلِ لِلنَّجَاةِ الْمُرْتَجَىٰ لِلشَّفَاعَةِ الْمُفَوَّضِ إِلَيْهِ دِينُ اللَّهِ اللَّهُمَّ شَرِّفْ بُنْيَانَهُ وَعَظِّمْ بُرْهَانَهُ وَأَفْلِحْ حُجَّتَهُ وَارْفَعْ دَرَجَتَهُ

O Allah! Send blessings on Muhammad, the Chief of the Messengers, the Last (in the series) of the Prophets, the decisive argument of the Lord of the worlds, distinguished by the covenant, stays chosen continually for ever and ever, pulled out from all calamities, kept free from all defects, giving hope of everlasting happiness; the assured hope whom the religion of Allah has given full powers to recommend and intercede. O Allah! let his work be surpassingly eminent in glory, towering over, dominating, let his leadership make a deep lasting impression upon (mankind), spread his theory far and wide, make known loud and clear his rank, highest

وَأَضِئْ نُورَهُ وَبَيِّضْ وَجْهَهُ وَأَعْطِهِ الْفَضْلَ وَالْفَضِيلَةَ وَالدَّرَجَةَ وَالْوَسِيلَةَ الرَّفِيعَةَ وَابْعَثْهُ مَقَاماً مَحْمُوداً يَغْبِطُهُ بِهِ الأَوَّلُونَ وَالآخِرُونَ وَصَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَقَائِدِ الْغُرِّ الْمُحَجَّلِينَ وَسَيِّدِ الْوَصِيِّينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ وَصَلِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ وَصَلِّ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ وَصَلِّ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ سَيِّدِ الْعَابِدِينَ وَإِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ وَصَلِّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ وَصَلِّ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ وَصَلِّ عَلَى مُوسَى بْنِ جَعْفَرٍ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ وَصَلِّ عَلَى عَلِيِّ بْنِ مُوسَى إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ وَصَلِّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ إِمَامِ

and finest, make his light shine bright, give beauty and grace to his appearance, bestow upon him superabundant completeness, wisdom, status, ways and means; and highest position, and raise him to the most praiseworthy station; found his position enviable the people of his time and those who came after; and send blessings on the Commander of the faithfuls, the inheritor of the Messengers, the Leader of those, who, in ardent longing, cross (barriers) in leaps and bounds, the chief of the "appointed Guides", the decisive argument of the Lord of the worlds; and send blessings on Hasan son of Ali, the Guide-leader of the faithfuls, the inheritor of the Messengers, the decisive argument of the Lord of the worlds; and send blessings on Husain son of Ali, the Guide-leader of the faithfuls, the inheritor of the Messengers, the decisive argument of the Lord of the worlds; and send blessings on Ali son of Husain, the Guide-leader of the faithfuls, the inheritor of the Messengers, the decisive argument of the Lord of the worlds; and send blessings on Muhammad son of Ali, the Guide-leader of the faithfuls, the inheritor of the Messengers, the decisive argument of the Lord of the worlds; and send blessings on Ja'far son of Muhammad, the Guide-leader of the faithfuls, the inheritor of the Messengers, the decisive argument of the Lord of the worlds; and send blessings on Musa son of Ja'far, the Guide-leader of the faithfuls, the inheritor of the Messengers, the decisive argument of the Lord of the worlds; and send blessings on Ali son of Musa, the Guide-leader of the faithfuls, the inheritor of the Messengers, the decisive argument of the Lord of the worlds; and send blessings on Muhammad son of Ali, the Guide-leader of the faithfuls, the inheritor of the Messengers, the decisive argument of the Lord of the worlds; and send blessings on Ali son of Muhammad,

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[1] *Al-Ghaibah*, Published by Nainawi al-Haditha 168-170

the Guide-leader of the faithfuls, the inheritor of the Messengers, the decisive argument of the Lord of the worlds; and send blessings on Hasan son of Ali, the Guide-leader of the faithfuls, the inheritor of the Messengers, the decisive argument of the Lord of the worlds; and send blessings on the last rightly guided Guide, the Guide-leader of the faithfuls, the inheritor of the Messengers, the decisive argument of the Lord of the worlds. O Allah, send blessings on Muhammad and on his "Ahlul Bayt" (the people of the House), the Leader-guides, the true scholars, the virtuous God-fearing, the mainstay Your religion depends upon, the essential foundation on which Your Oneness rests, the interpreters of Your revealed words, Your conclusive arguments over the mankind, Your representatives on the earth whom You selected in preference over all Your servants, recognized and authorized them to serve Your religion, specifically chose them to have knowledge about You, made them bright, all important, great and glorious through Your generosity, covered them from all sides with Your love and mercy, made available for them Your bounties, well-versed and well-grounded they are in Your wisdom, wrapped them up in Your Light, they occupy the highest place and rank in Your Kingdom, protected them from every side Your Angels, distinguished them with Your Prophet, Your blessings be on him and on his children. O Allah! Bless Muhammad and them, (with) blessings, pure, rich, ever-growing, a great many, for ever and ever, the best, cannot be surveyed except by You, cannot be fully defined except by Your wisdom, cannot be recounted by any one other than You. O Allah! And send blessings on Your kept alive delegated authority, guardian of the "way of Life" ordained by You, who claims authority under Your command, the straight path leading to You, the decisive proof from You over the mankind, Your representative on the earth, Your evidence made visible to Your

الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ
رَبِّ الْعَالَمِينَ وَصَلِّ عَلَى عَلِيِّ بْنِ
مُحَمَّدٍ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ
الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ
وَصَلِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ إِمَامِ
الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ
رَبِّ الْعَالَمِينَ وَصَلِّ عَلَى الْخَلَفِ
الصَّالِحِ الْهَادِي الْمَهْدِيِّ إِمَامِ الْهُدَى
إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ
وَحُجَّةِ رَبِّ الْعَالَمِينَ اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ الأَئِمَّةِ
الْهَادِينَ الْعُلَمَاءِ الصَّادِقِينَ الأَبْرَارِ
الْمُتَّقِينَ دَعَائِمِ دِينِكَ وَأَرْكَانِ
تَوْحِيدِكَ وَتَرَاجِمَةِ وَحْيِكَ
وَحُجَجِكَ عَلَى خَلْقِكَ وَخُلَفَائِكَ
فِي أَرْضِكَ الَّذِينَ اخْتَرْتَهُمْ لِنَفْسِكَ
وَاصْطَفَيْتَهُمْ عَلَى عِبَادِكَ
وَارْتَضَيْتَهُمْ لِدِينِكَ وَخَصَصْتَهُمْ
بِمَعْرِفَتِكَ وَجَلَّلْتَهُمْ بِكَرَامَتِكَ
وَغَشَّيْتَهُمْ بِرَحْمَتِكَ وَرَبَّيْتَهُمْ
بِنِعْمَتِكَ وَغَذَّيْتَهُمْ بِحِكْمَتِكَ
وَأَلْبَسْتَهُمْ مِنْ نُورِكَ وَرَفَعْتَهُمْ فِي
مَلَكُوتِكَ وَحَفَفْتَهُمْ بِمَلاَئِكَتِكَ
وَشَرَّفْتَهُمْ بِنَبِيِّكَ صَلَوَاتُكَ عَلَيْهِ
وَآلِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَيْهِمْ
صَلاَةً كَثِيرَةً دَائِمَةً طَيِّبَةً لاَ يُحِيطُ
بِهَا إِلاَّ أَنْتَ وَلاَ يَسَعُهَا إِلاَّ عِلْمُكَ وَلاَ

servants. O Allah! Go all out to make available "defense in depth" for him, prolong his stay here, by continuing his presence make this world beautiful. O Allah! Keep him safe from the ill-will of those who feel resentful towards him, create for him favorable circumstances, free from the evil of the deceitful, put a stop to the conspiracies hatched against him by the unjust, save him from the clever tricks of the tyrants. O Allah! set in motion at once his wish and desires, and of his descendents, his followers who love and obey him, and the flock under his protection affectionately attached to him, and the common people, his whole mission, and all the human beings, which will bring him near to his purpose: make him advance to the reality he has in mind, let him achieve in full, in the best manner, that which he hopes to do in this world and the Hereafter. Verily You are able to do all things. O Allah! Put back, through him, in original form that which has been uprooted from Your religion, put in order again through him the confusion created in Your Book. Make clear, through him, the distortions made in Your commandments, so that Your religion regains its true spirit, on his hands, blooming and full of tenderness, progressive, up to date, liberated, savior, without doubts and uncertainties, without suspicions and obscurities, there being no falsehood lingering around him, nor any subversive activities in his presence. O Allah! Enlighten the world with his truth and make oppression and tyranny take fright and flee, put a stop to reversal and subversion by relying upon him, once for all, pull down the edifice of corrupt wickedness forever by giving him a free hand, through him break up entirely totalitarianism, let him deal the death-blow and wipe out the existence of the damned and accursed, and put an end to oppression perpetrated by the unjust tyrants, and set up justice and fairplay, put in force his "rule of life", far and wide, everywhere, over all jurisdictions, make all

يُحْصِيهَا أَحَدٌ غَيْرُكَ اللّٰهُمَّ وَصَلِّ
عَلَىٰ وَلِيِّكَ الْمُحْيِي سُنَّتَكَ الْقَائِمِ
بِأَمْرِكَ الدَّاعِي إِلَيْكَ الدَّلِيلِ عَلَيْكَ
وَحُجَّتِكَ عَلَىٰ خَلْقِكَ وَخَلِيفَتِكَ
فِي أَرْضِكَ وَشَاهِدِكَ عَلَىٰ عِبَادِكَ
اللّٰهُمَّ أَعِزَّ نَصْرَهُ وَمُدَّ فِي عُمُرِهِ
وَزَيِّنِ الْأَرْضَ بِطُولِ بَقَائِهِ اللّٰهُمَّ اكْفِهِ
بَغْيَ الْحَاسِدِينَ وَأَعِذْهُ مِنْ شَرِّ
الْكَافِرِينَ وَازْجُرْ عَنْهُ إِرَادَةَ
الظَّالِمِينَ وَخَلِّصْهُ مِنْ أَيْدِي
الْجَبَّارِينَ اللّٰهُمَّ أَعْطِهِ فِي نَفْسِهِ
وَذُرِّيَّتِهِ وَشِيعَتِهِ وَرَعِيَّتِهِ وَخَاصَّتِهِ
وَعَامَّتِهِ وَعَدُوِّهِ وَجَمِيعِ أَهْلِ الدُّنْيَا
مَا تَقَرُّ بِهِ عَيْنَهُ وَتَسُرُّ بِهِ نَفْسَهُ
وَبَلِّغْهُ أَفْضَلَ أَمَلِهِ (مَا أَمَّلَهُ) فِي
الدُّنْيَا وَالْآخِرَةِ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ اللّٰهُمَّ جَدِّدْ بِهِ مَا مُحِيَ مِنْ
دِينِكَ وَأَحْيِ بِهِ مَا بُدِّلَ مِنْ كِتَابِكَ
وَأَظْهِرْ بِهِ مَا غُيِّرَ مِنْ حُكْمِكَ حَتَّىٰ
يَعُودَ دِينُكَ بِهِ وَعَلَىٰ يَدَيْهِ غَضّاً
جَدِيداً خَالِصاً مُخْلَصاً لَا شَكَّ فِيهِ
وَلَا شُبْهَةَ مَعَهُ وَلَا بَاطِلَ عِنْدَهُ وَلَا
بِدْعَةَ لَدَيْهِ اللّٰهُمَّ نَوِّرْ بِنُورِهِ كُلَّ
ظُلْمَةٍ وَهُدَّ بِرُكْنِهِ كُلَّ بِدْعَةٍ وَاهْدِمْ
بِعِزَّتِهِ كُلَّ ضَلَالَةٍ وَاقْصِمْ بِهِ كُلَّ
جَبَّارٍ وَأَخْمِدْ بِسَيْفِهِ كُلَّ نَارٍ وَأَهْلِكْ
بِعَدْلِهِ كُلَّ جَائِرٍ وَأَجْرِ حُكْمَهُ عَلَىٰ

كُلَّ حُكْمٍ وَأَذِلَّ بِسُلْطَانِهِ كُلَّ سُلْطَانٍ اللَّهُمَّ أَذِلَّ كُلَّ مَنْ نَاوَاهُ وَأَهْلِكْ كُلَّ مَنْ عَادَاهُ وَامْكُرْ بِمَنْ كَادَهُ وَاسْتَأْصِلْ مَنْ جَحَدَ حَقَّهُ وَاسْتَهَانَ بِأَمْرِهِ وَسَعَى فِي إِطْفَاءِ نُورِهِ وَأَرَادَ إِخْمَادَ ذِكْرِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ الْمُصْطَفَى وَعَلِيٍّ الْمُرْتَضَى وَفَاطِمَةَ الزَّهْرَاءِ وَالْحَسَنِ الرِّضَا وَالْحُسَيْنِ الْمُصَفَّا وَجَمِيعِ الْأَوْصِيَاءِ مَصَابِيحِ الدُّجَى وَأَعْلَامِ الْهُدَى وَمَنَارِ التُّقَى وَالْعُرْوَةِ الْوُثْقَى وَالْحَبْلِ الْمَتِينِ وَالصِّرَاطِ الْمُسْتَقِيمِ وَصَلِّ عَلَى وَلِيِّكَ وَوُلَاةِ عَهْدِهِ وَالْأَئِمَّةِ مِنْ وُلْدِهِ وَمُدَّ فِي أَعْمَارِهِمْ وَزِدْ فِي آجَالِهِمْ وَبَلِّغْهُمْ أَقْصَى (أَفْضَلَ) آمَالِهِمْ دِيناً وَدُنْيَا وَآخِرَةً إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

authorities serve to promote his sovereignty. O Allah, whoso runs away from him should be discredited and put to shame, whoso undermines his mission should be eliminated, whoso looks upon him with envy, and quarrel, may be cornered, back to the wall, whoso knows but denies his right may rot and disintegrate, make lighter and easy his mission, make haste to set in motion blossoming of his truth, let his quite glory shine in full brightness. O Allah! Send blessing on Muhammad, the Chosen, on Ali, who pleased (Allah) better than others, on Fatima, the bright and beautiful, on Hasan, the agreeing, on Husain, the refined, and on all the rest of the closely connected appointed guardians, the favorite confidants, the signs leading unto guidance, the lighthouse of piety and wisdom, the trustworthy and safe handle, the strong rope, the right path. Bless Your dearest intimate friend, the authority You promised to protect, and (bless) the Imams, his children, spread their creed, build up their cause, let their thoughts and deeds reach far and wide, to the four corners of the world, in the matter of religion, in the worldly affairs and at the time of Final Judgment, verily You are able to do all things.

I say: This is one of the valuable supplications and it is worth reciting regularly at any time, but especially at the times which are related to our master, the Leader of the Time (a); like the eve of 15th Shaban and the day of 15th and Friday eve and Friday. It is from this view that the author of *Jamalus Saliheen* has included it among the recitation of that night. Although the tradition we mentioned before implies that no particular time and occasion is specified for this. Sayyid Ibne Tawoos in *Jamalul Usboo* has included it in the recitations of Friday and it is supposed to be recited after the Asr Prayer, but he further says: The Salawat of the Messenger of Allah (s) narrated by Imam Mahdi (a) should be recited after Asr Prayer on Friday; but in case you are unable to do so at that time, you must make it up later and under no circumstance should you leave it completely as Allah, the Mighty and Sublime has commanded us.

After that the author has given a complete chain of narrators and also mentioned an incident about this supplication which we have not presented here for the sake of brevity.

The statement of the Sayyid shows that this supplication has come down to us through the Imam of the Age (a) and this proves its authenticity, the Almighty Allah is the giver of bounties and guidance.

2. Dua Imam Reza (a)

Among the supplications mentioned by our respected scholars on this topic is a Dua quoted from *Jamalul Usboo* of Sayyid Ibne Tawoos, where he says: A supplication is narrated from Imam Ali Reza (a) regarding the Imam of the Age (a): Narrated to me a group of our associates from my grandfather Abu Ja'far Tusi who says: Narrated to me Ibne Abi Jayyid from Muhammad bin Hasan bin Saeed bin Abdullah and Himyari and Ali bin Ibrahim and Muhammad bin Hasan Saffar, all of them from Ibrahim bin Hisham from Ismail bin Midaar and Salih bin Sindi from Yunus bin Abdur Rahman. The Sayyid says: My grandfather has related this Dua from Yunus bin Abdur Rahman through a number of channels, but we shall omit the chains here for the sake of brevity. Yunus bin Abdur Rahman says: Imam Ali Reza (a) has instructed that we should pray for the Imam of the Time (aj) as follows:

O Allah, safeguard Your Wali and Your vicegerent and Your proof and Your creatures, Your speech that spoke on Your behalf with Your permission, the spokesman with Your wisdom, Your observing sight on Your creation, Your testimony on Your creatures, the valiant struggler, who is protected before You. Protect him from the evils of all You have created, initiated, formed, and protect him from his front, back, right, left, up and down, with such protection that the protected one shall not get lost from his place, also protect Your Messenger and his forefathers, Your Imams and the supporter of Your Religion. O Allah, keep him in Your consignment that shall not get lost, and in Your vicinity that doesn't need a guard and in Your prevention and exaltedness that can't be subdued, secure him with Your firm security that is not betrayed, keep him in Your patronage that doesn't depart from whoever is there and support him with Your noble victory, support him Your victorious soldiers, strengthen him with Your power and make Your angels follow him, support

اللَّهُمَّ ادفَعْ عَنْ وَلِيِّكَ وَخَلِيفَتِكَ وَحُجَّتِكَ عَلَى خَلْقِكَ وَلِسَانِكَ الْمُعَبِّرِ عَنْكَ بِإِذْنِكَ النَّاطِقِ بِحُكْمِكَ وَعَيْنِكَ النَّاظِرَةِ عَلَى بَرِيَّتِكَ وَشَاهِدِكَ عَلَى عِبَادِكَ الْجَحْجَاحِ الْمُجَاهِدِ الْعَائِذِ بِكَ عِنْدَكَ وَأَعِذْهُ مِنْ شَرِّ جَمِيعِ مَا خَلَقْتَ وَبَرَأْتَ وَأَنْشَأْتَ وَصَوَّرْتَ وَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَمِنْ فَوْقِهِ وَمِنْ تَحْتِهِ بِحِفْظِكَ الَّذِي لَا يَضِيعُ مَنْ حَفِظْتَهُ بِهِ وَاحْفَظْ فِيهِ رَسُولَكَ وَآبَاءَهُ أَئِمَّتَكَ وَدَعَائِمَ دِينِكَ وَاجْعَلْهُ فِي وَدِيعَتِكَ الَّتِي لَا تَضِيعُ وَفِي جِوَارِكَ الَّذِي لَا يُخْفَرُ وَفِي مَنْعِكَ وَعِزِّكَ الَّذِي لَا يُقْهَرُ وَآمِنْهُ بِأَمَانِكَ الْوَثِيقِ الَّذِي لَا يُخْذَلُ مَنْ آمَنْتَهُ بِهِ وَاجْعَلْهُ فِي كَنَفِكَ الَّذِي لَا يُرَامُ مَنْ كَانَ فِيهِ وَأَيِّدْهُ بِنَصْرِكَ

whoever supports him, and be an enemy to one who is inimical to him, dress him with Your well fortified armor and surround him with Your angels. O Allah, bestow on him that which You have bestowed on those who established justice among the followers of the prophets. O Allah, ramify our splits through him, sew the rip through him, eradicate the oppression through him, manifest justice through him, reform the Earth by his staying and support him with victory, assist him with awe, strengthen his supporters, humiliate those who wish to put him down, and destroy whoever cheated him. Eliminate the despotic unbelievers, its pillars and supporters through him, crush the heads of misguidance and the establishers of innovation through him, also eliminate those who wanted to put an end to the Sunnah of Your Prophet and those that intensify falsehood through him. Degrade the arrogant through him and eliminate the unbelievers and all the apostates from the east, west, land, sea, plains, mountains of the Earth through him till there shall be no abode for them. O Allah, You then purify Your nation from them, and give relief to Your servants from them, honor the believers through the Imam, revive the customs of Your messengers through him, make him the scholar of the Prophet's wisdom, renew what has been obliterated from Your Religion and what has been changed in Your judgment through him, till You return Your correct and fresh Religion through him, that is free from distortion and innovation, and till His justice illuminates over oppression and aggression and extinguish the light of the unbeliever through him, and explain the

الْعَزِيزِ وَأَيِّدْهُ بِجُنْدِكَ الْغَالِبِ وَقَوِّهِ بِقُوَّتِكَ
وَأَرْدِفْهُ بِمَلائِكَتِكَ وَوَالِ مَنْ وَالاهُ وَعَادِ
مَنْ عَادَاهُ وَأَلْبِسْهُ دِرْعَكَ الْحَصِينَةَ وَحُفَّهُ
بِالْمَلائِكَةِ حَفّاً اللَّهُمَّ وَبَلِّغْهُ أَفْضَلَ مَا بَلَّغْتَ
الْقَائِمِينَ بِقِسْطِكَ مِنْ أَتْبَاعِ النَّبِيِّينَ
اللَّهُمَّ اشْعَبْ بِهِ الصَّدْعَ وَارْتُقْ بِهِ الْفَتْقَ
وَأَمِتْ بِهِ الْجَوْرَ وَأَظْهِرْ بِهِ الْعَدْلَ وَزَيِّنْ
بِطُولِ بَقَائِهِ الأَرْضَ وَأَيِّدْهُ بِالنَّصْرِ وَانْصُرْهُ
بِالرُّعْبِ وَقَوِّ نَاصِرِيهِ وَاخْذُلْ خَاذِلِيهِ
وَدَمْدِمْ عَلَى مَنْ نَصَبَ لَهُ وَدَمِّرْ مَنْ غَشَّهُ
وَاقْتُلْ بِهِ جَبَابِرَةَ الْكُفْرِ وَعُمُدَهُ وَدَعَائِمَهُ
وَاقْصِمْ بِهِ رُءُوسَ الضَّلالَةِ وَشَارِعَةَ الْبِدَعِ
وَمُمِيتَةَ السُّنَّةِ وَمُقَوِّيَةَ الْبَاطِلِ وَذَلِّلْ بِهِ
الْجَبَّارِينَ وَأَبِرْ بِهِ الْكَافِرِينَ وَجَمِيعَ
الْمُلْحِدِينَ فِي مَشَارِقِ الأَرْضِ وَمَغَارِبِهَا
وَبَرِّهَا وَبَحْرِهَا وَسَهْلِهَا وَجَبَلِهَا حَتَّى لاَ
تَدَعَ مِنْهُمْ دَيَّاراً وَلاَ تُبْقِيَ لَهُمْ آثَاراً
اللَّهُمَّ طَهِّرْ مِنْهُمْ بِلاَدَكَ وَاشْفِ مِنْهُمْ
عِبَادَكَ وَأَعِزَّ بِهِ الْمُؤْمِنِينَ وَأَحْيِ بِهِ سُنَنَ
الْمُرْسَلِينَ وَدَارِسَ حِكْمَةِ النَّبِيِّينَ وَجَدِّدْ
بِهِ مَا امْتَحَى مِنْ دِينِكَ وَبُدِّلَ مِنْ
حُكْمِكَ حَتَّى تُعِيدَ دِينَكَ بِهِ وَعَلَى يَدَيْهِ
جَدِيداً غَضّاً مَحْضاً صَحِيحاً لاَ عِوَجَ فِيهِ
وَلاَ بِدْعَةَ مَعَهُ وَحَتَّى تُنِيرَ بِعَدْلِهِ ظُلَمَ
الْجَوْرِ وَتُطْفِئَ بِهِ نِيرَانَ الْكُفْرِ وَتُوضِحَ بِهِ
مَعَاقِدَ الْحَقِّ وَمَجْهُولَ الْعَدْلِ فَإِنَّهُ عَبْدُكَ

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[1] *Jamaal al-Usboo*, Pg. 507-511

fact and unknown justice through him. Because he is Your servant whom You have set aside for Yourself, and have chosen him among Your creatures and have appointed him to Your servants and conferred trust on him, for Your invisibility, and preserve him from sins, and clear him from all sorts of blames, and purify him from all sorts of impurities and free him from filth. O Allah, we shall bear witness for him on the Judgment Day, and the day when calamity will commence, that he has not committed any sin, and never done anything on the basis of his desire, and has not committed any guilt, and has not forfeited Your obedience; he has not debased Your sanctuary, he has not changed Your compulsory duties, he has not changed Your divine laws, surely he is a good, pure, pious, honest and righteous one. O Allah, bestow on him, his family, his descendants, his offspring, his nation, and all his subjects what shall delight and make him happy, combine the near and far of the whole kingdom for him, its prestigious and its abject till his judgment may prevail over other judgments and his fact subjugates all falsehood. O Allah, I am requesting from You to establish the right path, great target, moderate means, through his hand that every precious return to and preceding catch up with, grant us the strength for his obedience, and make our partnership and honor us for following him, make us among his soldiers that shall set aright his affairs, having patience with him, seeking for Your pleasure with his admonishment, till You resurrect us on the Judgment Day among his supporters and helpers, and among those that strengthen his government. O Allah, let that be out of sincerity, without suspicion or fame or duplicity till we did not rely on our deeds

الَّذِي اسْتَخْلَصْتَهُ لِنَفْسِكَ وَاصْطَفَيْتَهُ مِنْ خَلْقِكَ وَاصْطَنَعْتَهُ عَلَىٰ عَيْنِكَ وَائْتَمَنْتَهُ عَلَىٰ غَيْبِكَ وَعَصَمْتَهُ مِنَ الذُّنُوبِ وَبَرَّأْتَهُ مِنَ الْعُيُوبِ وَطَهَّرْتَهُ مِنَ الرِّجْسِ وَسَلَّمْتَهُ مِنَ الدَّنَسِ اللَّهُمَّ فَإِنَّا نَشْهَدُ لَهُ يَوْمَ الْقِيَامَةِ وَيَوْمَ حُلُولِ الطَّامَّةِ أَنَّهُ لَمْ يُذْنِبْ ذَنْباً وَلَا أَتَىٰ حُوباً وَلَمْ يَرْتَكِبْ مَعْصِيَةً وَلَمْ يُضَيِّعْ لَكَ طَاعَةً وَلَمْ يَهْتِكْ لَكَ حُرْمَةً وَلَمْ يُبَدِّلْ لَكَ فَرِيضَةً وَلَمْ يُغَيِّرْ لَكَ شَرِيعَةً وَأَنَّهُ الْهَادِي الْمَهْدِيُّ الطَّاهِرُ التَّقِيُّ النَّقِيُّ الرَّضِيُّ الزَّكِيُّ اللَّهُمَّ أَعْطِهِ فِي نَفْسِهِ وَأَهْلِهِ وَوَلَدِهِ وَذُرِّيَّتِهِ وَأُمَّتِهِ وَجَمِيعِ رَعِيَّتِهِ مَا تُقِرُّ بِهِ عَيْنَهُ وَتَسُرُّ بِهِ نَفْسَهُ وَتَجْمَعُ لَهُ مُلْكَ الْمَمْلَكَاتِ كُلِّهَا قَرِيبِهَا وَبَعِيدِهَا وَعَزِيزِهَا وَذَلِيلِهَا حَتَّىٰ يَجْرِيَ حُكْمُهُ عَلَىٰ كُلِّ حُكْمٍ وَيَغْلِبَ بِحَقِّهِ كُلَّ بَاطِلٍ اللَّهُمَّ اسْلُكْ بِنَا عَلَىٰ يَدَيْهِ مِنْهَاجَ الْهُدَىٰ وَالْمَحَجَّةَ الْعُظْمَىٰ وَالطَّرِيقَةَ الْوُسْطَىٰ الَّتِي يَرْجِعُ إِلَيْهَا الْقَالِي وَيَلْحَقُ بِهَا التَّالِي وَقَوِّنَا عَلَىٰ طَاعَتِهِ وَثَبِّتْنَا عَلَىٰ مُشَايَعَتِهِ وَامْنُنْ عَلَيْنَا بِمُتَابَعَتِهِ وَاجْعَلْنَا فِي حِزْبِهِ الْقَوَّامِينَ بِأَمْرِهِ الصَّابِرِينَ مَعَهُ الطَّالِبِينَ رِضَاكَ بِمُنَاصَحَتِهِ حَتَّىٰ تَحْشُرَنَا يَوْمَ الْقِيَامَةِ فِي أَنْصَارِهِ وَأَعْوَانِهِ وَمُقَوِّيَةِ سُلْطَانِهِ اللَّهُمَّ وَاجْعَلْ ذَلِكَ لَنَا خَالِصاً مِنْ كُلِّ شَكٍّ وَشُبْهَةٍ وَرِيَاءٍ وَسُمْعَةٍ حَتَّىٰ لَا

except You, and did not seek through him except with Your pleasure, until You overwhelm us in his place, and let us be in the Paradise in his company, protect us from weariness, laziness and weakness, make us among those used for the triumph of Your Religion and be honored by the victory of Your guardian, and don't replace us with other than us, verily replacing us with others is very simple for You but is very difficult for us. O Allah, bless the leaders in his reign and the Imams from his progeny and let them attain their hope and increase their life and cherish their victory, make perfect for them Your affair which has been ascribed to them, make firm their supporters and make an assistant for them, and helper for Your Religion. Because they are the resources of Your words and pillars of Your monotheism and the supporters of Your Religion, and leaders of Your affairs, Your immaculate ones among Your servants, and the chosen ones among Your creatures, Your guards and the chain of Your guards, the chosen progeny of Your Prophet, peace, blessing and mercy be upon them.

نَعْتَمِدَ بِهِ غَيْرَكَ وَلاَ نَطْلُبَ بِهِ إِلاَّ وَجْهَكَ
وَحَتَّى تُحِلَّنَا مَحَلَّهُ وَتَجْعَلَنَا فِي الْجَنَّةِ
مَعَهُ وَأَعِذْنَا مِنَ السَّامَةِ وَالْكَسَلِ وَالْفَتْرَةِ
وَاجْعَلْنَا مِمَّنْ تَنْتَصِرُ بِهِ لِدِينِكَ وَتُعِزُّ بِهِ
نَصْرَ وَلِيِّكَ وَلاَ تَسْتَبْدِلْ بِنَا غَيْرَنَا فَإِنَّ
اسْتِبْدَالَكَ بِنَا غَيْرَنَا عَلَيْكَ يَسِيرٌ وَهُوَ
عَلَيْنَا عَسِيرٌ اللَّهُمَّ صَلِّ عَلَى وُلاَةِ عَهْدِهِ
وَالأَئِمَّةِ مِنْ بَعْدِهِ وَبَلِّغْهُمْ آمَالَهُمْ وَزِدْ فِي
آجَالِهِمْ وَأَعِزَّ نَصْرَهُمْ وَتَمِّمْ لَهُمْ مَا
أَسْنَدْتَ إِلَيْهِمْ مِنْ أَمْرِكَ لَهُمْ وَثَبِّتْ
دَعَائِمَهُمْ وَاجْعَلْنَا لَهُمْ أَعْوَاناً وَعَلَى
دِينِكَ أَنْصَاراً فَإِنَّهُمْ مَعَادِنُ كَلِمَاتِكَ
وَأَرْكَانُ تَوْحِيدِكَ وَدَعَائِمُ دِينِكَ وَوُلاَةُ
أَمْرِكَ وَخَالِصَتُكَ بَيْنَ عِبَادِكَ وَصَفْوَتُكَ
مِنْ خَلْقِكَ وَأَوْلِيَاؤُكَ وَسَلاَئِلُ أَوْلِيَائِكَ
وَصَفْوَةُ أَوْلاَدِ رُسُلِكَ وَالسَّلاَمُ عَلَيْهِمْ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.*

Then Sayyid Ibne Tawoos says: This supplication includes the statement of Imam (a):

O Allah, bless the leaders in his reign and the Imams from his progeny...

اللَّهُمَّ صَلِّ عَلَى وُلاَةِ عَهْدِهِ وَالأَئِمَّةِ مِنْ بَعْدِهِ

Perhaps it is regarding the leaders of congregation that the Imam of the Time (aj) will appoint during his rule in various cities and provinces and his appointees for explanation of Islamic Laws etc. It also shows that blessings must be invoked on them after we have invoked blessings on the Holy Imam (a). And the words "leaders in his reign" show that invoking of blessings should be in the life of those persons. Previously in the tradition of Imam Ali Reza (a) it is mentioned: "and the Imams from his progeny". Perhaps that also was as follows: "bless the leaders in his reign and the Imams from his progeny..." and the same is mentioned in another copy of the traditional report. It is also narrated that they would be righteous persons during the time of His Eminence (a). It is mentioned in authentic traditions that Imam Mahdi (a) has some children who rule in different parts of the world, who would be at the peak of perfection and other explanations are also given for this traditional report.

Then Sayyid Ibne Tawoos says: I have seen this supplication in another traditional report which is needless of justification and I am presenting it as it is more detailed. The traditional report is as follows: Narrated to me Abul Hasan Zaid bin Ja'far Alawi Muhammadi, who says: Narrated to me Abul Hasan Ishaq bin Hasan al-Afrani (in another copy it is Hasan Alawi), who said: Muhammad bin Hammam bin Sahil, the scribe and Muhammad bin Shuaib bin Ahmad Maliki both narrated to me from Shuaib bin Ahmad Maliki from Yunus bin Abdur Rahman that Imam Ali Reza (a) ordered the recitation of the following supplication of the Imam of the Time (aj):

O Allah, bless Muhammad and the progeny of Muhammad and safeguard Your Wali and Your vicegerent and Your proof and Your creatures, Your speech that spoke on Your behalf with Your permission, the spokesman with Your wisdom, Your observing sight on Your creation, Your testimony on Your creatures, the valiant struggler, who is protected before You. O Allah, protect him from the evils of all You have created, initiated, formed, and protect him from his front, back, right, left, up and down, with such protection that the protected one shall not get lost from his place, also protect Your Messenger and his forefathers, Your Imams and the supporter of Your Religion. Blessings of Allah be on them all. O Allah, keep him in Your consignment that shall not get lost, and in Your vicinity that doesn't need a guard and in Your prevention and exaltedness that can't be subdued, secure him with Your firm security that is not betrayed, keep him in Your patronage that doesn't depart from whoever is there and support him with Your noble victory, support him Your victorious soldiers, strengthen him with Your power and make Your angels follow him, support whoever supports him. O Allah, be an enemy to one who is inimical to him, dress him with Your well fortified armor and surround him with Your

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَادْفَعْ عَنْ وَلِيِّكَ وَخَلِيفَتِكَ وَحُجَّتِكَ عَلَىٰ خَلْقِكَ وَلِسَانِكَ الْمُعَبِّرِ عَنْكَ بِإِذْنِكَ النَّاطِقِ بِحِكْمَتِكَ وَعَيْنِكَ النَّاظِرَةِ فِي بَرِيَّتِكَ وَشَاهِداً عَلَىٰ عِبَادِكَ الْجَحْجَاحِ الْمُجَاهِدِ الْمُجْتَهِدِ عَبْدِكَ الْعَائِذِ بِكَ اللَّهُمَّ وَأَعِذْهُ مِنْ شَرِّ مَا خَلَقْتَ وَذَرَأْتَ وَبَرَأْتَ وَأَنْشَأْتَ وَصَوَّرْتَ وَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَمِنْ فَوْقِهِ وَمِنْ تَحْتِهِ بِحِفْظِكَ الَّذِي لاَ يَضِيعُ مَنْ حَفِظْتَهُ بِهِ وَاحْفَظْ فِيهِ رَسُولَكَ وَوَصِيَّ رَسُولِكَ وَآبَاءَهُ أَئِمَّتَكَ وَدَعَائِمَ دِينِكَ صَلَوَاتُكَ عَلَيْهِمْ أَجْمَعِينَ وَاجْعَلْهُ فِي وَدِيعَتِكَ الَّتِي لاَ تَضِيعُ وَفِي جِوَارِكَ الَّذِي لاَ يُخْفَرُ وَفِي مَنْعِكَ وَعِزِّكَ الَّذِي لاَ يُقْهَرُ اللَّهُمَّ وَآمِنْهُ بِأَمَانِكَ الْوَثِيقِ الَّذِي لاَ يُخْذَلُ مَنْ آمَنْتَهُ بِهِ وَاجْعَلْهُ فِي كَنَفِكَ الَّذِي لاَ يُضَامُ مَنْ كَانَ فِيهِ وَانْصُرْهُ بِنَصْرِكَ الْعَزِيزِ وَأَيِّدْهُ بِجُنْدِكَ الْغَالِبِ وَقَوِّهِ بِقُوَّتِكَ وَأَرْدِفْهُ بِمَلاَئِكَتِكَ اللَّهُمَّ وَالِ مَنْ وَالاَهُ وَعَادِ مَنْ عَادَاهُ وَأَلْبِسْهُ دِرْعَكَ

angels. O Allah, bestow on him that which You have bestowed on those who established justice among the followers of the prophets. O Allah, ramify our splits through him, sew the rip through him, eradicate the oppression through him, manifest justice through him, reform the Earth by his staying and support him with victory, assist him with awe, strengthen his supporters, humiliate those who wish to put him down, and destroy whoever cheated him, and give him an easy victory. And make him victorious over Your and his enemies. O Allah, make him the awaited Qaim, and the Imam through whom help is sought, and help him with a clear and quick victory and make him inherit the east and west of the earth that you have blessed. And enliven through him the Sunnah of Your Prophet, Your blessings be on him and his progeny. Till no one hides anything from the fear of creatures. And strengthen his helpers and degrade his enemies and destroy those who trouble him and eliminate whose who are hypocritical to him. O Allah, eliminate the despotic unbelievers, its pillars and supporters through him, crush the heads of misguidance and the establishers of innovation through him, also eliminate those who wanted to put an end to the Sunnah of Your Prophet and those that intensify falsehood through him. Degrade the arrogant through him and eliminate the unbelievers and all the apostates from the east, west, land, sea, plains, mountains of the Earth through him till there shall be no abode for them. O Allah, You then purify Your nation from them, and give relief to Your servants from them, honor the believers

الْحَصِينَةَ وَحُفَّهُ بِمَلاَئِكَتِكَ حَفّاً اللَّهُمَّ
وَبَلِّغْهُ أَفْضَلَ مَا بَلَّغْتَ الْقَائِمِينَ بِقِسْطِكَ
مِنْ أَتْبَاعِ النَّبِيِّينَ اللَّهُمَّ اشْعَبْ بِهِ الصَّدْعَ
وَارْتُقْ بِهِ الْفَتْقَ وَأَمِتْ بِهِ الْجَوْرَ وَأَظْهِرْ بِهِ
الْعَدْلَ وَزَيِّنْ بِطُولِ بَقَائِهِ الأَرْضَ وَأَيِّدْهُ
بِالنَّصْرِ وَانْصُرْهُ بِالرُّعْبِ وَافْتَحْ لَهُ فَتْحاً
يَسِيراً وَاجْعَلْ لَهُ مِنْ لَدُنْكَ عَلَى عَدُوِّكَ
وَعَدُوِّهِ سُلْطَاناً نَصِيراً اللَّهُمَّ اجْعَلْهُ الْقَائِمَ
الْمُنْتَظَرَ وَالإِمَامَ الَّذِي بِهِ تَنْتَصِرُ وَأَيِّدْهُ
بِنَصْرٍ عَزِيزٍ وَفَتْحٍ قَرِيبٍ وَوَرِّثْهُ مَشَارِقَ
الأَرْضِ وَمَغَارِبَهَا اللاَّتِي بَارَكْتَ فِيهَا وَأَحْيِ
بِهِ سُنَّةَ نَبِيِّكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ حَتَّى لاَ
يَسْتَخْفِيَ بِشَيْءٍ مِنَ الْحَقِّ مَخَافَةَ أَحَدٍ
مِنَ الْخَلْقِ وَقَوِّ نَاصِرَهُ وَاخْذُلْ خَاذِلَهُ
وَدَمْدِمْ عَلَى مَنْ نَصَبَ لَهُ وَدَمِّرْ عَلَى مَنْ
غَشَّهُ اللَّهُمَّ وَاقْتُلْ بِهِ جَبَابِرَةَ الْكُفْرِ
وَعُمُدَهُ وَدَعَائِمَهُ وَالْقُوَّامَ بِهِ وَاقْصِمْ بِهِ
رُءُوسَ الضَّلاَلَةِ وَشَارِعَةَ الْبِدْعَةِ وَمُمِيتَةَ
السُّنَّةِ وَمُقَوِّيَةَ الْبَاطِلِ وَأَذْلِلْ بِهِ الْجَبَّارِينَ
وَأَبِرْ بِهِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَجَمِيعَ
الْمُلْحِدِينَ حَيْثُ كَانُوا وَأَيْنَ كَانُوا مِنْ
مَشَارِقِ الأَرْضِ وَمَغَارِبِهَا وَبَرِّهَا وَبَحْرِهَا
وَسَهْلِهَا وَجَبَلِهَا حَتَّى لاَ تَدَعَ مِنْهُمْ دَيَّاراً
وَلاَ تُبْقِيَ لَهُمْ آثَاراً اللَّهُمَّ وَطَهِّرْ مِنْهُمْ
بِلاَدَكَ وَاشْفِ مِنْهُمْ عِبَادَكَ وَأَعِزَّ بِهِ
الْمُؤْمِنِينَ وَأَحْيِ بِهِ سُنَنَ الْمُرْسَلِينَ

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[1] *Jamaal al-Usboo,* Pg. 513-519

through the Imam, revive the customs of Your messengers through him, make him the scholar of the Prophet's wisdom, renew what has been obliterated from Your Religion and what has been changed in Your judgment through him, till You return Your correct and fresh Religion through him, that is free from distortion and innovation, and till His justice illuminates over oppression and aggression and extinguish the light of the unbeliever through him, and explain the fact and unknown justice through him. And explain through him the difficult laws. O Allah, he is Your servant whom You have set aside for Yourself, and have chosen him among Your creatures and have appointed him to Your servants and conferred trust on him, for Your invisibility, and preserve him from sins, and clear him from all sorts of blames, and purify him from all sorts of impurities and free him from filth. O Allah, we shall bear witness for him on the Judgment Day, and the day when calamity will commence, that he has not committed any sin, and never done anything on the basis of his desire, and has not committed any guilt, and has not forfeited Your obedience; he has not debased Your sanctuary, he has not changed Your compulsory duties, he has not changed Your divine laws, surely he is a good, pure, pious, honest and righteous one. O Allah, bestow on him, his family, his descendants, his offspring, his nation, and all his subjects what shall delight and make him happy, combine the near and far of the whole kingdom for him, its prestigious and its abject till his judgment may prevail over other judgments and his fact subjugates all falsehood. O Allah, I am requesting from You to establish the right path, great target, moderate means, through

وَدَارِسَ حُكْمِ النَّبِيِّينَ وَجَدِّدْ بِهِ مَا مُحِيَ مِنْ دِينِكَ وَبُدِّلَ مِنْ حُكْمِكَ حَتَّى تُعِيدَ دِينَكَ بِهِ وَعَلَى يَدَيْهِ غَضّاً جَدِيداً صَحِيحاً مَحْضاً لاَ عِوَجَ فِيهِ وَلاَ بِدْعَةَ مَعَهُ حَتَّى تُبِيِّنَ [تُنِيرَ] بِعَدْلِهِ ظُلَمَ الْجَوْرِ وَتُطْفِئَ بِهِ نِيرَانَ الْكُفْرِ وَتُظْهِرَ بِهِ مَعَاقِدَ الْحَقِّ وَمَجْهُولَ الْعَدْلِ وَتُوضِحَ بِهِ مُشْكِلاَتِ الْحُكْمِ اللَّهُمَّ وَإِنَّهُ عَبْدُكَ الَّذِي اسْتَخْلَصْتَهُ لِنَفْسِكَ وَاصْطَفَيْتَهُ مِنْ خَلْقِكَ وَاصْطَفَيْتَهُ عَلَى عِبَادِكَ وَائْتَمَنْتَهُ عَلَى غَيْبِكَ وَعَصَمْتَهُ مِنَ الذُّنُوبِ وَبَرَّأْتَهُ مِنَ الْعُيُوبِ وَطَهَّرْتَهُ مِنَ الرِّجْسِ وَصَرَفْتَهُ عَنِ الدَّنَسِ وَسَلَّمْتَهُ مِنَ الرَّيْبِ اللَّهُمَّ فَإِنَّا نَشْهَدُ لَهُ يَوْمَ الْقِيَامَةِ وَيَوْمَ حُلُولِ الطَّامَّةِ أَنَّهُ لَمْ يُذْنِبْ وَلَمْ يَأْتِ حُوباً وَلَمْ يَرْتَكِبْ لَكَ مَعْصِيَةً وَلَمْ يُضَيِّعْ لَكَ طَاعَةً وَلَمْ يَهْتِكْ لَكَ حُرْمَةً وَلَمْ يُبَدِّلْ لَكَ فَرِيضَةً وَلَمْ يُغَيِّرْ لَكَ شَرِيعَةً وَأَنَّهُ الْإِمَامُ التَّقِيُّ الْهَادِي الْمَهْدِيُّ الطَّاهِرُ النَّقِيُّ الْوَفِيُّ الرَّضِيُّ الزَّكِيُّ اللَّهُمَّ فَصَلِّ عَلَيْهِ وَعَلَى آبَائِهِ وَأَعْطِهِ فِي نَفْسِهِ وَوُلْدِهِ وَأَهْلِهِ وَذُرِّيَّتِهِ وَأُمَّتِهِ وَجَمِيعِ رَعِيَّتِهِ مَا تُقِرُّ بِهِ عَيْنَهُ وَتَسُرُّ بِهِ نَفْسَهُ وَتَجْمَعُ لَهُ مُلْكَ الْمَمْلَكَاتِ كُلِّهَا قَرِيبِهَا وَبَعِيدِهَا وَعَزِيزِهَا وَذَلِيلِهَا حَتَّى يَجْرِيَ حُكْمُهُ عَلَى كُلِّ حُكْمٍ وَيَغْلِبَ بِحَقِّهِ عَلَى كُلِّ بَاطِلٍ اللَّهُمَّ وَاسْلُكْ بِنَا عَلَى يَدَيْهِ مِنْهَاجَ الْهُدَى

his hand that every precious return to and preceding catch up with, grant us the strength for his obedience, and make our partnership and honor us for following him, make us among his soldiers that shall set aright his affairs, having patience with him, seeking for Your pleasure with his admonishment, till You resurrect us on the Judgment Day among his supporters and helpers, and among those that strengthen his government. O Allah, bless Muhammad and the progeny of Muhammad and let that be out of sincerity, without suspicion or fame or duplicity till we did not rely on our deeds except You, and did not seek through him except with Your pleasure, until You overwhelm us in his place, and let us be in the Paradise in his company, protect us from weariness, laziness and weakness, make us among those used for the triumph of Your Religion and be honored by the victory of Your guardian, and don't replace us with other than us, verily replacing us with others is very simple for You but is very difficult for us. Verily You have power over everything. O Allah, bless the leaders in his reign and the Imams from his progeny and let them attain their hope and increase their life and cherish their victory, make perfect for them Your affair which has been ascribed to them, make firm their supporters and make an assistant for them, and helper for Your Religion. Because they are the resources of Your words and pillars of Your monotheism and the treasurers of Your Knowledge, and leaders of Your affairs, Your immaculate ones among Your servants, and the chosen ones among Your creatures, Your guards and the chain of Your guards, the chosen progeny of Your Prophet, peace, blessing and mercy be

وَالْمَحَجَّةَ الْعُظْمَىٰ وَالطَّرِيقَةَ الْوُسْطَىٰ الَّتِي
يَرْجِعُ إِلَيْهَا الْغَالِي وَيَلْحَقُ بِهَا التَّالِي
اللَّهُمَّ وَقَوِّنَا عَلَىٰ طَاعَتِهِ وَثَبِّتْنَا عَلَىٰ
مُشَايَعَتِهِ وَامْنُنْ عَلَيْنَا بِمُتَابَعَتِهِ وَاجْعَلْنَا
فِي حِزْبِهِ الْقَوَّامِينَ بِأَمْرِهِ الصَّابِرِينَ مَعَهُ
الطَّالِبِينَ رِضَاكَ بِمُنَاصَحَتِهِ حَتَّىٰ تَحْشُرَنَا
يَوْمَ الْقِيَامَةِ فِي أَنْصَارِهِ وَأَعْوَانِهِ وَمُقَوِّيَةِ
سُلْطَانِهِ اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ
مُحَمَّدٍ وَاجْعَلْ ذَٰلِكَ كُلَّهُ مِنَّا لَكَ خَالِصاً
مِنْ كُلِّ شَكٍّ وَشُبْهَةٍ وَرِيَاءٍ وَسُمْعَةٍ حَتَّىٰ
لاَ نَعْتَمِدَ بِهِ غَيْرَكَ وَلاَ نَطْلُبَ بِهِ إِلاَّ
وَجْهَكَ وَحَتَّىٰ تُحِلَّنَا مَحَلَّهُ وَتَجْعَلَنَا فِي
الْجَنَّةِ مَعَهُ وَلاَ تَبْتَلِنَا فِي أَمْرِهِ بِالسَّآمَةِ
وَالْكَسَلِ وَالْفَتْرَةِ وَالْفَشَلِ وَاجْعَلْنَا مِمَّنْ
تَنْتَصِرُ بِهِ لِدِينِكَ وَتُعِزُّ بِهِ نَصْرَ وَلِيِّكَ وَلاَ
تَسْتَبْدِلْ بِنَا غَيْرَنَا فَإِنَّ اسْتِبْدَالَكَ بِنَا
غَيْرَنَا عَلَيْكَ يَسِيرٌ وَهُوَ عَلَيْنَا كَبِيرٌ إِنَّكَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ وَصَلِّ عَلَىٰ
وُلاَةِ عُهُودِهِ وَبَلِّغْهُمْ آمَالَهُمْ وَزِدْ فِي
آجَالِهِمْ وَانْصُرْهُمْ وَتَمِّمْ لَهُمْ مَا أَسْنَدْتَ
إِلَيْهِمْ مِنْ أَمْرِ دِينِكَ وَاجْعَلْنَا لَهُمْ أَعْوَاناً
وَعَلَىٰ دِينِكَ أَنْصَاراً وَصَلِّ عَلَىٰ آبَائِهِ
الطَّاهِرِينَ الأَئِمَّةِ الرَّاشِدِينَ اللَّهُمَّ فَإِنَّهُمْ
مَعَادِنُ كَلِمَاتِكَ وَخُزَّانُ عِلْمِكَ وَوُلاَةُ
أَمْرِكَ وَخَالِصَتُكَ مِنْ عِبَادِكَ وَخِيَرَتُكَ
مِنْ خَلْقِكَ وَأَوْلِيَاؤُكَ وَسَلاَئِلُ أَوْلِيَائِكَ
وَصَفْوَتُكَ وَأَوْلاَدُ أَصْفِيَائِكَ صَلَوَاتُكَ

upon them. O Allah! His partners in his affair and helpers in Your obedience whom You have appointed as shield and weapon and refuge and a source of company. Who left their families and children and said good bye to their native place and abandoned the comfort of their homes and gave up their occupations and paid no attention to their worldly life and matter of livelihood. And in spite of their absence in their city and homes they were away from their gatherings. And they made covenant with persons who were strangers to them but who helped them in their affair and they opposed their own relatives who remained aloof from their stance. They united against opposition and were loyal to their circumstances and cut off themselves from the means of this worthless worldly life. O Allah! So keep them in Your unwavering safety and entrust them to the shade of Your support. Keep away from them all those who intend enmity to them and suffice them from the aspect of Your help and support and victory. As much as You have helped them in Your obedience. And for their sake make the invalid the efforts of all who want to put out Your light. And bless Muhammad and his progeny and through them fill up all the horizons and cities and abodes with justice and equity and mercy and grace. And grant them that which befits Your magnanimity and generosity and with what You have bestowed from Your servants who establish justice. Bestow them with Your rewards and keep in store rewards that would raise their status. You do what You want and what You intend, You command. Amen O Lord of the worlds.

وَرَحْمَتُكَ وَبَرَكَاتُكَ عَلَيْهِمْ أَجْمَعِينَ اللّٰهُمَّ
وَشُرَكَاؤُهُ فِي أَمْرِهِ وَمُعَاوِنُوهُ عَلَىٰ طَاعَتِكَ
الَّذِينَ جَعَلْتَهُمْ حِصْنَهُ وَسِلاَحَهُ وَمَفْزَعَهُ
وَأُنْسَهُ الَّذِينَ سَلُّوا عَنِ الأَهْلِ وَالأَوْلاَدِ
وَتَجَافَوُا الْوَطَنَ وَعَطَّلُوا الْوَثِيرَ مِنَ الْمِهَادِ
قَدْ رَفَضُوا تِجَارَاتِهِمْ وَأَضَرُّوا بِمَعَايِشِهِمْ
وَفَقَدُوا فِي أَنْدِيَتِهِمْ بِغَيْرِ غَيْبَةٍ عَنْ
مِصْرِهِمْ وَحَالَفُوا الْبَعِيدَ مِمَّنْ عَاضَدَهُمْ
عَلَىٰ أَمْرِهِمْ وَخَالَفُوا الْقَرِيبَ مِمَّنْ صَدَّ عَنْ
وِجْهَتِهِمْ وَائْتَلَفُوا بَعْدَ التَّدَابُرِ وَالتَّقَاطُعِ
فِي دَهْرِهِمْ وَقَطَعُوا الأَسْبَابَ الْمُتَّصِلَةَ
بِعَاجِلِ حُطَامٍ مِنَ الدُّنْيَا فَاجْعَلْهُمُ اللّٰهُمَّ
فِي حِرْزِكَ وَفِي ظِلِّ كَنَفِكَ وَرُدَّ عَنْهُمْ
بَأْسَ مَنْ قَصَدَ إِلَيْهِمْ بِالْعَدَاوَةِ مِنْ خَلْقِكَ
وَأَجْزِلْ لَهُمْ مِنْ دَعْوَتِكَ مِنْ كِفَايَتِكَ
وَمَعُونَتِكَ لَهُمْ وَتَأْيِيدِكَ وَنَصْرِكَ إِيَّاهُمْ مَا
تُعِينُهُمْ بِهِ عَلَىٰ طَاعَتِكَ وَأَزْهِقْ بِحَقِّهِمْ
بَاطِلَ مَنْ أَرَادَ إِطْفَاءَ نُورِكَ وَصَلِّ عَلَىٰ
مُحَمَّدٍ وَآلِهِ وَامْلَأْ بِهِمْ كُلَّ أُفُقٍ مِنَ الآفَاقِ
وَقُطْرٍ مِنَ الأَقْطَارِ قِسْطاً وَعَدْلاً وَمَرْحَمَةً
وَفَضْلاً وَاشْكُرْ لَهُمْ عَلَىٰ حَسَبِ كَرَمِكَ
وَجُودِكَ وَمَا مَنَنْتَ بِهِ عَلَىٰ الْعَالَمِينَ
بِالْقِسْطِ مِنْ عِبَادِكَ وَادَّخِرْ لَهُمْ مِنْ ثَوَابِكَ
مَا تَرْفَعُ لَهُمْ بِهِ الدَّرَجَاتِ إِنَّكَ تَفْعَلُ مَا
تَشَاءُ وَتَحْكُمُ مَا تُرِيدُ آمِينَ رَبَّ
الْعَالَمِينَ.*

3. Dua in the period of Occultation

In *Kamaluddin wa Tamaamun Ni'ma*, Shaykh Sadooq has narrated from Abu Muhammad Husain bin Ahmad Mukattib that he said: Narrated to us Abu Ali bin Hammam the following supplication and mentioned that Shaykh Amri (q.s.) had dictated it to him and commanded him to recite it and it is the supplication of the occultation of al-Qaim (a):

The same Dua is also mentioned by Sayyid Ibne Tawoos in *Jamaal al-Usboo*, with slight variations quoting from Shaykh Tusi. The version presented below is from *Kamaluddin:*

'O Allah introduce Yourself to me. For if You don't introduce Yourself to me I will not recognize Your Prophet. O Allah introduce Your Messenger to me for if You don't introduce Your Messenger to me I will not recognize Your Proof. O Allah introduce Your proof to me for if You don't introduce Your proof to me I will deviate in my religion. O Allah don't let me die the death of ignorance and do not turn my heart after guidance. O Allah when you have guided me to the guardianship of the one whose obedience is incumbent on me who is the master of Your affair after Your Messenger. Peace be on him and his progeny. So I became attached to the master of your affair, Amirul Momineen, Hasan, Husain, Ali, Muhammad, Ja'far, Musa, Ali, Muhammad, Ali, Hasan and Hujjat al-Qaim Mahdi, Your bliss be on them all. O Allah, keep me steadfast on Your religion, keep me prepared for Your obedience all the time and keep my heart soft for the master of Your affair. Save me from those trials in which You involve Your creatures. And keep me steadfast on the obedience of Your Wali whom You have concealed from the view of Your creatures. Who is waiting for Your command and You are the learned without being taught, about the time when the circumstances of Your Wali

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْ رَسُولَكَ اللَّهُمَّ عَرِّفْنِي رَسُولَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي رَسُولَكَ لَمْ أَعْرِفْ حُجَّتَكَ اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي.

اللَّهُمَّ لاَ تُمِتْنِي مِيتَةَ الْجَاهِلِيَّةِ وَلاَ تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي اللَّهُمَّ فَكَمَا هَدَيْتَنِي بِوِلاَيَةِ مَنْ فَرَضْتَ طَاعَتَهُ عَلَيَّ مِنْ وُلاَةِ أَمْرِكَ بَعْدَ رَسُولِكَ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ حَتَّى وَالَيْتُ وُلاَةَ أَمْرِكَ أَمِيرَ الْمُؤْمِنِينَ وَالْحَسَنَ وَالْحُسَيْنَ وَعَلِيّاً وَمُحَمَّداً وَجَعْفَراً وَمُوسَى وَعَلِيّاً وَمُحَمَّداً وَعَلِيّاً وَالْحَسَنَ وَالْحُجَّةَ الْقَائِمَ الْمَهْدِيَّ صَلَوَاتُكَ عَلَيْهِمْ أَجْمَعِينَ اللَّهُمَّ فَثَبِّتْنِي عَلَى دِينِكَ وَاسْتَعْمِلْنِي بِطَاعَتِكَ وَلَيِّنْ قَلْبِي لِوَلِيِّ أَمْرِكَ وَعَافِنِي مِمَّا امْتَحَنْتَ بِهِ خَلْقَكَ وَثَبِّتْنِي عَلَى طَاعَةِ وَلِيِّ أَمْرِكَ الَّذِي سَتَرْتَهُ عَنْ خَلْقِكَ فَبِإِذْنِكَ غَابَ

will be reformed and when he will reappear and the veil of occultation shall be opened. Then give me patience so that I don't make haste in what You have delayed or that I be inclined to the delay of that which You want to hasten. And that I do not ask of the exposition of what You have concealed. And search for that which You have concealed. Or that I should be dissatisfied with what You have decreed. And I should not say why and how the hidden Imam is not reappearing while the world is fraught with injustice and oppression. I have entrusted all my affairs to You. O Allah, I ask You to let me see the incomparable elegance of Your Wali when his rules shall be enforced. I know that the proof, argument, evidence, exigency, intention and strength is all for You only. So do this favor on me and the believers that we see Your Wali Amr. Your bliss be on him and his progeny. In this way should His command become apparent and his guidance should become clear. He is one who brings out from misguidance to guidance and one who cures from the malady of ignorance. O Lord, reveal his countenance, make his pillars firm and include us among those who witness his incomparable elegance. And give is the good sense (Taufeeq) to serve him. And that we may die on his faith and are raised in his army. O Allah, protect the hidden Imam whom You have created from every kind of mischief, whom You brought from nonentity to being, whom You created, raised up and gave a form. And protect the Imam from the evil that comes to him from the front and from behind. From right and the left. From above and from below. Keep him in Your protection. In a protection after which none can harm him. And through him protect the Prophet

عَنْ بَرِيَّتِكَ وَأَمْرَكَ يَنْتَظِرُ وَأَنْتَ الْعَالِمُ
غَيْرُ مُعَلَّمٍ بِالْوَقْتِ الَّذِي فِيهِ صَلاَحُ أَمْرِ
وَلِيِّكَ فِي الْإِذْنِ لَهُ بِإِظْهَارِ أَمْرِهِ وَكَشْفِ
سِتْرِهِ وَصَبِّرْنِي عَلَىٰ ذَلِكَ حَتَّىٰ لاَ أُحِبَّ
تَعْجِيلَ مَا أَخَّرْتَ وَلاَ تَأْخِيرَ مَا عَجَّلْتَ
وَلاَ أَكْشِفَ عَمَّا سَتَرْتَهُ وَلاَ أَبْحَثَ عَمَّا
كَتَمْتَهُ وَلاَ أُنَازِعَكَ فِي تَدْبِيرِكَ وَلاَ أَقُولَ
لِمَ وَكَيْفَ وَمَا بَالُ وَلِيِّ أَمْرِ اللَّهِ لاَ يَظْهَرُ
وَقَدِ امْتَلَأَتِ الأَرْضُ مِنَ الْجَوْرِ وَأُفَوِّضُ
أُمُورِي كُلَّهَا إِلَيْكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ
تُرِيَنِي وَلِيَّ أَمْرِكَ ظَاهِراً نَافِذاً لِأَمْرِكَ مَعَ
عِلْمِي بِأَنَّ لَكَ السُّلْطَانَ وَالْقُدْرَةَ
وَالْبُرْهَانَ وَالْحُجَّةَ وَالْمَشِيَّةَ وَالْإِرَادَةَ
وَالْحَوْلَ وَالْقُوَّةَ فَافْعَلْ ذَلِكَ بِي وَبِجَمِيعِ
الْمُؤْمِنِينَ حَتَّىٰ نَنْظُرَ إِلَىٰ وَلِيِّكَ ظَاهِرَ
الْمَقَالَةِ وَاضِحَ الدَّلاَلَةِ هَادِياً مِنَ الضَّلاَلَةِ
شَافِياً مِنَ الْجَهَالَةِ أَبْرِزْ يَا رَبِّ مُشَاهَدَتَهُ
وَثَبِّتْ قَوَاعِدَهُ وَاجْعَلْنَا مِمَّنْ تَقَرُّ عَيْنُنَا
بِرُؤْيَتِهِ وَأَقِمْنَا بِخِدْمَتِهِ وَتَوَفَّنَا عَلَىٰ مِلَّتِهِ
وَاحْشُرْنَا فِي زُمْرَتِهِ اللَّهُمَّ أَعِذْهُ مِنْ شَرِّ
جَمِيعِ مَا خَلَقْتَ وَبَرَأْتَ وَذَرَأْتَ وَأَنْشَأْتَ
وَصَوَّرْتَ وَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ
خَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَمِنْ
فَوْقِهِ وَمِنْ تَحْتِهِ بِحِفْظِكَ الَّذِي لاَ يَضِيعُ
مَنْ حَفِظْتَهُ بِهِ وَاحْفَظْ فِيهِ رَسُولَكَ
وَوَصِيَّ رَسُولِكَ اللَّهُمَّ وَمُدَّ فِي عُمُرِهِ

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[1] *Kamaluddin wa Tamaam an-Ni'mah,* Vol. 2, Pg. 512-515; *Jamaal al-Usboo,* Pg. 522-

and the successor of the Prophet. O Allah, give the Imam of the Age a long life. Increase his lifespan. Help him in the Wilayat and rulership that you will grant to him. He is the guided one, one who will establish the truth, the pure, pious, sincere, satisfied, pleasing, patient, one who makes effort in the way of Allah and the thankful one. O Allah, do not destroy our certainty due to the prolongation of his occultation and due to lack of news about him. Give us perfect faith in his remembrance, in his awaiting and in him. Do not make us careless of our duty of praying for him and for invoking divine blessings on him. Do not make us fall in despair for his reappearance and we should have firm certainty in his advent like we are certain of the advent of Your Messenger. And like we have faith in all that was revealed on the Prophet. Make our faith in these things strong. Till You make me walk the path of guidance by the Great Proof and the middle path. Give us the capability of his obedience and keep us steadfast in following him. Include us among his forces, his friends and his helpers. And make us among those who are satisfied with each of his actions. And don't deprive us of this bounty; neither in the lifetime nor at the time of death. Till we die on the same faith and certainty. Make us not among those who doubt or those who break the covenant or those who fall in sloth or those who deny. O Allah, hasten his reappearance and help him and help those who help him. Abandon whose who desert him and destroy those who are inimical to him and those who deny him. Through his being make the true religion apparent. Through him destroy falsehood. Through him save

وَزِدْ فِي أَجَلِهِ وَأَعِنْهُ عَلَىٰ مَا أَوْلَيْتَهُ
وَاسْتَرْعَيْتَهُ وَزِدْ فِي كَرَامَتِكَ لَهُ فَإِنَّهُ
الْهَادِي الْمَهْدِيُّ الْقَائِمُ الْمُهْتَدِي الطَّاهِرُ
التَّقِيُّ النَّقِيُّ الزَّكِيُّ الرَّضِيُّ الْمَرْضِيُّ
الصَّابِرُ الْمُجْتَهِدُ الشَّكُورُ اللَّهُمَّ وَلاَ
تَسْلُبْنَا الْيَقِينَ لِطُولِ الأَمَدِ فِي غَيْبَتِهِ
وَانْقِطَاعِ خَبَرِهِ عَنَّا وَلاَ تُنْسِنَا ذِكْرَهُ
وَانْتِظَارَهُ وَالْإِيمَانَ بِهِ وَقُوَّةَ الْيَقِينِ فِي
ظُهُورِهِ وَالدُّعَاءَ لَهُ وَالصَّلاَةَ عَلَيْهِ حَتَّىٰ لاَ
يُقَنِّطَنَا طُولُ غَيْبَتِهِ مِنْ ظُهُورِهِ وَقِيَامِهِ
وَيَكُونَ يَقِينُنَا فِي ذَٰلِكَ كَيَقِينِنَا فِي
قِيَامِ رَسُولِ اللَّهِ ص وَمَا جَاءَ بِهِ مِنْ
وَحْيِكَ وَتَنْزِيلِكَ قَوِّ قُلُوبَنَا عَلَىٰ الْإِيمَانِ
بِهِ حَتَّىٰ تَسْلُكَ بِنَا عَلَىٰ يَدِهِ مِنْهَاجَ
الْهُدَىٰ وَالْمَحَجَّةَ الْعُظْمَىٰ وَالطَّرِيقَةَ
الْوُسْطَىٰ وَقَوِّنَا عَلَىٰ طَاعَتِهِ وَثَبِّتْنَا عَلَىٰ
مُشَايَعَتِهِ وَاجْعَلْنَا فِي حِزْبِهِ وَأَعْوَانِهِ
وَأَنْصَارِهِ وَالرَّاغِبِينَ بِفِعْلِهِ وَلاَ تَسْلُبْنَا
ذَٰلِكَ فِي حَيَاتِنَا وَلاَ عِنْدَ وَفَاتِنَا حَتَّىٰ
تَوَفَّانَا وَنَحْنُ عَلَىٰ ذَٰلِكَ غَيْرُ شَاكِّينَ وَلاَ
نَاكِثِينَ وَلاَ مُرْتَابِينَ وَلاَ مُكَذِّبِينَ اللَّهُمَّ
عَجِّلْ فَرَجَهُ وَأَيِّدْهُ بِالنَّصْرِ وَانْصُرْ نَاصِرِيهِ
وَاخْذُلْ خَاذِلِيهِ وَدَمْدِمْ عَلَىٰ مَنْ نَصَبَ
لَهُ وَكَذَّبَ بِهِ وَأَظْهِرْ بِهِ الْحَقَّ وَأَمِتْ بِهِ
الْجَوْرَ وَاسْتَنْقِذْ بِهِ عِبَادَكَ الْمُؤْمِنِينَ مِنَ

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529. It is worth mentioning that there is variation in the text of Dua in *Kamaluddin* and *Jamaal al-Usboo* as indicated above.

the believers from degradation. Inhabit the cities through his blessings. Eliminate the oppressors of disbelief through him. Destroy the strength of the leaders of the misguided ones and humiliate the tyrants and disbelievers through him. Through his destroy all the hypocrites, oath-breakers, irreligious that live in the east and the west of the earth, on land and on water, in plains or hills so that neither their cities should remain nor their vestiges. And that Your cities may be purified from them. And cure the hearts of Your servants from them, and through the Imam of the Age revive all that has been destroyed from Your religion, all the laws that have been changed and all Your practices that have been altered. Through the Imam reform all these things so that Your religion get a new lease of life and becomes perfect. The divine laws should become worthy of being followed without any hesitation and innovation. Due to his just rule the fire of disbelief should be extinguished because he is the one whom You have kept especially for Yourself. Whom You chose for helping Your Prophet. You chose him for Your knowledge and protected him from sins and immune from all defects. And You informed him of the secrets of the Unseen and sent Your bounties upon him. You kept him away from every impurity and clean from every ignorance and disobedience. O Allah, bless them and their purified forefathers. And on their prominent Shias; and fulfill his hope. And keep this supplication of us pure from every doubt and show-off. So that we do not intend to please anyone but You. O Allah, we beseech in Your court that our Prophet is also not among us. And our leader is also hidden from us. We are surrounded by hardships and trials of the world. The enemies have got an upper hand over us. Your opponents are more

الذُّلَّ وَأَنْعِشْ بِهِ الْبِلاَدَ وَاقْتُلْ بِهِ الْجَبَابِرَةَ
الْكَفَرَةَ وَاقْصِمْ بِهِ رُءُوسَ الضَّلاَلَةِ وَذَلِّلْ
بِهِ الْجَبَّارِينَ وَالْكَافِرِينَ وَأَبِرْ بِهِ
الْمُنَافِقِينَ وَالنَّاكِثِينَ وَجَمِيعَ الْمُخَالِفِينَ
وَالْمُلْحِدِينَ فِي مَشَارِقِ الأَرْضِ وَمَغَارِبِهَا
وَبَحْرِهَا وَبَرِّهَا وَسَهْلِهَا وَجَبَلِهَا حَتَّى لاَ
تَدَعَ مِنْهُمْ دَيَّاراً وَلاَ تُبْقِيَ لَهُمْ آثَاراً
وَتُطَهِّرَ مِنْهُمْ بِلاَدَكَ وَاشْفِ مِنْهُمْ صُدُورَ
عِبَادِكَ وَجَدِّدْ بِهِ مَا امْتَحَى مِنْ دِينِكَ
وَأَصْلِحْ بِهِ مَا بُدِّلَ مِنْ حُكْمِكَ وَغُيِّرَ مِنْ
سُنَّتِكَ حَتَّى يَعُودَ دِينُكَ بِهِ وَعَلَى يَدِهِ
غَضّاً جَدِيداً صَحِيحاً لاَ عِوَجَ فِيهِ وَلاَ
بِدْعَةَ مَعَهُ حَتَّى تُطْفِئَ بِعَدْلِهِ نِيرَانَ
الْكَافِرِينَ فَإِنَّهُ عَبْدُكَ الَّذِي اسْتَخْلَصْتَهُ
لِنَفْسِكَ وَارْتَضَيْتَهُ لِنُصْرَةِ دِينِكَ
وَاصْطَفَيْتَهُ بِعِلْمِكَ وَعَصَمْتَهُ مِنَ الذُّنُوبِ
وَبَرَّأْتَهُ مِنَ الْعُيُوبِ وَأَطْلَعْتَهُ عَلَى الْغُيُوبِ
وَأَنْعَمْتَ عَلَيْهِ وَطَهَّرْتَهُ مِنَ الرِّجْسِ
وَنَقَّيْتَهُ مِنَ الدَّنَسِ اللَّهُمَّ فَصَلِّ عَلَيْهِ
وَعَلَى آبَائِهِ الأَئِمَّةِ الطَّاهِرِينَ وَعَلَى
شِيعَتِهِمُ الْمُنْتَجَبِينَ وَبَلِّغْهُمْ مِنْ آمَالِهِمْ
أَفْضَلَ مَا يَأْمُلُونَ وَاجْعَلْ ذَلِكَ مِنَّا خَالِصاً
مِنْ كُلِّ شَكٍّ وَشُبْهَةٍ وَرِيَاءٍ وَسُمْعَةٍ حَتَّى
لاَ نُرِيدَ بِهِ غَيْرَكَ وَلاَ نَطْلُبَ بِهِ إِلاَّ
وَجْهَكَ اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ فَقْدَ نَبِيِّنَا
وَغَيْبَةَ وَلِيِّنَا وَشِدَّةَ الزَّمَانِ عَلَيْنَا وَوُقُوعَ
الْفِتَنِ بِنَا وَتَظَاهُرَ الأَعْدَاءِ وَكَثْرَةَ عَدُوِّنَا

and our numbers are few. So, Allah, save us from these calamities at the earliest and give us victory through the just Imam. O the true deity, accept our plea. O Allah, we beseech You to permit Your Wali to express Your justice among Your servants and that he may slay Your enemies till there does not remain any caller to oppression. O Lord, demolish the pillars of oppression and destroy the foundations of tyranny. Demolish their pillars and blunt their sword. Make their weapons useless. Lower their flags and eliminate their fighters. Put discord into their forces. O Lord, send down hard stones upon them and hit them with Your sharp sword. Do not turn away the severity of Your chastisement from the criminals. Send down chastisement on the enemies of Your Wali and the enemies of Your Messenger through the hands of Your Wali and the hands of Your servants. O Lord, suffice for Your Hujjat and Your Wali in the earth from the fear of their enemies. And nullify the plots that they devise for him. Imprison in the circle of evil one who intends bad for the Qaim. Remove the mischief of the world through his blessed existence and put awe into the hearts of his enemies. Make the steps of his enemies waver. Leave his enemies confused and send down severe chastisement on them. Degrade them among Your servants. Make them accursed in Your cities. And put them in the lowest level of Hell. And send your worst punishment for them. Fasten them with fire and fill the graves of their dead with fire. And tie them with the fire of Hell. They are the same who considered Prayer unimportant, who followed their base desires and humiliated Your servants. O Allah, revive the Quran through Your Wali. Show us its effulgence which is permanent and in which there is

وَقِلَّةَ عَدَدِنَا اللَّهُمَّ فَافْرُجْ ذَلِكَ بِفَتْحٍ مِنْكَ تُعَجِّلُهُ وَبِصَبْرٍ مِنْكَ تُيَسِّرُهُ وَإِمَامِ عَدْلٍ تُظْهِرُهُ إِلَهَ الْحَقِّ رَبَّ الْعَالَمِينَ اللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ تَأْذَنَ لِوَلِيِّكَ فِي إِظْهَارِ عَدْلِكَ فِي عِبَادِكَ وَقَتْلِ أَعْدَائِكَ فِي بِلاَدِكَ حَتَّى لاَ تَدَعَ لِلْجَوْرِ دِعَامَةً إِلاَّ قَصَمْتَهَا وَلاَ بِنْيَةً إِلاَّ أَفْنَيْتَهَا وَلاَ قُوَّةً إِلاَّ أَوْهَنْتَهَا وَلاَ رُكْناً إِلاَّ هَدَدْتَهُ وَلاَ حَدّاً إِلاَّ فَلَلْتَهُ وَلاَ سِلاَحاً إِلاَّ كَلَلْتَهُ وَلاَ رَايَةً إِلاَّ نَكَّسْتَهَا وَلاَ شُجَاعاً إِلاَّ قَتَلْتَهُ وَلاَ جَيْشاً إِلاَّ خَذَلْتَهُ ارْمِهِمْ يَا رَبِّ بِحَجَرِكَ الدَّامِغِ وَاضْرِبْهُمْ بِسَيْفِكَ الْقَاطِعِ وَبِبَأْسِكَ الَّذِي لاَ يُرَدُّ عَنِ الْقَوْمِ الْمُجْرِمِينَ وَعَذِّبْ أَعْدَاءَكَ وَأَعْدَاءَ دِينِكَ وَأَعْدَاءَ رَسُولِكَ بِيَدِ وَلِيِّكَ وَأَيْدِي عِبَادِكَ الْمُؤْمِنِينَ اللَّهُمَّ اكْفِ وَلِيَّكَ وَحُجَّتَكَ فِي أَرْضِكَ هَوْلَ عَدُوِّهِ وَكِدْ مَنْ كَادَهُ وَامْكُرْ بِمَنْ مَكَرَ بِهِ وَاجْعَلْ دَائِرَةَ السَّوْءِ عَلَى مَنْ أَرَادَ بِهِ سُوءاً وَاقْطَعْ عَنْهُ مَادَّتَهُمْ وَأَرْعِبْ بِهِ قُلُوبَهُمْ وَزَلْزِلْ لَهُ أَقْدَامَهُمْ وَخُذْهُمْ جَهْرَةً وَبَغْتَةً شَدِّدْ عَلَيْهِمْ عِقَابَكَ وَأَخْزِهِمْ فِي عِبَادِكَ وَالْعَنْهُمْ فِي بِلاَدِكَ وَأَسْكِنْهُمْ أَسْفَلَ نَارِكَ وَأَحِطْ بِهِمْ أَشَدَّ عَذَابِكَ وَأَصْلِهِمْ نَاراً وَاحْشُ قُبُورَ مَوْتَاهُمْ نَاراً وَأَصْلِهِمْ حَرَّ نَارِكَ فَإِنَّهُمْ أَضَاعُوا الصَّلاَةَ وَاتَّبَعُوا الشَّهَوَاتِ وَأَذَلُّوا عِبَادَكَ اللَّهُمَّ وَأَحْيِ بِوَلِيِّكَ الْقُرْآنَ وَأَرِنَا

نُورَهُ سَرْمَداً لاَ ظُلْمَةَ فِيهِ وَأَحْيِ بِهِ
الْقُلُوبَ الْمَيِّتَةَ وَاشْفِ بِهِ الصُّدُورَ الْوَغِرَةَ
وَاجْمَعْ بِهِ الأَهْوَاءَ الْمُخْتَلِفَةَ عَلَى الْحَقِّ
وَأَقِمْ بِهِ الْحُدُودَ الْمُعَطَّلَةَ وَالأَحْكَامَ
الْمُهْمَلَةَ حَتَّى لاَ يَبْقَى حَقٌّ إِلاَّ ظَهَرَ وَلاَ
عَدْلٌ إِلاَّ زَهَرَ وَاجْعَلْنَا يَا رَبِّ مِنْ أَعْوَانِهِ
وَمِمَّنْ يُقَوِّي سُلْطَانَهُ وَالْمُؤْتَمِرِينَ لأَمْرِهِ
وَالرَّاضِينَ بِفِعْلِهِ وَالْمُسَلِّمِينَ لأَحْكَامِهِ
وَمِمَّنْ لاَ حَاجَةَ بِهِ إِلَى التَّقِيَّةِ مِنْ خَلْقِكَ
أَنْتَ يَا رَبِّ الَّذِي تَكْشِفُ السُّوءَ وَتُجِيبُ
الْمُضْطَرَّ إِذَا دَعَاكَ وَتُنَجِّي مِنَ الْكَرْبِ
الْعَظِيمِ فَاكْشِفِ الضُّرَّ عَنْ وَلِيِّكَ وَاجْعَلْهُ
خَلِيفَةً فِي أَرْضِكَ كَمَا ضَمِنْتَ لَهُ اللَّهُمَّ
وَلاَ تَجْعَلْنَا مِنْ خُصَمَاءِ آلِ مُحَمَّدٍ وَلاَ
تَجْعَلْنَا مِنْ أَعْدَاءِ آلِ مُحَمَّدٍ وَلاَ تَجْعَلْنِي
مِنْ أَهْلِ الْحَنَقِ وَالْغَيْظِ عَلَى آلِ مُحَمَّدٍ
فَإِنِّي أَعُوذُ بِكَ مِنْ ذَلِكَ فَأَعِذْنِي
وَأَسْتَجِيرُ بِكَ فَأَجِرْنِي اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاجْعَلْنِي بِهِمْ فَائِزاً
عِنْدَكَ فِي الدُّنْيَا وَالآخِرَةِ وَمِنَ الْمُقَرَّبِينَ
(آمِينَ رَبَّ الْعَالَمِينَ).[1]

no darkness. Enliven the dead hearts through him. Cure the hearts which are full of malice. And through him bring together on truth different selfish desires. Through him revive the laws that have been made obsolete so that the truth becomes triumphant and justice is established. O Lord, include us among his helpers. That we may strengthen his rule and be of those who follow his commands and are satisfied with each of his actions. Make us of those who submit to his commands. Make us such that people do not have to resort to dissimulation from us. O Lord, You are the only one who saves from every harm. You answer the prayer of the helpless. You save from great sorrow and pain. Thus O Lord, remove every harm from Your Wali. Appoint him as Your Caliph on the earth as You have decided about him. O Lord, do make me of those who dispute with the Aale Muhammad and don't make me among their enemies. Don't make me one who is displeased and angry with Aale Muhammad. Thus I seek Your refuge from this; so please give me refuge. And I beseech You to grant me. O Allah, bless Muhammad and the progeny of Muhammad and make me successful with them in the world and the hereafter and make me from those who are proximate to You.

Note: In his book, *Jamalul Usboo*, the author mentions the above Dua and emphasizes that it must be recited after the Asr Prayer on Fridays. He says: "It is something that we must recite after the recitations of Asr on Fridays, lest we might omit reciting it, as we, in any case consider it to be a blessing of Allah, who has bestowed to us specially..."[1] Then he has narrated the above supplication through the chain of narrators we mentioned before and this statement proves that it had been ordered by the Imam of the Time (aj) and it is not unlikely that the Almighty Allah honored the great Sayyid with this blessing due to his elevated status.

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[1] *Jamaal al-Usboo*, Pg. 521

4. Dua Qunoot

Among the supplications that have reached us, regarding request for hastening of the reappearance of our master, the Qaim, Imam Mahdi (aj) is the Dua Qunoot which is narrated from Imam Hasan Askari (a) by Shaykh Tusi in his books, *Misbah* and *Mukhtasar Misbah* in the chapter of Qunoot prayers of Witr Prayer and Sayyid Ibne Tawoos has also mentioned it in his book, *Muhajjud Dawat* in the chapter of the Qunoot prayers of the Holy Imam (a). The apparent implication in most traditional reports is that there is no special time fixed for this Dua but it is best to recite it at the best of the times. From the traditional report mentioned by the Sayyid and others, it is known that this Dua is very effective for removal of oppression and for seeking help for the oppressed persons. Rather it can be said that it contains all the benefits that are present in supplications for hastening of the advent of the Imam of the Time (aj), his victory, defense against enemies and removal of his distress. Sayyid Ibne Tawoos after the mention of this Dua says: "Imam Hasan Askari (a) used to recite it in his Qunoot and he instructed the people of Qom to recite it too when they complained to him about Musa bin Bugha."

The author of *Minhal Barakaat,* which is a commentary on *Muhajjud Daawaat,* has narrated an incident from *A'laamul Waraa Fee Tasmiyatul Qurra,* by Abu Saeed Ismail bin Ali Samaani Hanafi as follows: Musa bin Bugha, son of Kullib son of Shimr son of Marwan son of Umar bin Uzma was an executioner of Mutawakkil and an officer of that tyrant and he was appointed as the governor of Qom by him. He was the one who had instigated Mutawakkil to raze down the tomb of Imam Husain (a). He was an utterly ferocious and merciless man. He ruled Qom for more than ten years. The people of Qom were terrified of his cruelty as he was a deadly enemy of the Holy Imam (a). He used to create mischief among the people and instigated them to resort to bloodshed and himself also indulged in it. The people complained to Imam Hasan Askari (a) about him who told them to recite 'the prayer of the oppressed' and by this Dua cursed him (Musa). When the people began to perform this prayer the Almighty Allah destroyed him immediately without giving any respite.

I say: These are the statements of the author of *Minhal Barakaat,* which is in Persian, but since he has not mentioned the value of 'the prayer of the oppressed' we have taken it from *Makarimul Akhlaq.* In that book, a prayer taught by Imam Ja'far Sadiq (a) is mentioned and in a traditional report he says: If you are being oppressed, perform the Ghusl and then recite two rakats prayer and pray under the open sky as follows:

O Allah, so and so son of so and so has oppressed me and there is no resort for me except You. Then remove his oppression from me. Right now, right now, right now. In the name of the one whom the distressed ones ask, remove

اللَّهُمَّ إِنَّ فُلاَنَ بنَ فُلاَنٍ ظَلَمَنِي وَلَيسَ لِي
اَحَدٌ اَصُولُ بِهِ غَيرَكَ فَاستَوفِ لِي ظُلاَمَتِي
السَّاعَةَ السَّاعَةَ بِالاسمِ الَّـذِي سَـاَلَكَ بِـهِ

الْمُضْطَرُّ فَكَشَفْتَ مَا بِهِ مِنْ ضُرٍّ وَمَكَّنْتَ لَهُ فِي الأَرْضِ وَجَعَلْتَهُ خَلِيفَتَكَ عَلَى خَلْقِكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَسْتَوْفِيَ لِي ظُلاَمَتِيَ السَّاعَةَ السَّاعَةَ.[1]

harm from us through him. And settle him in the earth and appoint Him as Your Caliph on Your creatures. Then I ask You to bless Muhammad and the progeny of Muhammad and that You remove for me my oppression, this moment, this moment.

Imam Ja'far Sadiq (a) said: Indeed, not before long, you will see what you like.

In another instance it is mentioned in *Makarimul Akhlaq* that: Perform two rakats prayer, recite any Surah of Quran, then recite as much Salawat on Muhammad and Aale Muhammad as you can. Then recite as follows:

اللَّهُمَّ إِنَّ لَكَ يَوْماً تَنْتَقِمُ فِيهِ لِلْمَظْلُومِ مِنَ الظَّالِمِ لَكِنْ هَلَعِي وَجَزَعِي لاَ يُبْلِغَانِ بِيَ الصَّبْرَ عَلَى أَنَاتِكَ وَحِلْمِكَ وَقَدْ عَلِمْتَ أَنَّ فُلاَناً ظَلَمَنِي وَاعْتَدَى عَلَيَّ بِقُوَّتِهِ عَلَى ضَعْفِي فَأَسْأَلُكَ يَا رَبَّ الْعِزَّةِ وَقَاصِمَ الْجَبَّارِينَ وَنَاصِرَ الْمَظْلُومِينَ أَنْ تُرِيَهُ قُدْرَتَكَ أَقْسَمْتُ عَلَيْكَ يَا رَبَّ الْعِزَّةِ السَّاعَةَ السَّاعَةَ.[2]

O Allah, for You is the day when You will take revenge from the oppressors for the oppressed one. But my sorrow and distress overpower my patience due to delay from Your side while You indeed know that so and so has oppressed me and had been unjust to me by his power upon my weakness. Then I ask You, O Lord of Majesty (and the distributor of sustenance) and the slayer of the tyrants and the helper of the oppressed ones, that You show him Your power. I swear by You, O Lord of the Might, right now, just now.

Another Prayer: Muhammad bin Hasan Saffar has narrated that the reporter said: I asked the Imam (a): So and so is my oppressor. The Imam said: Perform ablution (Wudhu) and recite two rakats prayer; praise and glorify the Almighty Allah and invoke blessings of Muhammad and Aale Muhammad. Then recite:

اللَّهُمَّ إِنَّ فُلاَناً ظَلَمَنِي وَبَغَى عَلَيَّ فَأَبْلِهِ بِفَقْرٍ لاَ تَجْبُرُهُ وَبِسُوءٍ لاَ تَسْتُرُهُ.

O Allah, so and so has oppressed me and trespassed on my rights, so involve him in a poverty that You never cure and an evil that You never remove.

The narrator says: I did as told and that oppressor was soon disgraced.

In another report it is mentioned that Imam (a) said: Any believer who is being oppressed should perform ablution, recite two rakats prayers and then recite:

اللَّهُمَّ إِنِّي مَظْلُومٌ فَانْتَصِرْ.

O Allah, I am the oppressed one, so help me please!

He will not do it but that the Almighty Allah would help him at the soonest.[3]

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[1] *Makarimul Akhlaq,* Tabarsi, Pg. 332
[2] *Makarimul Akhlaq,* Tabarsi, Pg. 337
[3] *Makarimul Akhlaq,* Tabarsi, Pg. 338

In the same book, at another place it is narrated from Yunus bin Ammar that he said: I complained to Abi Abdullah Imam Ja'far Sadiq (a) regarding a person who was oppressing me. He said: Invoke curse upon him. I said: I have cursed him. He said: No, do it like this, leave off sins, keep fasts, perform the ritual prayer and pay Sadaqah, then in the last part of the night, perform ablution, recite two rakats prayer and then recite in prostration:

اللَّهُمَّ إِنَّ فُلاَنَ بْنَ فُلاَنٍ قَدْ آذَانِي اللَّهُمَّ أَسْقِمْ بَدَنَهُ وَاقْطَعْ أَثَرَهُ وَانْقُصْ أَجَلَهُ وَعَجِّلْ لَهُ ذَلِكَ فِي عَامِهِ هَذَا.[1]

O Allah, so and so son of so and so has hurt me. O Allah, make his body diseased, and cut off his vestige, reduce his lifespan and hasten this for him in this year.

In another place in the same book it is mentioned that he said: Perform the ritual bath (ghusl), then pray two rakats prayer, then taking out your thighs in front of the place of prayer recite the following a hundred times:

يَا حَيُّ يَا قَيُّومُ يَا حَيُّ يَا قَيُّومُ يَا لاَ إِلَهَ إِلاَّ أَنْتَ بِرَحْمَتِكَ أَسْتَغِيثُ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَغِثْنِي السَّاعَةَ السَّاعَةَ.

O the living and the eternal, O the living and the eternal. O there is no god except You. By Your mercy give refuge. Then bless Muhammad and the progeny of Muhammad and give me refuge, this moment, right now.

After that recite:

أَسْأَلُكَ اللَّهُمَّ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَلْطُفَ لِي وَأَنْ تَغْلِبَ لِي وَأَنْ تَمْكُرَ لِي وَأَنْ تَخْدَعَ لِي وَأَنْ تَكِيدَ لِي وَأَنْ تَكْفِيَنِي مَئُونَةَ فُلاَنِ بْنِ فُلاَنٍ.[2]

I ask You, O Allah, that You bless Muhammad and the progeny of Muhammad and that you be kind to me and make me victorious and plot for me, devise a plan for me, do deception for me and save me from the mischief of so and so son of so and so.

He said: The Holy Prophet (s) supplicated as follows on the Day of the Battle of Uhad:

Dua of Qunoot: The Dua, which is the subject of discussion is as follows:

الْحَمْدُ لِلَّهِ شُكْراً لِنَعْمَائِهِ وَاسْتِدْعَاءً لِمَزِيدِهِ وَاسْتِخْلاَصاً بِهِ دُونَ غَيْرِهِ وَعِيَاذاً بِهِ مِنْ كُفْرَانِهِ وَالْإِلْحَادِ فِي عَظَمَتِهِ وَكِبْرِيَائِهِ حَمْدَ مَنْ يَعْلَمُ أَنَّ مَا بِهِ مِنْ نَعْمَاءَ فَمِنْ عِنْدِ رَبِّهِ وَمَا مَسَّهُ مِنْ

Praise be to Allah, for His bounties from the aspect of thanking for His favors. And for the sake of increase in seeking His help. And sincerity from asking anyone other than Him. And refuge from Him from denials and apostasy from (the acceptance) His greatness and highness. Praise be to the one who knows that the bounties given to him are from his Lord.

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[1] *Makarimul Akhlaq,* Tabarsi, Pg. 332
[2] *Makarimul Akhlaq,* Tabarsi, Pg. 339

And the chastisement he earns is from his own soul. And may Allah bless Muhammad, His servant and His Messenger and His chosen one from His creatures. And the medium of the believers to His mercy. And his purified progeny, the rulers by His command.

O Allah, indeed You have called to Your mercy and ordered to supplicate You and You have guaranteed its acceptance. And You did not fill with despair those who approached You with eagerness and presented his needs to You. And You did not turn away any hand empty and did not make it hopeless of Your mercy. Where should go one who approached You and did not find You near. Or one who when he came to You found an obstruction in between. Rather which striver for Your mercy was not blessed by Your grace and which of those who desired increase in Your favors was turned back in despair.

O Allah, I have turned to You with my request and ask You for Your favor with open hands. And my heart narrates to You the secret of my sorrow and found You the best curer for me. Whatever need I have is fulfilled by You and You know it before it passes my mind. So O Allah, accept my supplication and fulfill my needs.

O Allah, indeed, mischiefs have surrounded me and the veil of bewilderment is cast upon my face. And debasement and dishonor is upon me. And one who is not reliable in Your matter is ruling upon us and snatched away my focal points. One who disregards Your command and who is prepared to destroy the people and create mischief in the land.

O Allah, indeed, our right after it has been divided among usurpers has become usual

عُقُوبَةٍ فَبِسُوءِ جِنَايَةِ يَدِهِ وَصَلَّى اللَّهُ
عَلَى مُحَمَّدٍ عَبْدِهِ وَرَسُولِهِ وَخِيَرَتِهِ مِنْ
خَلْقِهِ وَذَرِيعَةِ الْمُؤْمِنِينَ إِلَى رَحْمَتِهِ
وَآلِهِ الطَّاهِرِينَ وُلَاةِ أَمْرِهِ اللَّهُمَّ إِنَّكَ
نَدَبْتَ إِلَى فَضْلِكَ وَأَمَرْتَ بِدُعَائِكَ
وَضَمِنْتَ الْإِجَابَةَ لِعِبَادِكَ وَلَمْ تُخَيِّبْ مَنْ
فَزَعَ إِلَيْكَ بِرَغْبَةٍ وَقَصَدَ إِلَيْكَ بِحَاجَةٍ
وَلَمْ تَرْجِعْ يَدٌ طَالِبَةٌ صِفْراً مِنْ عَطَائِكَ
وَلَا خَائِبَةً مِنْ نِحَلِ هِبَاتِكَ وَأَيُّ رَاحِلٍ
رَحَلَ إِلَيْكَ فَلَمْ يَجِدْكَ قَرِيباً أَوْ (أَيُّ)
وَافِدٍ وَفَدَ عَلَيْكَ فَاقْتَطَعَتْهُ عَوَائِدُ الرَّدِّ
دُونَكَ بَلْ أَيُّ مُحْتَفِرٍ مِنْ فَضْلِكَ لَمْ
يُمْهِهِ فَيْضُ جُودِكَ وَأَيُّ مُسْتَنْبِطٍ
لِمَزِيدِكَ أَكْدَى دُونَ اسْتِمَاحَةِ سِجَالِ
عَطِيَّتِكَ اللَّهُمَّ وَقَدْ قَصَدْتُ إِلَيْكَ
بِرَغْبَتِي وَقَرَعَتْ بَابَ فَضْلِكَ يَدُ
مَسْأَلَتِي وَنَاجَاكَ بِخُشُوعِ الاسْتِكَانَةِ
قَلْبِي وَوَجَدْتُكَ خَيْرَ شَفِيعٍ لِي إِلَيْكَ
وَقَدْ عَلِمْتَ مَا يَحْدُثُ مِنْ طَلِبَتِي قَبْلَ
أَنْ يَخْطُرَ بِفِكْرِي أَوْ يَقَعَ فِي خَلَدِي
فَصِلِ اللَّهُمَّ دُعَائِي إِيَّاكَ بِإِجَابَتِي وَاشْفَعْ
مَسْأَلَتِي بِنُجْحِ طَلِبَتِي اللَّهُمَّ وَقَدْ شَمِلَنَا
زَيْغُ الْفِتَنِ وَاسْتَوْلَتْ عَلَيْنَا غَشْوَةُ
الْحَيْرَةِ وَقَارَعَنَا الذُّلُّ وَالصَّغَارُ وَحَكَمَ
عَلَيْنَا غَيْرُ الْمَأْمُونِينَ فِي دِينِكَ وَابْتَزَّ

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1 Till here the Dua is from *Muhajjud Dawaat* and from here it is according to *Misbahul Mutahajjid*, Pgs. 137-144

and the kingdom upon us, after consensus has been dominated and is by force regarding our inheritance. After the fact that we were the chosen ones of the Ummah. We became their property that they purchase the means of vain pastimes through the funds reserved for the orphans and widows. And the officials are ruling over the believers and the transgressors of every tribe have got a respectable position. There is no defender so that he may remove them through elimination and there is no leader who may look with kindness upon them and no kind one to save them from severe hunger. Thus they remain disgraced in lost houses surrounded by poverty and hardships.

O Allah, the harvest time of the plantation of falsehood is here. And its growth has matured and its bases have become firm. And it has called up its deserters and its saplings have become big and its branches have grown high and cover everything.

O Allah, bring with truth the harvesting hand who may cut them down and which may break off their shoots. And which may degrade its position and rub its eye in dust. So that the face of falsehood is concealed and the truth is displayed with its beautiful face.

O Allah, do leave any pillar of oppression but that You demolish it and do not leave any shield but that You destroy it. And do not leave any gathering of falsehood but that You disperse it. And do not leave any armed group but that You disarm it. And do not leave any high pillar but that You bring it down. And do not leave any hoisted flag but that You bring it down. And do not leave any vegetation but that You destroy it.

O Allah, extinguish the sun of oppression and make its light fade and erase its remembrance. And behead it through

أَمُورَنَا مَعَادِنُ الأُبَنِ مِمَّنْ عَطَّلَ حُكْمَكَ
وَسَعَى فِي إِتْلاَفِ عِبَادِكَ وَإِفْسَادِ بِلاَدِكَ
اللَّهُمَّ وَقَدْ عَادَ فَيْئُنَا دُولَةً بَعْدَ الْقِسْمَةِ
وَإِمَارَتُنَا غَلَبَةً بَعْدَ الْمَشُورَةِ وَعُدْنَا مِيرَاثاً
بَعْدَ الاخْتِيَارِ لِلأُمَّةِ فَاشْتُرِيَتِ الْمَلاَهِي
وَالْمَعَازِفُ بِسَهْمِ الْيَتِيمِ وَالأَرْمَلَةِ وَحَكَمَ
فِي أَبْشَارِ الْمُؤْمِنِينَ أَهْلُ الذِّمَّةِ وَوَلِيَ
الْقِيَامَ بِأُمُورِهِمْ فَاسِقُ كُلِّ قَبِيلَةٍ فَلاَ
ذَائِدَ يَذُودُهُمْ عَنْ هَلَكَةٍ وَلاَ رَاعٍ يَنْظُرُ
إِلَيْهِمْ بِعَيْنِ الرَّحْمَةِ وَلاَ ذُو شَفَقَةٍ يُشْبِعُ
الْكَبِدَ الْحَرَّى مِنْ مَسْغَبَةٍ فَهُمْ أُولُو ضَرَعٍ
بِدَارٍ مَضِيعَةٍ وَأُسَرَاءُ مَسْكَنَةٍ وَحُلَفَاءُ
كَآبَةٍ وَذِلَّةٍ اللَّهُمَّ وَقَدِ اسْتَحْصَدَ زَرْعُ
الْبَاطِلِ وَبَلَغَ نِهَايَتَهُ وَاسْتَحْكَمَ عَمُودُهُ
وَاسْتَجْمَعَ طَرِيدُهُ وَخَذْرَفَ وَلِيدُهُ وَبَسَقَ
فَرْعُهُ وَضَرَبَ بِجِرَانِهِ اللَّهُمَّ فَأَتِحْ لَهُ مِنَ
الْحَقِّ يَداً حَاصِدَةً تَصْعَدُ (تَصْرَعُ) قَائِمَهُ
وَتَهْشِمُ سُوقَهُ وَتَجُبُّ سَنَامَهُ وَتَجْدَعُ
مَرَاغِمَهُ لِيَسْتَخْفِيَ الْبَاطِلُ بِقُبْحِ صُورَتِهِ
وَيَظْهَرَ الْحَقُّ بِحُسْنِ حِلْيَتِهِ اللَّهُمَّ وَلاَ
تَدَعْ لِلْجَوْرِ دِعَامَةً إِلاَّ قَصَمْتَهَا وَلاَ جُنَّةً
إِلاَّ هَتَكْتَهَا وَلاَ كَلِمَةً مُجْتَمِعَةً إِلاَّ فَرَّقْتَهَا
وَلاَ سَرِيَّةَ ثِقْلٍ إِلاَّ خَفَّفْتَهَا وَلاَ قَائِمَةَ عُلُوٍّ
إِلاَّ حَطَطْتَهَا وَلاَ رَافِعَةَ عَلَمٍ إِلاَّ نَكَّسْتَهَا
وَلاَ خَضْرَاءَ إِلاَّ أَبَرْتَهَا اللَّهُمَّ فَكَوِّرْ شَمْسَهُ
وَحُطَّ نُورَهُ وَاطْمِسْ ذِكْرَهُ وَارْمِ بِالْحَقِّ
رَأْسَهُ وَفُضَّ جُيُوشَهُ وَأَرْعِبْ قُلُوبَ أَهْلِهِ

truth and destroy its militia and make the hearts of its people fearful.

O Allah, do not leave any survivors in them. Except that You destroy them. And do not leave any foundation but that You mix it in the dust. And do not leave any relation but that You tear it off. And do not leave any weapon but that You make it weak. And do not leave any sharpness but that You make it blunt. And do not leave any plain ground but that You give it under the control of truth. And do not leave any hoisted flag but that You bring it down.

O Allah, show us the helpers of falsehood after their cooperation, fighting among themselves. After they had been united, make them divided. And after they have been dominant over the Ummah make them debased. And show us the day of justice and equity. And make it permanent so that it may never decline and except for light nothing may come out of it. And as its first cloud make us independent and send us down its blessings and make it triumphant over the mischief makers and give victory to all those who oppose it.

O Allah, through it make the truth clear and make it a morning after a dark night and bewilderment.

O Allah, through it make the dead hearts alive and make the dispersed winds and different opinions come together for it and rebuild through him the un-enforced laws and the ignored rules. And entrust the hungry stomachs to him and through him give the tired bodies rest. Just as You made our tongue remember him and made us thoughtful to supplicate for him. And You gave us Taufeeq to invite the people to him and remind those who forget him. And You put his love in our hearts and made his desire and good expectation from You in establishing his

اللَّهُمَّ وَلاَ تَدَعْ مِنْهُ بَقِيَّةً إِلاَّ أَفْنَيْتَ وَلاَ
بِنْيَةً إِلاَّ سَوَّيْتَ وَلاَ حَلْقَةً إِلاَّ قَصَمْتَ
(فَصَمْتَ) وَلاَ سِلاَحاً إِلاَّ أَكْلَلْتَ وَلاَ حَدّاً
إِلاَّ فَلَلْتَ (أَفْلَلْتَ) وَلاَ كُرَاعاً إِلاَّ اجْتَحْتَ
وَلاَ حَامِلَةَ عَلَمٍ إِلاَّ نَكَّسْتَ اللَّهُمَّ وَأَرِنَا
أَنصَارَهُ عَبَادِيدَ بَعْدَ الأُلْفَةِ وَشَتَّى بَعْدَ
اجْتِمَاعِ الْكَلِمَةِ وَمُقْنِعِي الرُّؤُوسِ بَعْدَ
الظُّهُورِ عَلَى الأُمَّةِ وَأَسْفِرْ لَنَا عَنْ نَهَارِ
الْعَدْلِ وَأَرِنَاهُ سَرْمَداً لاَ ظُلْمَةَ فِيهِ وَنُوراً
لاَ شَوْبَ مَعَهُ وَأَهْطِلْ عَلَيْنَا نَاشِئَتَهُ
وَأَنْزِلْ عَلَيْنَا بَرَكَتَهُ وَأَدِلْ لَهُ مِمَّنْ نَاوَاهُ
وَانْصُرْهُ عَلَى مَنْ عَادَاهُ اللَّهُمَّ وَأَظْهِرْ (بِهِ)
الْحَقَّ وَأَصْبِحْ بِهِ فِي غَسَقِ الظُّلَمِ وَبُهَمِ
الْحَيْرَةِ اللَّهُمَّ وَأَحْيِ بِهِ الْقُلُوبَ الْمَيِّتَةَ
وَاجْمَعْ بِهِ الأَهْوَاءَ الْمُتَفَرِّقَةَ وَالآرَاءَ
الْمُخْتَلِفَةَ وَأَقِمْ بِهِ الْحُدُودَ الْمُعَطَّلَةَ
وَالأَحْكَامَ الْمُهْمَلَةَ وَأَشْبِعْ بِهِ الْخِمَاصَ
السَّاغِبَةَ وَأَرِحْ بِهِ الأَبْدَانَ الْمُتْعَبَةَ كَمَا
أَلْهَجْتَنَا بِذِكْرِهِ وَأَخْطَرْتَ بِبَالِنَا دُعَاءَكَ
لَهُ وَوَفَّقْتَنَا لِلدُّعَاءِ إِلَيْهِ وَحِيَاشَةِ أَهْلِ
الْغَفْلَةِ عَلَيْهِ وَأَسْكَنْتَ فِي قُلُوبِنَا مَحَبَّتَهُ
وَالطَّمَعَ فِيهِ وَحُسْنَ الظَّنِّ بِكَ لإِقَامَةِ
مَرَاسِمِهِ اللَّهُمَّ فَآتِ لَنَا مِنْهُ عَلَى أَحْسَنِ
يَقِينٍ يَا مُحَقِّقَ الظُّنُونِ الْحَسَنَةِ وَيَا
مُصَدِّقَ الآمَالِ الْمُبْطِئَةِ اللَّهُمَّ وَأَكْذِبْ بِهِ
الْمُتَأَلِّينَ عَلَيْكَ فِيهِ وَأَخْلِفْ بِهِ ظُنُونَ
الْقَانِطِينَ مِنْ رَحْمَتِكَ وَالآيِسِينَ مِنْهُ

customs.

O Allah, show me his being in the best of the forms O One Who makes the glad expectations true and One Who makes the hopes realized.

O Allah, remove the doubts of those who have doubts about him and oppose those who have despair about Your mercy regarding him.

O Allah, make us a medium of his mediums and a flag from his flags and a refuge from his refuges. And count us among the respectable ones during his time and honor us by helping him. And make his Barakah good for us and don't leave us among those who are jealous of favors and those who wait for our defeat and who live in the hope of our hardships. They rejoice in our misfortune. O Lord, You can see that it is beyond our capability to go after the enemies and eliminate them. And You also can see that all the comforts are available for them. and with regard to us what malice they conceal and they await for a chance to defeat us when they find us unguarded.

O Allah, You made me aware of myself and You showed us our defects and bad qualities. That I fear they may cause our status to be lowered in Your view. Indeed You do favor to one who does not deserve it. And you also give to those who may not ask You for it. Thus on the basis of kindness accept our request by way of generosity and benevolence. Indeed, You do what You like and judge as You desire. I am inclined to You and I repent for all my sins.

O Allah, the one who calls towards You and the one who would establish justice from Your servants. The beggar of Your mercy, the needy one of Your help to obey You that You initiated the favor on him and made him dressed up in a respectable

اللَّهُمَّ اجْعَلْنَا سَبَباً مِنْ أَسْبَابِهِ وَعَلَماً مِنْ أَعْلاَمِهِ وَمَعْقِلاً مِنْ مَعَاقِلِهِ وَنَضِّرْ وُجُوهَنَا بِتَحْلِيَتِهِ وَأَكْرِمْنَا بِنُصْرَتِهِ وَاجْعَلْ فِينَا خَيْراً تُظْهِرُنَا لَهُ وَبِهِ وَلاَ تُشْمِتْ بِنَا حَاسِدِي النِّعَمِ وَالْمُتَرَبِّصِينَ بِنَا حُلُولَ النَّدَمِ وَنُزُولَ الْمُثْلِ فَقَدْ تَرَى يَا رَبِّ بَرَاءَةَ سَاحَتِنَا وَخُلُوَّ ذَرْعِنَا مِنَ الإِضْمَارِ لَهُمْ عَلَى إِحْنَةٍ وَالتَّمَنِّي لَهُمْ وُقُوعَ جَائِحَةٍ وَمَا تَنَازَلَ مِنْ تَحْصِينِهِمْ بِالْعَافِيَةِ وَمَا أَضَبُّوا [أَضْبَئُوا] لَنَا مِنِ انْتِهَازِ الْفُرْصَةِ وَطَلَبِ الْوُثُوبِ بِنَا عِنْدَ الْغَفْلَةِ اللَّهُمَّ وَقَدْ عَرَّفْتَنَا مِنْ أَنْفُسِنَا وَبَصَّرْتَنَا مِنْ عُيُوبِنَا خِلاَلاً نَخْشَى أَنْ تَقْعُدَ بِنَا عَنِ اشْتِهَارِ (اسْتِيهَالِ) إِجَابَتِكَ وَأَنْتَ الْمُتَفَضِّلُ عَلَى غَيْرِ الْمُسْتَحِقِّينَ وَالْمُبْتَدِئُ بِالإِحْسَانِ غَيْرَ السَّائِلِينَ فَأْتِ لَنَا فِي أَمْرِنَا عَلَى حَسَبِ كَرَمِكَ وَجُودِكَ وَفَضْلِكَ وَامْتِنَانِكَ إِنَّكَ تَفْعَلُ مَا تَشَاءُ وَتَحْكُمُ مَا تُرِيدُ إِنَّا إِلَيْكَ رَاغِبُونَ وَمِنْ جَمِيعِ ذُنُوبِنَا تَائِبُونَ اللَّهُمَّ وَالدَّاعِي إِلَيْكَ وَالْقَائِمُ بِالْقِسْطِ مِنْ عِبَادِكَ الْفَقِيرُ إِلَى رَحْمَتِكَ الْمُحْتَاجُ إِلَى مَعُونَتِكَ عَلَى طَاعَتِكَ إِذِ ابْتَدَأْتَهُ بِنِعْمَتِكَ وَأَلْبَسْتَهُ أَثْوَابَ كَرَامَتِكَ وَأَلْقَيْتَ عَلَيْهِ مَحَبَّةَ طَاعَتِكَ وَثَبَّتَّ وَطْأَتَهُ فِي الْقُلُوبِ مِنْ مَحَبَّتِكَ وَوَفَّقْتَهُ لِلْقِيَامِ بِمَا أَغْمَضَ فِيهِ أَهْلُ زَمَانِهِ مِنْ

dress. And You put Your love and obedience in his heart. And made Your love instilled in the hearts of the people through him. And displayed through him what the people of that time had concealed. You gave him Taufeeq. You made him the refuge of the oppressed and a helper of those who don't seek help from anyone except You. And the reformer of laws that have been rendered ineffective. And the remaker of eradicated signs of Your Prophet – upon him and his progeny be peace and salutations. And Your blessings and bounties.

Thus make him O Allah, take him under Your safety from the evil of the transgressors. And illuminate through him the hearts that have deviated due to the hand of oppressors. And make his hands reach that which is the best that is reached for the establishers of justice from the followers of the prophets.

O Allah, degrade through him one who does not give him a share to refer to Your love and one who is having enmity to him. Degrade through him one who wishes to create mischief in Your religion and disperses his gathering. Make them face the demolishing stones. And be furious on one who is having any enmity to you from his side, on behalf of his near or far relative or stranger, Indeed You have done favor to him and not that he has done a favor to You.

O Allah, thus just as he made himself a target of hardships at the hands of strangers because of You and dedicated his life to Your path for the sake of saving the sanctity of the believers and warded off the evil of apostate oppressors, till the crimes that had become apparent should be concealed and that which the scholars had thrown behind their backs regarding which You had taken a covenant; they

اَمْرِكَ وَجَعَلْتَهُ مَفْزَعاً لِمَظْلُومِي عِبَادِكَ
وَنَاصِراً لِمَنْ لاَ يَجِدُ (لَهُ) نَاصِراً غَيْرَكَ
وَمُجَدِّداً لِمَا عُطِّلَ مِنْ اَحْكَامِ كِتَابِكَ
وَمُشَيِّداً لِمَا دُثِرَ (رُدَّ) مِنْ اَعْلاَمِ سُنَنِ
نَبِيِّكَ (دِينِكَ) عَلَيْهِ وَآلِهِ سَلاَمُكَ
وَصَلَوَاتُكَ وَرَحْمَتُكَ وَبَرَكَاتُكَ فَاجْعَلْهُ
اللَّهُمَّ فِي حَصَانَةٍ مِنْ بَاسِ الْمُعْتَدِينَ
وَاَشْرِقْ بِهِ الْقُلُوبَ الْمُخْتَلِفَةَ مِنْ بُغَاةِ
الدِّينِ وَبَلِّغْ بِهِ اَفْضَلَ مَا بَلَّغْتَ بِهِ
الْقَائِمِينَ بِقِسْطِكَ مِنْ اَتْبَاعِ النَّبِيِّينَ
اللَّهُمَّ وَاَذْلِلْ بِهِ مَنْ لَمْ تُسْهِمْ لَهُ فِي
الرُّجُوعِ إِلَى مَحَبَّتِكَ وَمَنْ نَصَبَ لَهُ
الْعَدَاوَةَ وَارْمِ بِحَجَرِكَ الدَّامِغِ مَنْ اَرَادَ
التَّأْلِيبَ عَلَى دِينِكَ بِإِذْلاَلِهِ وَتَشْتِيتِ
اَمْرِهِ (جَمْعِهِ) وَاغْضَبْ لِمَنْ لاَ تِرَةَ لَهُ وَلاَ
طَائِلَةَ وَعَادَى الاَقْرَبِينَ وَالاَبْعَدِينَ فِيكَ
مَنّاً مِنْكَ عَلَيْهِ لاَ مَنّاً مِنْهُ عَلَيْكَ اللَّهُمَّ
فَكَمَا نَصَبَ نَفْسَهُ غَرَضاً فِيكَ لِلاَبْعَدِينَ
وَجَادَ بِبَذْلِ مُهْجَتِهِ لَكَ فِي الذَّبِّ عَنْ
حَرِيمِ الْمُؤْمِنِينَ وَرَدَّ شَرَّ بُغَاةِ الْمُرْتَدِّينَ
الْمُرِيبِينَ حَتَّى اُخْفِيَ مَا كَانَ جُهِرَ بِهِ
مِنَ الْمَعَاصِي وَاُبْدِيَ مَا كَانَ نَبَذَهُ الْعُلَمَاءُ
وَرَاءَ ظُهُورِهِمْ مِمَّا اَخَذْتَ مِيثَاقَهُمْ عَلَى
اَنْ يُبَيِّنُوهُ لِلنَّاسِ وَلاَ يَكْتُمُوهُ وَدَعَا إِلَى
إِفْرَادِكَ بِالطَّاعَةِ وَاَلاَّ يَجْعَلَ لَكَ شَرِيكاً
مِنْ خَلْقِكَ يَعْلُو اَمْرُهُ عَلَى اَمْرِكَ مَعَ مَا
يَتَجَرَّعُهُ فِيكَ مِنْ مَرَارَاتِ الْغَيْظِ

explain them to the people and do not hide it. They make it apparent and through the confession of Your obedience (or only obeyed You) and they do not make any of Your creatures Your partner. That he should have precedence over You. Invited him. Or to taste all the bitterness of anger that made the hearts wounded and whatever of the sorrows he had to bear and new calamities that continuously fall on him and unbearable griefs that throats cannot swallow and men cannot bear them, from the aspect of throwing a glance at disregarded law, that [due to the veil of Ghaibat] is changed and cancellation of what You want, is not done by him.

O Allah, make him strong by Your help, do what he was not previously capable of doing. That is You remove those who question Your bounties, open up his hands and render his strength Your support and do not make us fearful due to being deprived of his company. And do not make his encompassing hopes of the people of his religion and clear justice in his Ummah.

O Allah, from the aspect of what is established from Your command in the field of accounting [on Judgment Day] make his position lofty. And make Your Prophet Muhammad – may you bless him and his family – pleased to see him and also make the followers of the call of His Eminence, joyful at his sight. And increase his reward for establishing Your commands. And make clear his life with regard to proximity to You and our helplessness in his Ghaibat and the lowering of our heads who deny the existence of His Eminence. Because You have hidden his face from us so have mercy on us. And also one whose hands are open over them so that I can keep

الْجَارِحَةِ بمواس [بِحَـواسِ، بِحَوَاشِـي] الْقُلُوبِ وَمَا يَعْتَوِرُهُ مِنَ الْغُمُـومِ وَيَفْـرُغُ عَلَيْهِ مِنْ أَحْدَاثِ الْخُطُوبِ وَيَـشْرَقُ بِـهِ مِنَ الْغُصَصِ الَّتِي لاَ تَبْتَلِعُهَا الْحُلُوقُ وَلاَ تَحْنُو عَلَيْهَا الضُّلُوعُ مِنْ نَظْرَةٍ إِلَىٰ أَمْـرٍ مِنْ أَمْرِكَ وَلاَ تَنَالُهُ يَـدُهُ بِتَغْيِيـرِهِ وَرَدِّهِ إِلَىٰ مَحَبَّتِكَ فَاشْدُدِ اللَّهُمَّ أَزْرَهُ بِنَصْرِكَ وَأَطِلْ بَاعَهُ فِيمَا قَصُرَ عَنْهُ مِـنْ إِطْـرَادِ الرَّاتِعِينَ حِمَاكَ وَزِدْهُ فِي قُوَّتِـهِ بَـسْطَةً مِنْ تَأْيِيدِكَ وَلاَ تُوحِشْنَا مِنْ أُنْـسِهِ وَلاَ تَخْتَرِمْهُ دُونَ أَمَلِهِ مِنَ الصَّلاَحِ الْفَاشِـي فِي أَهْلِ مِلَّتِهِ وَالْعَدْلِ الظَّاهِرِ فِي أُمَّتِـهِ اللَّهُمَّ وَشَرِّفْ بِمَا اسْتَقْبَلَ بِهِ مِنَ الْقِيَـامِ بِأَمْرِكَ لَدَىٰ مَوْقِفِ الْحِسَابِ مُقَامَهُ وَسُرَّ نَبِيَّكَ مُحَمَّـداً صَـلَوَاتُكَ عَلَيْـهِ وَآلِـهِ بِرُؤْيَتِهِ وَمَنْ تَبِعَهُ عَلَىٰ دَعْوَتِهِ وَأَجْزِلْ لَهُ عَلَىٰ مَا رَأَيْتَهُ قَائِماً بِهِ مِنْ أَمْـرِكَ ثَوَابَـهُ وَابْنِ قُرْبَ دُنُوِّهِ مِنْكَ فِي حَيَاتِهِ وَارْحَمِ اسْتِكَانَتَنَا مِنْ بَعْدِهِ وَاسْتِخْذَاءَنَا لِمَنْ كُنَّا نَقْمَعُهُ بِهِ إِذْ أَفْقَـدْتَنَا وَجْهَـهُ وَبَـسَطْتَ أَيْدِيَ مَنْ كُنَّا نَبْسُطُ أَيْدِيَنَا عَلَيْهِ لِنَـرُدَّهُ عَنْ مَعْصِيَتِهِ وَافتراقنا [افْتِرَقْنَـا] بَعْـدَ الْأُلْفَـةِ وَالاجْتِمَـاعِ تَحْـتَ ظِـلِّ كَنَفِـهِ وَتَلَهُّفَنَا عِنْدَ الْفَوْتِ عَلَىٰ مَا أَقْعَدْتَنَا عَنْهُ مِنْ نُصْرَتِهِ وَطَلَبْنَا مِنَ الْقِيَامِ بِحَقٍّ مَا لاَ سَبِيلَ لَنَا إِلَىٰ رَجْعَتِهِ وَاجْعَلْهُ اللَّهُمَّ فِي أَمْنٍ مِمَّا يُشْفَقُ عَلَيْهِ مِنْهُ وَرُدَّ عَنْهُ مِـنْ

away from Your disobedience, open up his hands for me. And after unity and cooperation under the shade of his blessings we spread and our sorrow at the time of our death, from the aspect that we do not have the Taufeeq to help him, and that our request has been rejected is not able to be fulfilled.

And keep the one who is terrified of it, under Your care and keep him away from the arrows of deception that the enemies cast at him and his friends due to their obedience of the Lord. The help which You have given in form of weapons, for, place of refuge and a source of friendship. For those who have left their families and children and didn't stay in their native places and have abandoned their restful beds. They have focused their attention to their business have ignored the worldly and material things. And are needless of their city and towns. They are away from his assemblies and tied up with the covenant of those who are complete strangers those who help them in their affairs. And they have abandoned their near ones who did not support their manners. And after being disunited they have come together in cooperation and they have cut off from the means of this valueless life and the passing world.

So take them under Your protection O Allah, and under the shade of Your refuge. And ward off from them anyone who is inimical to him. And suffice him from the aspect of Your invitation to You. Render him Your help and support. Lend his hands help and support and destroy all those who want to extinguish Your light.

O Allah, fill up all the cities, towns and the horizons with justice and mercy as is expected from Your generosity and magnificence. Just as You have blessed those who establish justice among the

سِهَامِ الْمَكَايِدِ مَا يُوَجِّهُهُ أَهْلُ الشَّنَآنِ إِلَيْهِ وَإِلَىٰ شُرَكَائِهِ فِي أَمْرِهِ وَمُعَاوِنِيهِ عَلَىٰ طَاعَةِ رَبِّهِ الَّذِينَ جَعَلْتَهُمْ سِلاَحَهُ وَحِصْنَهُ وَمَفْزَعَهُ وَأُنْسَهُ الَّذِينَ سَلَوْا عَنِ الأَهْلِ وَالأَوْلاَدِ وَجَفَوْا الْوَطَنَ وَعَطَّلُوا الْوَثِيرَ مِنَ الْمِهَادِ وَرَفَضُوا تِجَارَاتِهِمْ وَأَضَرُّوا بِمَعَايِشِهِمْ وَفُقِدُوا فِي أَنْدِيَتِهِمْ بِغَيْرِ غَيْبَةٍ عَنْ مِصْرِهِمْ وَخَالَفُوا الْبَعِيدَ مِمَّنْ عَاضَدَهُمْ عَلَىٰ أَمْرِهِمْ وَقَلَوْا الْقَرِيبَ مِمَّنْ صَدَّ عَنْهُمْ وَعَنْ جِهَتِهِمْ (عَنْهُمْ وَعَنْ جِهَتِهِمْ) فَائْتَلَفُوا بَعْدَ التَّدَابُرِ وَالتَّقَاطُعِ فِي دَهْرِهِمْ وَقَطَعُوا (قَلَعُوا) الأَسْبَابَ الْمُتَّصِلَةَ بِعَاجِلِ حُطَامِ الدُّنْيَا فَاجْعَلْهُمُ اللَّهُمَّ فِي أَمْنِ حِرْزِكَ وَظِلِّ كَنَفِكَ وَرُدَّ عَنْهُمْ بَأْسَ مَنْ قَصَدَ إِلَيْهِمْ بِالْعَدَاوَةِ مِنْ عِبَادِكَ وَأَجْزِلْ لَهُمْ عَلَىٰ دَعْوَتِهِمْ مِنْ كِفَايَتِكَ وَمَعُونَتِكَ وَأَمِدَّهُمْ (أَيِّدْهُمْ) بِتَأْيِيدِكَ وَنَصْرِكَ وَأَزْهِقْ بِحَقِّهِمْ بَاطِلَ مَنْ أَرَادَ إِطْفَاءَ نُورِكَ اللَّهُمَّ وَامْلأْ كُلَّ أُفُقٍ مِنَ الآفَاقِ وَقُطْرٍ مِنَ الأَقْطَارِ قِسْطاً وَعَدْلاً وَمَرْحَمَةً وَفَضْلاً وَاشْكُرْهُمْ عَلَىٰ حَسَبِ كَرَمِكَ وَجُودِكَ مَا مَنَنْتَ بِهِ عَلَىٰ الْقَائِمِينَ بِالْقِسْطِ مِنْ عِبَادِكَ وَادَّخَرْتَ لَهُمْ مِنْ ثَوَابِكَ مَا تَرْفَعُ لَهُمْ بِهِ الدَّرَجَاتِ إِنَّكَ تَفْعَلُ مَا تَشَاءُ وَتَحْكُمُ مَا تُرِيدُ.* وَصَلَّىٰ اللَّهُ عَلَىٰ خِيَرَتِهِ مِنْ خَلْقِهِ مُحَمَّدٍ وَآلِهِ

people and stored for them good rewards; so reward them with it. In the same way increase his ranks. Indeed You do what You like and You decide what You intend. And may Allah bless his chosen one among His creatures, Muhammad and his purified progeny.

O Allah, indeed, I found this entreaty which wipes off its proofs and through which needs are fulfilled.

O Allah, indeed I found between me and You doubtful matters that have separated me from You and despicable acts that You have prohibited and I know with certainty that Your servant except for being with provision of the journey will not head to You and You do not remain hidden from Your creatures. Except that their deeds may make them liked by You. And indeed, I know that the best provision of the path to You is a firm determination that You have chosen and through it is the journey to You complete.

O Allah, indeed I am repentive to You with a strong intention of the heart and my tongue asks for the recognition of proof of Your remaining bounty and that which is obtained through Your intention.

O Allah, thus I have not separated from You even though I have faced You and have not fled from You while I am in Your search.

O Allah, help me through something that will remove the attention to the world from my heart and protect me to be inclined to it. And that from the world which makes up our life, destroy it and make me drink the cup of assurance so that I become sincere in Your worship and entrust the heritage of Your friends to us, the friends whose position You have fixed. Whose loneliness You removed through their own companionship till they join

الطَّاهِرِينَ (الأَطْهَارِ). اللَّهُمَّ إِنِّي أَجِدُ
هَذِهِ النُّدْبَةَ حَيْثُ امْتَحَتْ دَلالَتُهَا
وَدَرَسَتْ أَعْلامُهَا وَعَفَتْ إِلاَّ ذِكْرَهَا
وَتِلاوَةَ الْحُجَّةِ بِهَا. اللَّهُمَّ إِنِّي أَجِدُ بَيْنِي
وَبَيْنَكَ مُشْتَبِهَاتٍ تَقْطَعُنِي دُونَكَ
وَمُبَطِّئَاتٍ أَقْعَدَتْنِي عَنْ إِجَابَتِكَ وَقَدْ
عَلِمْتُ أَنَّ عَبْدَكَ لاَ يَرْحَلُ إِلَيْكَ إِلاَّ بِزَادٍ
وَأَنَّكَ لاَ تَحْجُبُ عَنْ خَلْقِكَ إِلاَّ أَنْ
تَحْجُبَهُمُ الأَعْمَالُ دُونَكَ وَقَدْ عَلِمْتُ أَنَّ
زَادَ الرَّاحِلِ إِلَيْكَ عَزْمُ إِرَادَةٍ يَخْتَارُكَ بِهَا
وَيَصِيرُ (فَيَصِيرُ) بِهَا إِلَى مَا يُؤَدِّي إِلَيْكَ
اللَّهُمَّ وَقَدْ نَادَاكَ بِعَزْمِ الْإِرَادَةِ قَلْبِي
وَاسْتَبْقَى نِعْمَتَكَ بِفَهْمِ حُجَّتِكَ لِسَانِي
وَمَا تَيَسَّرَ لِي مِنْ إِرَادَتِكَ اللَّهُمَّ فَلاَ
أُخْتَزَلَنَّ عَنْكَ وَأَنَا أَؤُمُّكَ وَلاَ أُخْتَلَجَنَّ
عَنْكَ وَأَنَا أَتَحَرَّاكَ اللَّهُمَّ وَأَيِّدْنَا بِمَا
تَسْتَخْرِجُ بِهِ فَاقَةَ الدُّنْيَا مِنْ قُلُوبِنَا
وَتَنْعَشُنَا مِنْ مَصَارِعِ هَوَانِهَا (هَوَاهَا)
وَتَهْدِمُ بِهِ عَنَّا مَا شُيِّدَ مِنْ بُنْيَانِهَا
وَتَسْقِينَا بِكَأْسِ السَّلْوَةِ عَنْهَا حَتَّى
تُخْلِصَنَا لِعِبَادَتِكَ وَتُورِثَنَا مِيرَاثَ
أَوْلِيَائِكَ الَّذِينَ ضَرَبْتَ لَهُمُ الْمَنَازِلَ إِلَى
قَصْدِكَ وَآنَسْتَ وَحْشَتَهُمْ حَتَّى وَصَلُوا
إِلَيْكَ اللَّهُمَّ وَإِنْ كَانَ هَوًى مِنْ هَوَى
الدُّنْيَا أَوْ فِتْنَةً مِنْ فِتْنَتِهَا عَلِقَ بِقُلُوبِنَا
حَتَّى قَطَعَنَا عَنْكَ أَوْ حَجَبَنَا عَنْ
رِضْوَانِكَ أَوْ قَعَدَ بِنَا عَنْ إِجَابَتِكَ اللَّهُمَّ

You.

O Allah, if it is a desire from the desires of the world or a mischief from its mischiefs that sticks to our hearts so that it may separate us from You or it may prevent us from gaining Your satisfaction or lead us from Your acceptance.

O Allah, then cut off all relations from relations of the world that take me away from Your obedience deviate my heart from fulfilling Your duties. And in its place make me taste the cup of patience and assurance that may take me to the side of the river of Your forgiveness and takes us ahead with Your satisfaction as it is in Your hands.

O Allah, make us steadfast on Your commands till You take away the sorrow of sins from me and suppress my selfish desires that motivate me to this. And follow the heritage of Muhammad and his progeny, salutations be on him and his progeny and bless them continuously till they hoist the flag of religion which today is in Your hands.

O Allah, have mercy on us that we follow the footsteps of our predecessors and make us the best of their followers. Indeed You are powerful over everything. And it is easy for You and You are the most merciful of the merciful ones and may Allah bless our master Muhammad the Prophet and his righteous descendants. And peace be on them.

فَاقْطَعْ كُلَّ حَبْلٍ مِنْ حِبَالِهَا جَذَبَنَا عَنْ طَاعَتِكَ وَأَعْرَضَ بِقُلُوبِنَا عَنْ أَدَاءِ فَرَائِضِكَ وَاسْقِنَا عَنْ ذَلِكَ سَلْوَةً وَصَبْراً يُورِدُنَا عَلَىٰ عَفْوِكَ وَيُقَوِّمُنَا (وَيُقَدِّمُنَا) عَلَىٰ مَرْضَاتِكَ إِنَّكَ وَلِيُّ ذَلِكَ اللَّهُمَّ وَاجْعَلْنَا قَائِمِينَ عَلَىٰ أَنْفُسِنَا بِأَحْكَامِكَ حَتَّىٰ تَسْقُطَ عَنَّا مُؤَنَ الْمَعَاصِي وَاقْمَعِ الأَهْوَاءَ أَنْ تَكُونَ مُسَاوِرَةً (مُسَاوَرَةً) وَهَبْ لَنَا وَطْءَ آثَارِ مُحَمَّدٍ وَآلِهِ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ وَاللُّحُوقَ بِهِمْ حَتَّىٰ يَرْفَعَ الدِّينُ (حَتَّىٰ نَرْفَعَ لِلدِّينِ أَعْلاماً) أَعْلاَمَهُ ابْتِغَاءَ الْيَوْمِ الَّذِي عِنْدَكَ اللَّهُمَّ فَامْنُنْ (فَمُنَّ) عَلَيْنَا بِوَطْيِ آثَارِ سَلَفِنَا وَاجْعَلْنَا خَيْرَ فَرَطٍ لِمَنِ ائْتَمَّ بِنَا فَإِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَذَلِكَ عَلَيْكَ سَهْلٌ يَسِيرٌ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ وَصَلَّىٰ اللَّهُ عَلَىٰ سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ وَآلِهِ الأَبْرَارِ (وَسَلَّمَ تَسْلِيماً).

5. Dua Nudbah

Among the valuable supplications that have been mentioned in this regard is Dua Nudbah which is recorded in *Zaadul Maad*[1] from the Sixth Imam (a). It is emphasized that it must be recited on for Eids; Friday, Eidul Fitr, Eidul Qurban and Eid Ghadeer.

In *Mazar Bihar*,[2] it is narrated from Sayyid Ibne Tawoos that he said:

[1] *Zaad al-Maad,* Pg. 491-504

[2] *Biharul Anwar;* Vol. 102, Pg. 104-110

Muhammad bin Ali bin Abi Qurra says: I have quoted Dua Nudbah from the book of Muhammad bin Husain bin Sufyan Bazufari and it should be remembered that this supplication is for the Leader of the Time (a) and it is recommended to recite it on the four Eids.

Also, the great scholar, Muhaddith Noori has mentioned this Dua in *Tahiyatuz Zaer* from *Misbahuz Zaer*[1] of Sayyid Ibne Tawoos and *Mazaar* of Muhammad bin Mash-hadi from Muhammad bin Ali bin Abi Qurra on the authority of the book of Bazufari. In the same way Noori (r.a.) has also narrated it from *Mazaar* (Old) and adds that it is recommended to recite it on Friday eve also.

In the name of Allah, the Beneficent, the Merciful. Praise be to Allah, the Lord of the Worlds. And Blessings of Allah be upon our master, Muhammad (s), His Prophet and on his progeny be greetings of Salutation. O Allah (All) Praise if for You: for all the matters concerning which Your Decree was issued regarding Your friends. Those whom You have chosen for Yourself and for Your religion. Since You have decided to bestow on them the choicest of Your everlasting favor, which neither declines nor decreases. After You took promise from them to renounce all the stages of this despicable world and its superficial attractions and allurements. Then they accepted the promise and You did know their fulfillment towards it (promise). So, You accepted them and brought them near to Yourself and accorded for them the exalted remembrance and a glowing praise. And You sent down Your angels on them: and honored them by Your inspirations. And helped them with Your knowledge. And appointed them as the means of approach to You, and the means towards Your satisfaction. Then You made some of them dwell in Your Garden, until You sent them out therefrom. And You carried one of them in Your Ark. And rescued him and one who believed with him, by Your Mercy, from destruction. And You selected for Yourself one of them as Your friend. And he requested You to grant him a

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. الْحَمْدُ لِلَّهِ (الَّذِي لاَ اِلهَ الاَّ هُوَ وَلَهُ الْحَمْدُ) رَبِّ الْعالَمِينَ وَصَلَّى اللَّهُ عَلَى (سَيِّدِنَا) مُحَمَّدٍ نَبِيِّهِ وَآلِهِ وَسَلَّمَ تَسْلِيماً اللَّهُمَّ لَكَ الْحَمْدُ عَلَى مَا جَرَى بِهِ قَضَاؤُكَ فِي أَوْلِيَائِكَ الَّذِينَ اسْتَخْلَصْتَهُمْ لِنَفْسِكَ وَدِينِكَ إِذِ اخْتَرْتَ لَهُمْ جَزِيلَ مَا عِنْدَكَ مِنَ النَّعِيمِ الْمُقِيمِ الَّذِي لاَ زَوَالَ لَهُ وَلاَ اضْمِحْلاَلَ بَعْدَ أَنْ شَرَطْتَ عَلَيْهِمُ الزُّهْدَ فِي دَرَجَاتِ هَذِهِ الدُّنْيَا الدَّنِيَّةِ وَزُخْرُفِهَا وَزِبْرِجِهَا فَشَرَطُوا لَكَ ذَلِكَ وَعَلِمْتَ مِنْهُمُ الْوَفَاءَ بِهِ فَقَبِلْتَهُمْ وَقَرَّبْتَهُمْ وَقَدَّمْتَ لَهُمُ الذِّكْرَ الْعَلِيَّ وَالثَّنَاءَ الْجَلِيَّ وَأَهْبَطْتَ عَلَيْهِمْ مَلاَئِكَتَكَ وَأَكْرَمْتَهُمْ (كَرَّمْتَهُمْ) بِوَحْيِكَ وَرَفَدْتَهُمْ بِعِلْمِكَ وَجَعَلْتَهُمُ الذَّرِيعَةَ (الذَّرَائِعَ) إِلَيْكَ وَالْوَسِيلَةَ إِلَى رِضْوَانِكَ فَبَعْضٌ أَسْكَنْتَهُ جَنَّتَكَ إِلَى أَنْ أَخْرَجْتَهُ مِنْهَا وَبَعْضُهُمْ حَمَلْتَهُ فِي فُلْكِكَ وَنَجَّيْتَهُ مَعَ مَنْ آمَنَ مَعَهُ مِنَ

[1] *Misbah az-Zaaer*, Pg. 230-234

tongue of truth in the last epoch of the time. Then You granted his wish and You appointed that elevated one. And to one of them, You spoke from a tree a speaking and appointed his brother his supporter and Vizier. And You did cause one of them to be born without a father and You gave him the clear signs and supported him with the Holy Spirit. And for each one You did enact a religious law and You assigned a path for him. And You selected successors for him a protector after a protector for a definite period. For establishing Your religion. And a proof upon Your servants, lest the truth wanes from its place and falsehood overpowers his progeny. And none can say: Why had You not sent unto us a warning messenger and appointed for us a flag of guidance. Then we should have followed Your signs before suffering failure and disgrace. Till You ended the affair towards Your beloved and Your noble Muhammad, May the peace of Allah be upon him and his progeny. Then, he was as You had selected him, the leader of whom You have created him and the excellent one of Your selected one; and the best one whom You have selected him and the most honored whom You have relied on him. You gave him precedence upon Your prophets and have sent him to the thaqalain (Jinns and men) from (among) Your servants. And made Your Easts and Wests come under his feet; and harnessed for him the Buraq. And made him ascend (with his soul) towards Your heavens. And You entrusted in him the knowledge of the past and future till the end of Your creation. Then You helped him with awe and You surrounded him with Jibraeel and Mikaeel and the distinguished angels. And You promised him the You would make his religion triumphant over all the religions though the polytheists may be averse (to it). And this is after You appointed some of his kindred as his Successor. And You

الْهَلَكَةِ بِرَحْمَتِكَ وَبَعْضٌ اتَّخَذْتَهُ لِنَفْسِكَ خَلِيلاً وَسَأَلَكَ لِسَانَ صِدْقٍ فِي الآخِرَةِ فَأَجَبْتَهُ وَجَعَلْتَ ذَلِكَ عَلِيّاً وَبَعْضٌ كَلَّمْتَهُ مِنْ شَجَرَةٍ تَكْلِيماً وَجَعَلْتَ لَهُ مِنْ أَخِيهِ رِدْءاً وَوَزِيراً وَبَعْضٌ أَوْلَدْتَهُ مِنْ غَيْرِ أَبٍ وَآتَيْتَهُ الْبَيِّنَاتِ وَأَيَّدْتَهُ بِرُوحِ الْقُدُسِ وَكُلّاً (كُلٌّ) شَرَعْتَ لَهُ شَرِيعَةً وَنَهَجْتَ لَهُ مِنْهَاجاً وَتَخَيَّرْتَ لَهُ أَوْصِيَاءَ مُسْتَحْفِظاً بَعْدَ مُسْتَحْفِظٍ مِنْ مُدَّةٍ إِلَىٰ مُدَّةٍ إِقَامَةً لِدِينِكَ وَحُجَّةً عَلَىٰ عِبَادِكَ وَلِئَلاَّ يَزُولَ الْحَقُّ عَنْ مَقَرِّهِ وَيَغْلِبَ الْبَاطِلُ عَلَىٰ أَهْلِهِ وَلِئَلاَّ يَقُولَ أَحَدٌ لَوْ لا أَرْسَلْتَ إِلَيْنَا رَسُولاً مُنْذِراً وَأَقَمْتَ لَنَا عَلَماً هَادِياً فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَنَخْزَىٰ إِلَىٰ أَنِ انْتَهَيْتَ بِالأَمْرِ إِلَىٰ حَبِيبِكَ وَنَجِيبِكَ مُحَمَّدٍ ص فَكَانَ كَمَا انْتَجَبْتَهُ سَيِّدَ مَنْ خَلَقْتَهُ وَصَفْوَةَ مَنِ اصْطَفَيْتَهُ وَأَفْضَلَ مَنِ اجْتَبَيْتَهُ وَأَكْرَمَ مَنِ اعْتَمَدْتَهُ قَدَّمْتَهُ عَلَىٰ أَنْبِيَائِكَ وَبَعَثْتَهُ إِلَىٰ الثَّقَلَيْنِ مِنْ عِبَادِكَ وَأَوْطَأْتَهُ مَشَارِقَكَ وَمَغَارِبَكَ وَسَخَّرْتَ لَهُ الْبُرَاقَ وَعَرَجْتَ بِهِ (بِرُوحِهِ) إِلَىٰ سَمَائِكَ وَأَوْدَعْتَهُ عِلْمَ مَا كَانَ وَمَا يَكُونُ إِلَىٰ انْقِضَاءِ خَلْقِكَ ثُمَّ نَصَرْتَهُ بِالرُّعْبِ وَحَفَفْتَهُ بِجَبْرَئِيلَ وَمِيكَائِيلَ وَالْمُسَوِّمِينَ مِنْ مَلاَئِكَتِكَ

appointed for him and them a first house which has been established for the mankind. The one which is at Mecca, a blessing and a guidance for the worlds. In it (are) clear signs; place of Ibrahim; and whoever entered in it was safe. And You said: Verily Allah intends to keep off from You every kind of uncleanness. And to purify you people of the house with a thorough purification. Then You assigned rewards of Muhammad, Your peace be upon him and his progeny (with) their love (the love of progeny) in Your Book. Then You said: "Say I demand not, of you any reward for it" (the toils of preaching) except the love of my relations. And You said: "Whatever reward I have asked you it is for yourself". And You said: "I ask you not any reward for it except that one who wishes, may adopt the path of His Lord." Then, they (Ahlul Bait (a)) are the path towards You and the way towards Your satisfaction. When his (Holy Prophet) days passed. He appointed his successor Ali, son of Abu Talib as a guide. Your peace be upon them and their progeny. As he was a warner - and a guide for every nation. Then he (Holy Prophet) said before a huge gathering. "Whomsoever I am his Master, then Ali, is his Master. O Allah Be a friend of one who is his friend and be the enemy of one who is his enemy; and help one who helps him and disgrace one who disgraces him". And he said: "Of whomsoever I am his Prophet, then Ali is his Chief". And he said, "I and Ali are one and from the same tree and the other people are from different trees." And he placed him (Ali (a)) in a position, as Haroon had with Musa. Then he said to him, "Your position to me is as Haroon had with Musa except that there will be no Prophet after me." And he got him married with his daughter, chief of the ladies of the Worlds. And he made for him lawful (Ali (a)) whatever was lawful for himself in his mosque. And he closed all the

وَوَعَدْتَهُ أَنْ تُظْهِرَ دِينَهُ عَلَى الدِّينِ
كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ وَذَلِكَ بَعْدَ أَنْ
بَوَّأْتَهُ مُبَوَّأَ صِدْقٍ مِنْ أَهْلِهِ وَجَعَلْتَ لَهُ
وَلَهُمْ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي
بِبَكَّةَ مُبَارَكاً وَهُدىً لِلْعَالَمِينَ فِيهِ
آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ
كَانَ آمِناً وَقُلْتَ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ
عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ
تَطْهِيراً (ثُمَّ) جَعَلْتَ أَجْرَ مُحَمَّدٍ
صَلَوَاتُكَ عَلَيْهِ وَآلِهِ مَوَدَّتَهُمْ فِي
كِتَابِكَ فَقُلْتَ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلاَّ
الْمَوَدَّةَ فِي الْقُرْبَى وَقُلْتَ مَا سَأَلْتُكُمْ
مِنْ أَجْرٍ فَهُوَ لَكُمْ وَقُلْتَ مَا أَسْئَلُكُمْ
عَلَيْهِ مِنْ أَجْرٍ إِلاَّ مَنْ شَاءَ أَنْ يَتَّخِذَ
إِلَى رَبِّهِ سَبِيلاً فَكَانُوا هُمُ السَّبِيلَ
إِلَيْكَ وَالْمَسْلَكَ إِلَى رِضْوَانِكَ فَلَمَّا
انْقَضَتْ أَيَّامُهُ أَقَامَ وَلِيَّهُ عَلِيَّ بْنَ أَبِي
طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِمَا وَعَلَى
آلِهِمَا هَادِياً إِذْ كَانَ هُوَ الْمُنْذِرَ وَلِكُلِّ
قَوْمٍ هَادٍ فَقَالَ وَالْمَلأُ أَمَامَهُ مَنْ كُنْتُ
مَوْلاَهُ فَعَلِيٌّ مَوْلاَهُ اللَّهُمَّ وَالِ مَنْ وَالاَهُ
وَعَادِ مَنْ عَادَاهُ وَانْصُرْ مَنْ نَصَرَهُ
وَاخْذُلْ مَنْ خَذَلَهُ وَقَالَ مَنْ كُنْتُ نَبِيَّهُ
فَعَلِيٌّ أَمِيرُهُ وَقَالَ أَنَا وَعَلِيٌّ مِنْ شَجَرَةٍ
وَاحِدَةٍ وَسَائِرُ النَّاسِ مِنْ شَجَرٍ شَتَّى
وَأَحَلَّهُ مَحَلَّ هَارُونَ مِنْ مُوسَى فَقَالَ
أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلاَّ

doors (leading to the mosque) except the door of his house. Then he (Holy Prophet) entrusted to him his knowledge and his wisdom. Then he said, "I am the city of knowledge and Ali is its gate. Then one who wishes (to enter) the city (of knowledge) and wisdom, then he should enter from its gate." Then, he said, "You are my brother and successor and inheritor." Your flesh is from my flesh. And your blood from my blood. And peace with you is peace with me. And fight with you is fight with me. And the faith is mixed with your flesh and your blood as it is mixed with my flesh and my blood. And tomorrow, you will be my successor at the Cistern Kauthar Pond (Hauz of Kauthar). And you will repay my debt and you will fulfill my promises. And your Shias (followers) will be (sitting) on the pulpits of light; with bright faces surrounding me in the Heaven and they will be my neighbors. And (he said), "O Ali, had you not been there, the believers would not have been recognized after me." And he was a guidance (to prevent people) from deviation after him (the Holy Prophet) and a light from the blindness. And the strong rope of Allah and His Right Path. Neither his proximity in the ties of relationship (with the Holy Prophet) can be preceded (by anyone). Nor his preceding in religion. And (no one) can overtake any virtues from amongst his (Prophet) virtues. He (Ali) follows the path of the Messenger. May the blessings of Allah be upon both of them and their progeny. And he fights on (the basis of) interpretation. And he cares not for any blame of any rebuker in the way of Allah. Indeed, he has spilled the blood of the heroes of Arabia, and killed their valiant fighters and attacked their wolves. Then he filled the hearts of them (fighters) of Badr, Khyber, Hunain and of others with a hatred and malice. Then, (they) rose in enmity, against him, and (they) attacked to fight

أَنَّهُ لاَ نَبِيَّ بَعْدِي وَزَوَّجَهُ ابْنَتَهُ سَيِّدَةَ
نِسَاءِ الْعَالَمِينَ وَأَحَلَّ لَهُ مِنْ مَسْجِدِهِ
مَا حَلَّ لَهُ وَسَدَّ الأَبْوَابَ إِلاَّ بَابَهُ ثُمَّ
أَوْدَعَهُ عِلْمَهُ وَحِكْمَتَهُ فَقَالَ أَنَا مَدِينَةُ
الْعِلْمِ وَعَلِيٌّ بَابُهَا فَمَنْ أَرَادَ (الْمَدِينَةَ
وَ) الْحِكْمَةَ فَلْيَأْتِهَا مِنْ بَابِهَا ثُمَّ قَالَ
أَنتَ أَخِي وَوَصِيِّي وَوَارِثِي لَحْمُكَ
لَحْمِي وَدَمُكَ دَمِي وَسِلْمُكَ سِلْمِي
وَحَرْبُكَ حَرْبِي وَالْإِيمَانُ مُخَالِطٌ
لَحْمَكَ وَدَمَكَ كَمَا خَالَطَ لَحْمِي وَدَمِي
وَأَنتَ غَداً عَلَى الْحَوْضِ خَلِيفَتِي وَأَنتَ
تَقْضِي دَيْنِي وَتُنجِزُ عِدَاتِي وَشِيعَتُكَ
عَلَى مَنَابِرَ مِنْ نُورٍ مُبْيَضَّةً وُجُوهُهُمْ
حَوْلِي فِي الْجَنَّةِ وَهُمْ جِيرَانِي وَلَوْ لاَ
أَنتَ يَا عَلِيُّ لَمْ يُعْرَفِ الْمُؤْمِنُونَ بَعْدِي
وَكَانَ بَعْدَهُ هُدًى مِنَ الضَّلاَلِ وَنُوراً مِنَ
الْعَمَى وَحَبْلَ اللَّهِ الْمَتِينَ وَصِرَاطَهُ
الْمُسْتَقِيمَ لاَ يُسْبَقُ بِقَرَابَةٍ فِي رَحِمٍ
وَلاَ بِسَابِقَةٍ فِي دِينٍ وَلاَ يُلْحَقُ فِي
مَنْقَبَةٍ يَحْذُو حَذْوَ الرَّسُولِ صَلَّى اللَّهُ
عَلَيْهِمَا وَآلِهِمَا وَيُقَاتِلُ عَلَى التَّأْوِيلِ
وَلاَ تَأْخُذُهُ فِي اللَّهِ لَوْمَةُ لاَئِمٍ قَدْ وَتَرَ
فِيهِ صَنَادِيدَ الْعَرَبِ وَقَتَلَ أَبْطَالَهُمْ
وَنَاهَشَ ذُؤْبَانَهُمْ فَأَوْدَعَ قُلُوبَهُمْ أَحْقَاداً
بَدْرِيَّةً وَخَيْبَرِيَّةً وَحُنَيْنِيَّةً وَغَيْرَهُنَّ
فَأَضَبَّتْ عَلَى عَدَاوَتِهِ وَأَكَبَّتْ عَلَى
مُنَابَذَتِهِ حَتَّى قَتَلَ النَّاكِثِينَ

against him. Till (such time) that he killed the oath breakers of allegiance, the unjust, and the (Maareqeen) Renegades. And when his term of life expired, a wretched person among those of the last epoch, following the path of those of the earlier period killed him. (the) order of the Messenger of Allah (s), peace of Allah be upon him and his progeny, was not obeyed about the leaders (Imams) one after the other. And the Ummah was insistent on bearing enmity against him. They joined together to cut off his ties of relations (Holy Prophet) and throwing away his children (from successorship). Except a few from them (believers) who remained faithful in observing their (Ahle Bayt's) rights. Then some of them were killed. And some were taken into captivity. And some were exiled. And the decree was to pass from them, with this hope that the best reward is in it. Since the earth belongs to Allah. He gives to whomsoever He wishes from amongst His servants. And the end is (only) for those who guard against evil. And glorious is our Lord, verily the promise of our Lord is certainly to be fulfilled. And Allah never goes against His promise; and He is the Almighty, All-Wise. Then upon the purified ones of the purified one of the progeny of Muhammad and Ali may the peace of Allah be upon both of them and their progeny. The believers should cry. And the wailers should wail upon them. And for such people like them, then the tears should flow. And the clamorers should clamor and the mourners should mourn in a heart rending manner: Where is Hasan? Where is Husain? Where are the children of Husain? The righteous after righteous and truthful after truthful. Where is the path after the path (of righteous)? Where are the virtuous people after the virtuous ones? Where are the rising suns? Where are the luminous moons? Where are the brilliant stars? Where are the

وَالْقَاسِطِينَ وَالْمَارِقِينَ وَلَمَّا قَضَىٰ نَحْبَهُ وَقَتَلَهُ أَشْقَى الآخِرِينَ يَتْبَعُ أَشْقَى الأَوَّلِينَ لَمْ يُمْتَثَلْ أَمْرُ رَسُولِ اللَّهِ ص فِي الْهَادِينَ بَعْدَ الْهَادِينَ وَالأُمَّةُ مُصِرَّةٌ عَلَىٰ مَقْتِهِ مُجْتَمِعَةٌ عَلَىٰ قَطِيعَةِ رَحِمِهِ وَإِقْصَاءِ وُلْدِهِ إِلاَّ الْقَلِيلَ مِمَّنْ وَفَىٰ لِرِعَايَةِ الْحَقِّ فِيهِمْ فَقُتِلَ مَنْ قُتِلَ وَسُبِيَ مَنْ سُبِيَ وَأُقْصِيَ مَنْ أُقْصِيَ وَجَرَى الْقَضَاءُ لَهُمْ بِمَا يُرْجَىٰ لَهُ حُسْنُ الْمَثُوبَةِ وَكَانَتِ الأَرْضُ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَسُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولاً وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَهُوَ الْعَزِيزُ الْحَكِيمُ فَعَلَى الأَطَائِبِ مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ وَعَلِيٍّ صَلَّى اللَّهُ عَلَيْهِمَا وَآلِهِمَا فَلْيَبْكِ الْبَاكُونَ وَإِيَّاهُمْ فَلْيَنْدُبِ النَّادِبُونَ وَلِمِثْلِهِمْ فَلْتَدُرَّ الدُّمُوعُ وَلْيَصْرُخِ الصَّارِخُونَ وَيَعِجَّ الْعَاجُّونَ أَيْنَ الْحَسَنُ أَيْنَ الْحُسَيْنُ أَيْنَ أَبْنَاءُ الْحُسَيْنِ صَالِحٌ بَعْدَ صَالِحٍ وَصَادِقٌ بَعْدَ صَادِقٍ أَيْنَ السَّبِيلُ بَعْدَ السَّبِيلِ أَيْنَ الْخِيَرَةُ بَعْدَ الْخِيَرَةِ أَيْنَ الشُّمُوسُ الطَّالِعَةُ أَيْنَ الأَقْمَارُ الْمُنِيرَةُ أَيْنَ الأَنْجُمُ الزَّاهِرَةُ أَيْنَ أَعْلاَمُ الدِّينِ وَقَوَاعِدُ الْعِلْمِ أَيْنَ بَقِيَّةُ اللَّهِ الَّتِي لاَ تَخْلُو مِنَ الْعِتْرَةِ الطَّاهِرَةِ (الْهَادِيَةِ) أَيْنَ الْمُعَدُّ لِقَطْعِ دَابِرِ الظَّلَمَةِ أَيْنَ

Emblems of the faith and the basis of knowledge? Where is the Baqiatullaah? Which (the world) cannot be devoid from (the presence of) guided progeny? Where is the one ready to annihilate the oppressors? Where is the Awaited one for straightening the crookedness and dishonesty? Where is the Expected (Imam Mahdi) for abolishing the oppression and transgression? Where is the one stored for reviving the obligatory command and the Sunnah (of the Holy Prophet)? Where is the selected one for resuscitating (the reality) of the nation and the religion? Where is the expected one for enlivening the Book and its limits? Where is the Enlivener of the precepts of religion and its adherents? Where is the breaker of the might of the transgressors? Where is the demolisher of the edifices of polytheism and hypocrisy? Where is the destroyer of the followers of transgression, disobedience and rebellion? Where is the Eradicator of branches of errors and disputes? Where is the destroyer of the signs of (evil) disease and egoistic tendencies. Where is the severer of the cords of falsehood and calumniation? Where is the destroyer of the vicious and disobedient people? Where is the eradicator of the followers of obstinacy and misguidance and the renegade? Where is the one who honors the friends and debases the enemy? Where is the accumulator of the words of piety? Where is the Gate of Allah through which all should enter? Where is the Countenance of Allah through which the friends attend towards him? Where is the Means which is stretching from the Earth to the sky? Where is the Master of the Day of Victory and the one who will spread the flag of guidance? Where is the uniter of the companions of virtue and divine pleasure? Where is the avenger of the blood of prophets and the children of the prophets? Where is the seeker of revenge for the blood of the

الْمُنْتَظَرُ لإِقَامَةِ الأَمْتِ وَالْعِوَجِ أَيْنَ
الْمُرْتَجَىٰ لإِزَالَةِ الْجَوْرِ وَالْعُدْوَانِ أَيْنَ
الْمُدَّخَرُ لِتَجْدِيدِ الْفَرَائِضِ وَالسُّنَنِ أَيْنَ
الْمُتَخَيَّرُ لإِعَادَةِ الْمِلَّةِ وَالشَّرِيعَةِ أَيْنَ
الْمُؤَمَّلُ لإِحْيَاءِ الْكِتَابِ وَحُدُودِهِ أَيْنَ
مُحْيِي مَعَالِمِ الدِّينِ وَأَهْلِهِ أَيْنَ قَاصِمُ
شَوْكَةِ الْمُعْتَدِينَ أَيْنَ هَادِمُ أَبْنِيَةِ
الشِّرْكِ وَالنِّفَاقِ أَيْنَ مُبِيدُ أَهْلِ
الْفُسُوقِ وَالْعِصْيَانِ وَالطُّغْيَانِ أَيْنَ
حَاصِدُ فُرُوعِ الْغَيِّ وَالنِّفَاقِ أَيْنَ طَامِسُ
آثَارِ الزَّيْغِ وَالأَهْوَاءِ أَيْنَ قَاطِعُ حَبَائِلِ
الْكَذِبِ وَالافْتِرَاءِ أَيْنَ مُبِيدُ الْعُتَاةِ
وَالْمَرَدَةِ أَيْنَ مُسْتَأْصِلُ أَهْلِ الْعِنَادِ
وَالتَّضْلِيلِ وَالإِلْحَادِ أَيْنَ مُعِزُّ الأَوْلِيَاءِ
وَمُذِلُّ الأَعْدَاءِ أَيْنَ جَامِعُ الْكَلِمِ
(الْكَلِمَةِ) عَلَى التَّقْوَىٰ أَيْنَ بَابُ اللَّهِ
الَّذِي مِنْهُ يُؤْتَىٰ أَيْنَ وَجْهُ اللَّهِ الَّذِي
يَتَوَجَّهُ إِلَيْهِ الأَوْلِيَاءُ أَيْنَ السَّبَبُ
الْمُتَّصِلُ بَيْنَ الأَرْضِ وَالسَّمَاءِ أَيْنَ
صَاحِبُ يَوْمِ الْفَتْحِ وَنَاشِرُ رَايَاتِ (رَايَةِ)
الْهُدَىٰ أَيْنَ مُؤَلِّفُ شَمْلِ الصَّلاحِ
وَالرِّضَا أَيْنَ الطَّالِبُ بِذُحُولِ الأَنْبِيَاءِ
أَيْنَ الْمُطَالِبُ بِكَرْبَلاَءَ أَيْنَ الْمَنْصُورُ
عَلَىٰ مَنِ اعْتَدَىٰ عَلَيْهِ وَافْتَرَىٰ أَيْنَ
الْمُضْطَرُّ الَّذِي يُجَابُ إِذَا دَعَا أَيْنَ صَدْرُ
الْخَلاَئِفِ ذُو الْبِرِّ وَالتَّقْوَىٰ أَيْنَ ابْنُ
النَّبِيِّ الْمُصْطَفَىٰ وَابْنُ عَلِيٍّ الْمُرْتَضَىٰ

Martyred ones of Kerbala? Where is the Triumphant one (who will overcome) over one who transgressed against him and maligned him? Where is the distressed one who will be answered when he supplicates? Where is the President of all creatures, who is both the beneficent and God-fearing? Where is the son of the chosen (Al-Mustafa) Prophet? And the son of Ali Al-Murtuza? And the son of Khadijatul Gharra (The Luminous)? And the son of Fatimatul Kubra (The great)? May my father and my mother and my self be sacrificed for your safety and protection. O son of the masters, the favorite ones. O son of the noble one, the honored ones. O son of the guides and the divinely guided ones. O son of the preferred refined ones. O son of the Magnanimous ones of the purest descent. O son of the most righteous. O son of the benevolent selected ones. O son of the generous honored ones. O son of the luminous moons. O son of the shining lights. O son of the piercing meteors. O son of the bright stars. O son of the clear paths. O son of the clear signs. O son of the perfect knowledge. O son of the well known example of conduct. O son of the recorded knowledges. O son of the living miracles. O son of the obvious proofs. O son of the straight path. O son of the mighty tidings. O son of the one who is pronounced the most exalted, the most wise in Ummul Kitab by Allah. O son of the signs and the clear proofs. O son of the apparent proofs. O son of the brilliant and clear proofs. O son of the conclusive evidences. O son of the abundant bounties. O son of Ta-ha and the clear verses. O son of Ya-sin (Holy Prophet and his infallible progeny) and Zariyat (The scatterers). O son of the Tur (mount) and Aadiyat (the charger). O son of the one who drew near, then he suspended, so he was the measure of two bows or closer still. This is the nearest position of the All-High. Would that

وَابْنُ خَدِيجَةَ الْغَرَّاءِ وَابْنُ فَاطِمَةَ الْكُبْرَى بِأَبِي أَنْتَ وَأُمِّي وَنَفْسِي لَكَ الْوِقَاءُ وَالْحِمَى يَا ابْنَ السَّادَةِ الْمُقَرَّبِينَ يَا ابْنَ النُّجَبَاءِ الْأَكْرَمِينَ يَا ابْنَ الْهُدَاةِ الْمَهْدِيِّينَ يَا ابْنَ الْغَطَارِفَةِ الْأَنْجَبِينَ يَا ابْنَ الْأَطَايِبِ الْمُسْتَظْهَرِينَ يَا ابْنَ الْخَضَارِمَةِ الْمُنْتَجَبِينَ يَا ابْنَ الْقَمَاقِمَةِ الْأَكْبَرِينَ يَا ابْنَ الْبُدُورِ الْمُنِيرَةِ يَا ابْنَ السُّرُجِ الْمُضِيئَةِ يَا ابْنَ الشُّهُبِ الثَّاقِبَةِ يَا ابْنَ الْأَنْجُمِ الزَّاهِرَةِ يَا ابْنَ السُّبُلِ الْوَاضِحَةِ يَا ابْنَ الْأَعْلَامِ اللَّائِحَةِ يَا ابْنَ الْعُلُومِ الْكَامِلَةِ يَا ابْنَ السُّنَنِ الْمَشْهُورَةِ يَا ابْنَ الْمَعَالِمِ الْمَأْثُورَةِ يَا ابْنَ الْمُعْجِزَاتِ الْمَوْجُودَةِ (يَا ابْنَ الدَّلَائِلِ الْمَشْهُودَةِ) يَا ابْنَ الصِّرَاطِ الْمُسْتَقِيمِ (يَا ابْنَ النَّبَإِ الْعَظِيمِ يَا ابْنَ مَنْ هُوَ فِي أُمِّ الْكِتَابِ لَدَى اللَّهِ عَلِيٌّ حَكِيمٌ) يَا ابْنَ الْآيَاتِ وَالْبَيِّنَاتِ يَا ابْنَ الدَّلَائِلِ الظَّاهِرَاتِ يَا ابْنَ الْبَرَاهِينِ (الْوَاضِحَاتِ) الْبَاهِرَاتِ يَا ابْنَ الْحُجَجِ الْبَالِغَاتِ (يَا ابْنَ النِّعَمِ السَّابِغَاتِ) يَا ابْنَ طَهَ وَالْمُحْكَمَاتِ يَا ابْنَ يس وَالذَّارِيَاتِ (يَا ابْنَ الطُّورِ وَالْعَادِيَاتِ) يَا ابْنَ مَنْ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى دُنُوّاً وَاقْتِرَاباً مِنَ الْعَلِيِّ الْأَعْلَى لَيْتَ شِعْرِي أَيْنَ اسْتَقَرَّتْ بِكَ النَّوَى بَلْ أَيُّ أَرْضٍ تُقِلُّكَ أَوِ الثَّرَى) أَوْ ثَرَى أَ

I know where your state of being far is settled. Or which, earth of soil has embraced you; Is it in the mountain of Razwa or the other (mountain) or in Zee-Towo? It is intolerable for me that I see the people but do not see you. And, neither do I hear a sigh of breath nor (any) whispering from you. It is intolerable for me that you are surrounded by calamities and that, neither my plaintive cry nor my complaint reaches you. May (I) myself be sacrificed fro you who seems to be concealed (physically), but not away from us. May (I) myself be sacrificed for you who seems to be emigrant (but) not far from us. May (I) myself be sacrificed for you who is the goal or aspirations of every faithful man and woman who desires you, remembers you and moans for you. May (I) myself be sacrificed for you who is bound to lofty honor which can never be reached (by anyone). May (I) myself be sacrificed for you whose original eminence cannot be equaled. May (I) myself be sacrificed for you who is the ancestral bounty which cannot be resembled. May (I) myself be sacrificed for you, the partaker of nobility, the like of which is not possible. How long am I to bewail for you, O my Master! And how long and with which word should I praise you, and what secret talk (should I adopt with you). It is intolerable for me to talk and receive a reply from persons other than you. It is intolerable for me that I cry for you while all others forsake you. It is intolerable for me that this (isolation) befalls you instead of befalling others. Is there any helper with whom I may prolong my lamentation and weeping? Is there any mourner with whom I may join when he mourns alone? Is there any eye weeping of a thorn, that my eye may sympathize with it? O son to Ahmad! Is there a way through which you may be met? May our day (of separation) join the day of reappearance by

بِرَضْوَى أَمْ غَيْرِهَا أَمْ ذِي طُوًى عَزِيزٌ
عَلَيَّ أَنْ أَرَى الْخَلْقَ وَلاَ تُرَى وَلاَ أَسْمَعَ
لَكَ حَسِيساً وَلاَ نَجْوَى عَزِيزٌ عَلَيَّ أَنْ
تُحِيطَ بِكَ دُونِيَ الْبَلْوَى وَلاَ يَنَالَكَ
مِنِّي ضَجِيجٌ وَلاَ شَكْوَى بِنَفْسِي أَنْتَ
مِنْ مُغَيَّبٍ لَمْ يَخْلُ مِنَّا بِنَفْسِي أَنْتَ
مِنْ نَازِحٍ مَا نَزَحَ عَنَّا بِنَفْسِي أَنْتَ
أُمْنِيَّةُ شَائِقٍ يَتَمَنَّى مِنْ مُؤْمِنٍ وَمُؤْمِنَةٍ
ذَكَرَا فَحَنَّا بِنَفْسِي أَنْتَ مِنْ عَقِيدِ عِزٍّ
لاَ يُسَامَى بِنَفْسِي أَنْتَ مِنْ أَثِيلِ مَجْدٍ
لاَ يُجَازَى بِنَفْسِي أَنْتَ مِنْ تِلاَدِ نِعَمٍ لاَ
تُضَاهَى بِنَفْسِي أَنْتَ مِنْ نَصِيفِ شَرَفٍ
لاَ يُسَاوَى إِلَى مَتَى أَحَارُ فِيكَ يَا
مَوْلاَيَ وَإِلَى مَتَى وَأَيَّ خِطَابٍ أَصِفُ
فِيكَ وَأَيَّ نَجْوَى عَزِيزٌ عَلَيَّ أَنْ أُجَابَ
دُونَكَ وَأُنَاغَى عَزِيزٌ عَلَيَّ أَنْ أَبْكِيَكَ
وَيَخْذُلَكَ الْوَرَى عَزِيزٌ عَلَيَّ أَنْ يَجْرِيَ
عَلَيْكَ دُونَهُمْ مَا جَرَى هَلْ مِنْ مُعِينٍ
فَأُطِيلَ مَعَهُ الْعَوِيلَ وَالْبُكَاءَ هَلْ مِنْ
جَزُوعٍ فَأُسَاعِدَ جَزَعَهُ إِذَا خَلاَ هَلْ
قَذِيَتْ عَيْنٌ فَسَاعَدَتْهَا عَيْنِي عَلَى
الْقَذَى هَلْ إِلَيْكَ يَا ابْنَ أَحْمَدَ سَبِيلٌ
فَتُلْقَى هَلْ يَتَّصِلُ يَوْمُنَا مِنْكَ بِعِدَةٍ
فَنَحْظَى مَتَى نَرِدُ مَنَاهِلَكَ الرَّوِيَّةَ
فَنَرْوَى مَتَى نَنْتَفِعُ مِنْ عَذْبِ مَائِكَ
فَقَدْ طَالَ الصَّدَى مَتَى نُغَادِيكَ
وَنُرَاوِحُكَ فَنُقِرَّ مِنْهَا عَيْناً مَتَى تَرَانَا

which we enjoy? When shall we arrive at your streams for drink, with which to quench our thirst for you? When shall we get benefit of your sweet water, for already the thirst has lasted too long? When shall we spend morning and evening with you to delight our eyes with a glance (at you)? When shall you see us and we shall see you; then you shall be seen unfurling the flag of victory? Will you see us gathered around you and you are leading all the people. Then already you have filled the earth with justice and have made your enemies taste the disgrace (of defeat) and retribution. And you have destroyed rebels and deniers of the truth. And you have annihilated the last remains of the arrogants and uprooted the foundation of the unjust people. Then we say: Praise be to Allah, Lord of the Worlds. O Allah You are the Remover of agonies and calamities. And You are the one from whom I seek help; then with You is the sanctuary. And you are Lord of the Hereafter and this World; So help O helper of those who seek help, Your poor afflicted servant. And show him his Master; O Severer of strength. And through him (Imam (a)) remove his (Your servant's) grief and sorrow. And cool the burning of his hurt, O You who is firm in the Heavenly throne of power and towards Whom is the return and ultimate end. O Allah! We are Your enamored servants of Your appointed regent who reminds us of You and Your Prophet (s). He whom You created for us as our savior and defender, and set him for us as a protector and refuge. And appoint him a leader (Imam) for the true believers amongst us. So convey to him our greetings and salutations. And increase honor because of this (greeting) O Lord. And make his abode (in paradise) also a home and lasting place for us. And complete Your favors by appointing him as our guide. Till you make us enter Your Paradise; and (bestow on us) the companionship of the

وَتَرَاكَ وَقَدْ نَشَرْتَ لِوَاءَ النَّصْرِ تُـرَىٰ أَ
تَرَانَا نَحُفُّ بِكَ وَأَنْتَ تَؤُمُّ الْمَلاَ وَقَدْ
مَلَأْتَ الأَرْضَ عَدْلاً وَأَذَقْتَ أَعْدَاءَكَ
هَوَاناً وَعِقَاباً وَأَبَرْتَ الْعُتَاةَ وَجَحَدَةَ
الْحَقِّ وَقَطَعْتَ دَابِرَ الْمُتَكَبِّرِينَ
وَاجْتَثَثْتَ أُصُولَ الظَّالِمِينَ وَنَحْنُ نَقُولُ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ أَنْتَ
كَشَّافُ الْكُرَبِ وَالْبَلْوَىٰ وَإِلَيْكَ
أَسْتَعْدِي فَعِنْدَكَ الْعَدْوَىٰ وَأَنْتَ رَبُّ
الآخِرَةِ وَالْأُولَىٰ فَأَغِثْ يَا غِيَاثَ
الْمُسْتَغِيثِينَ عُبَيْدَكَ الْمُبْتَلَىٰ وَأَرِهِ
سَيِّدَهُ يَا شَدِيدَ الْقُوَىٰ وَأَزِلْ عَنْهُ بِهِ
الأَسَىٰ وَالْجَوَىٰ وَبَرِّدْ غَلِيلَهُ يَا مَنْ
عَلَىٰ الْعَرْشِ اسْتَوَىٰ وَمَنْ إِلَيْهِ الرُّجْعَىٰ
وَالْمُنْتَهَىٰ اللَّهُمَّ وَنَحْنُ عَبِيدُكَ
الشَّائِقُونَ إِلَىٰ وَلِيِّكَ الْمُذَكِّرِ بِكَ
وَبِنَبِيِّكَ خَلَقْتَهُ لَنَا عِصْمَةً وَمَلاَذاً
وَأَقَمْتَهُ لَنَا قِوَاماً وَمَعَاذاً وَجَعَلْتَهُ
لِلْمُؤْمِنِينَ مِنَّا إِمَاماً فَبَلِّغْهُ مِنَّا تَحِيَّةً
وَسَلاَماً وَزِدْنَا بِذَلِكَ يَا رَبِّ إِكْرَاماً
وَاجْعَلْ مُسْتَقَرَّهُ لَنَا مُسْتَقَرّاً وَمُقَاماً
وَأَتْمِمْ نِعْمَتَكَ بِتَقْدِيمِكَ إِيَّاهُ أَمَامَنَا
حَتَّىٰ تُورِدَنَا جِنَانَكَ وَمُرَافَقَةَ الشُّهَدَاءِ
مِنْ خُلَصَائِكَ اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ
وَآلِ مُحَمَّدٍ وَصَلِّ عَلَىٰ مُحَمَّدٍ جَدِّهِ
وَرَسُولِكَ السَّيِّدِ الأَكْبَرِ وَعَلَىٰ أَبِيهِ
السَّيِّدِ الأَصْغَرِ وَجَدَّتِهِ الصِّدِّيقَةِ

martyrs from amongst those of Your adorers. O Allah! Bestow Your blessing upon Muhammad and the progeny of Muhammad. And bless his grandfather Muhammad and Your Messenger the elder Master. And upon his father (Ali) the younger Master. And his grandmother, the great truthful daughter of Muhammad (s) and upon whom you have selected from among his virtuous ancestors. And on him (Imam (a)) (bestow) the best, the plentiful, the most perfect, the everlasting, the most and the numerous (blessings). (as) whatever you bestowed on any of Your virtuous and chosen ones from among Your creatures. And favor him with endless count of blessings, which never gets end or limitation. O Allah! And through him set up the truth and make the falsehood vanished through him. And prepare the victory of Your friends, And disgrace Your enemies through him. O Allah, set a relationship between us and him that grants us the honor of the company of his ancestors. And let us be of those who seek their company and reside in their shelter. And help us in fulfilling our dues to him and in striving hard to his obedience and to avoid disobeying him. And grant us his pleasure and bestow on us his affection and his compassion and his supplication and his goodness. Whereby through him we may receive the vastness of Your Mercy and success with You. And for his sake let our prayers be accepted. And for his sake let our sins be forgiven. And for his sake let our requests be granted. And for his sake let our sustenance be abundant. And for his sake let our sadness be relieved. And for his sake let our wants be granted. And you turn to us through Your Honored face. And accept our proximity with you. Then never deprive us of it by Your generosity. And quench our thirst from the cistern of his (Imam (a)) grandfather, may Allah bless him and his

الْكُبْرَى فَاطِمَةَ بِنْتِ مُحَمَّدٍ وَعَلَى مَنِ اصْطَفَيْتَ مِنْ آبَائِهِ الْبَرَرَةِ وَعَلَيْهِ أَفْضَلَ وَأَكْمَلَ وَأَتَمَّ وَأَدْوَمَ وَأَكْبَرَ وَأَوْفَرَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَصْفِيَائِكَ وَخِيَرَتِكَ مِنْ خَلْقِكَ وَصَلِّ عَلَيْهِ صَلَاةً لَا غَايَةَ لِعَدَدِهَا وَلَا نِهَايَةَ لِمَدَدِهَا وَلَا نَفَادَ لِأَمَدِهَا اللَّهُمَّ وَأَقِمْ بِهِ الْحَقَّ وَأَدْحِضْ بِهِ الْبَاطِلَ وَأَدِلْ بِهِ أَوْلِيَاءَكَ وَأَذْلِلْ بِهِ أَعْدَاءَكَ وَصِلِ اللَّهُمَّ بَيْنَنَا وَبَيْنَهُ وُصْلَةً تُؤَدِّي إِلَى مُرَافَقَةِ سَلَفِهِ وَاجْعَلْنَا مِمَّنْ يَأْخُذُ بِحُجْزَتِهِمْ وَيَمْكُثُ فِي ظِلِّهِمْ وَأَعِنَّا عَلَى تَأْدِيَةِ حُقُوقِهِ إِلَيْهِ وَالِاجْتِهَادِ فِي طَاعَتِهِ وَالِاجْتِنَابِ عَنْ مَعْصِيَتِهِ وَامْنُنْ عَلَيْنَا بِرِضَاهُ وَهَبْ لَنَا رَأْفَتَهُ وَرَحْمَتَهُ وَدُعَاءَهُ وَخَيْرَهُ مَا نَنَالُ بِهِ سَعَةً مِنْ رَحْمَتِكَ وَفَوْزاً عِنْدَكَ وَاجْعَلْ صَلَاتَنَا بِهِ مَقْبُولَةً وَذُنُوبَنَا بِهِ مَغْفُورَةً وَدُعَاءَنَا بِهِ مُسْتَجَاباً وَاجْعَلْ أَرْزَاقَنَا بِهِ مَبْسُوطَةً وَهُمُومَنَا بِهِ مَكْفِيَّةً وَحَوَائِجَنَا بِهِ مَقْضِيَّةً وَأَقْبِلْ إِلَيْنَا بِوَجْهِكَ الْكَرِيمِ وَاقْبَلْ تَقَرُّبَنَا إِلَيْكَ وَانْظُرْ إِلَيْنَا نَظْرَةً رَحِيمَةً نَسْتَكْمِلُ بِهَا الْكَرَامَةَ عِنْدَكَ ثُمَّ لَا تَصْرِفْهَا عَنَّا بِجُودِكَ وَاسْقِنَا مِنْ حَوْضِ جَدِّهِ ص بِكَأْسِهِ وَبِيَدِهِ رِيّاً رَوِيّاً هَنِيئاً سَائِغاً لَا ظَمَأَ بَعْدَهُ يَا أَرْحَمَ الرَّاحِمِينَ.

progeny, in his own cup and from his own hand. A sweet, cool, clear, agreeable drink after which no thirst is felt. O Most Merciful of all.

Explanation and clarification of doubts: We should mention that the words: «عَرَجْتَ بِهِ» (And did made him ascend) is according to the copy of Haaj Mirza Husain Noori (r.a.) who has quoted it from *Tahiyatuz Zaer* from *Mazaar* (Old) and *Mazaar* of Shaykh Muhammad bin Mash-hadi and *Misbahuz Zaer* of Sayyid Ibne Tawoos and the original sources all of whom have narrated on the authority of Muhammad bin Ali bin Abi Qurra, while in *Zaadul Maad* it is mentioned: «عَرَجْتَ بِرُوحِهِ» (And made him ascend with his soul). Apparently the copy of *Misbah* that Allamah Majlisi has quoted from is having the error; but it gained currency and created doubts in the minds of some narrow minded people and the opponents; while the fact is that belief in bodily ascension is a necessary principle of Shia sect, rather a necessity of Islamic belief and traditional reports regarding it have been narrated from the Holy Imam (a) in large numbers; the Holy Quran has also mentioned it.

Note: When I pondered on this statement I realized that the Dua itself proves what we have quoted. And it is the correct version that we have presented. Whereas an error has crept in the text of *Zaadul Maad* or some rival has interpolated in view of the fact that the sentence: وَسَخَّرْتَ لَهُ الْبُرَاقَ (and harnessed for him the Buraq) is also mentioned before it. Thus if one considers this, one will admit that what we have stated is right. Because the ascending of soul would not require a vehicle (Buraq) as is very much obvious if one is free from polytheism and hypocrisy.

If it is said: The lofty status of the Messenger of Allah (s) demands that he should not be in need of Buraq to travel the skies or that he should travel with his body.

I will say: Even if we suppose that the words of 'with his soul' do not negate bodily ascension, since it is itself an excellence, it does not necessarily mean that it has to be proved separately. Thus it can be said that this statement does not prove that the ascension of the Holy Prophet (s) was not bodily from the view that both in Arabic and Persian the word of 'soul' is used to mean body also. For example in Ziarat Ashura it is said: *'Wa a'laa arwaah'il lati h'allat bi finaaek'* (Peace be on those who have achieved a lofty rank before you). The obvious meaning is that their bodies have achieved this rank before His Eminence, the chief of the martyrs and are in repose with him. As for the Persian language we can quote by way of example a couplet of Saadi Shirazi in which he talks of the devotion of thousands of souls for the Almighty Allah who has created us from nothing.

Among supplications appropriate for the time of occultation is one which Sayyid Ibne Tawoos has mentioned in *Muhajjud Dawat*, where he says: I saw someone is dream, teaching the following Dua to me which is suitable for the time of occultation:

O One Who gave precedence to the progeny of Ibrahim and the Progeny of Prophet Yaqoob (a) and displayed His power in the kingdom of the heavens and the earth and who entrusted His astonishing secrets to Muhammad and his Ahle Bayt (a) – may Allah bless Muhammad and the progeny of Muhammad and include us among the helpers of Your Proof on the creatures and his supporters.

يَا مَنْ فَضَّلَ آلَ إِبْرَاهِيمَ وَآلَ إِسْرَائِيلَ عَلَى الْعَالَمِينَ بِاخْتِيَارِهِ وَأَظْهَرَ فِي مَلَكُوتِ السَّمَاوَاتِ وَالأَرْضِ عِزَّةَ اقْتِدَارِهِ وَأَوْدَعَ مُحَمَّداً ص وَأَهْلَ بَيْتِهِ غَرَائِبَ أَسْرَارِهِ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْنِي مِنْ أَعْوَانِ حُجَّتِكَ عَلَى عِبَادِكَ وَأَنْصَارِهِ.

6. Another Dua

Sayyid Ibne Tawoos says: Our friend, Malik Masood, may Allah fulfill his wishes, said to me: I saw in dream a man speaking to me from behind a wall, whose face I could not see:

O owner of command and estimation! And one to whom alone all aims are directed and all the important matters rest with him. Hasten the advent of Your servant and Your Wali and Your Proof, who will rise up with Your command on Your creatures. And let there be good in it for us.

يَا صَاحِبَ الْقَدْرِ وَالأَقْدَارِ وَالْهِمَمِ وَالْمَهَامِّ عَجِّلْ فَرَجَ عَبْدِكَ وَوَلِيِّكَ وَالْحُجَّةِ الْقَائِمِ بِأَمْرِكَ فِي خَلْقِكَ وَاجْعَلْ لَنَا فِي ذَلِكَ الْخِيَرَةَ.

Among the supplications that have reached to us is one that Sayyid Ibne Tawoos has narrated in the above mentioned book under the traditional report that speaks of the occultation of His Eminence, Imam Mahdi (a). The narrator says: I said to Imam (a): What should your Shias do? He replied: You must supplicate and await for the reappearance...till the narrator says: What Dua should we recite? He replied: Recite as follows:

O Allah, introduce Yourself to me and introduce Your Messenger to me and introduce Your angels to me and introduce the enforcers of Your command to me. O Allah, I don't accept, except what You give and don't decline except what you prohibit. O Allah, do not keep me away from the stations of Your friends and do not make my heart deviate after You have guided it. O Allah, guide me to the guardianship of one who has made Your obedience obligatory on me.

اللَّهُمَّ أَنْتَ عَرَّفْتَنِي نَفْسَكَ وَعَرَّفْتَنِي رَسُولَكَ وَعَرَّفْتَنِي مَلاَئِكَتَكَ وَعَرَّفْتَنِي وُلاَةَ أَمْرِكَ اللَّهُمَّ لاَ آخُذُ إِلاَّ مَا أَعْطَيْتَ وَلاَ أَقِي إِلاَّ مَا وَقَيْتَ اللَّهُمَّ لاَ تُغَيِّبْنِي عَنْ مَنَازِلِ أَوْلِيَائِكَ وَلاَ تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي اللَّهُمَّ اهْدِنِي لِوَلاَيَةِ مَنِ افْتَرَضْتَ طَاعَتَهُ.

Among the supplications that are especially emphasized in this regard is the one quoted by Muhaddith Noori (r.a.) in *Tahiyatuz Zaer* from *Misbahuz Zaer* of

Sayyid Ibne Tawoos. The supplication is as follows:

اللَّهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ وَصَلِّ عَلَىٰ وَلِيِّ الْحَسَنِ وَوَصِيِّهِ وَوَارِثِهِ الْقَائِمِ بِأَمْرِكَ وَالْغَائِبِ فِي خَلْقِكَ وَالْمُنْتَظِرِ لِإِذْنِكَ اللَّهُمَّ صَلِّ عَلَيْهِ وَقَرِّبْ بُعْدَهُ وَأَنْجِزْ وَعْدَهُ وَأَوْفِ عَهْدَهُ وَاكْشِفْ عَنْ بَأْسِهِ حِجَابَ الْغَيْبَةِ وَأَظْهِرْ بِظُهُورِهِ صَحَائِفَ الْمِحْنَةِ وَقَدِّمْ أَمَامَهُ الرُّعْبَ وَثَبِّتْ بِهِ الْقَلْبَ وَأَقِمْ بِهِ الْحَرْبَ وَأَيِّدْهُ بِجُنْدٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ وَسَلِّطْهُ عَلَىٰ أَعْدَاءِ دِينِكَ أَجْمَعِينَ وَأَلْهِمْهُ أَنْ لَا يَدَعَ مِنْهُمْ رُكْناً إِلَّا هَدَّهُ وَلَا هَاماً إِلَّا قَدَّهُ وَلَا كَيْداً إِلَّا رَدَّهُ وَلَا فَاسِقاً إِلَّا حَدَّهُ وَلَا فِرْعَوْنَ إِلَّا أَهْلَكَهُ وَلَا سِتْراً إِلَّا هَتَكَهُ وَلَا عَلَماً إِلَّا نَكَّسَهُ وَلَا سُلْطَاناً إِلَّا كَبَسَهُ وَلَا رُمْحاً إِلَّا قَصَفَهُ وَلَا مِطْرَداً إِلَّا خَرَقَهُ وَلَا جُنْداً إِلَّا فَرَّقَهُ وَلَا مِنْبَراً إِلَّا أَحْرَقَهُ وَلَا سَيْفاً إِلَّا كَسَرَهُ وَلَا صَنَماً إِلَّا رَضَّهُ وَلَا دَماً إِلَّا أَرَاقَهُ وَلَا جَوْراً إِلَّا أَبَادَهُ وَلَا حِصْناً إِلَّا هَدَمَهُ وَلَا بَاباً إِلَّا رَدَمَهُ وَلَا قَصْراً إِلَّا أَخْرَبَهُ وَلَا مَسْكَناً إِلَّا فَتَّشَهُ وَلَا سَهْلاً إِلَّا أَوْطَنَهُ وَلَا جَبَلاً إِلَّا صَعِدَهُ وَلَا كَنْزاً إِلَّا أَخْرَجَهُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah, bless Muhammad and his Ahle Bayt (a) and bless the successor of Hasan and his legatee and his heir, the one who will rise up with Your command. The one who is hidden from Your creatures and is awaiting for Your permission. O Allah, blessings be upon him and bring near his far and fulfill that which You promised him and complete the oath made to him. And remove by his advent the curtain of occultation and remove through his reappearance his hardships and make awe precede him and make our hearts steadfast on his Wilayat. And initiate the last war with his advent. And help him through the marked armies of angels and give him victory over all the enemies of Your religion. And inspire him such that not a single pillar of the enemies remains intact, but that he demolishes it. And no leader remains but that he brings him down. And no deceiver remains but that he stops him. And no transgressor remains but that he punishes him. And no Firon remains but that he destroys him. And no veil remains on the enemies but that he exposes it. And no banner remains but that he brings it down. And no kingdom remains but that he subdues it. And no satan remains but that he apprehends it. And no spear remains but that he burns it. And no army remains but that he scatters it. And no sword remains but that he breaks it. And no idol remains but that he tramples it. And no blood remains (of infidels and oppressors) but that he sheds it. And no oppression remains but that he removes it. And no fort remains but that he demolishes it. And no door remains but that he closes it. And no palace remains but that he razes it. And no house remains but that he searches it. And no plain remains but that he takes it under his control. And no mountain remains but that he climbs it. And no buried treasure remains but that he takes it out. By Your mercy, O the most merciful of the merciful ones.

Important supplications prescribed for fulfillment of needs include supplication

for the hastening of the reappearance of the last Imam and seeking his mediation for removal of all problems. In the book, *Jannatul Mawa* it is narrated from *Kunoozul Najaah* of Shaykh Tabarsi Fadl bin Hasan, the author of *Tafseer Majmaul Bayan* that he said: There is a supplication that His Eminence, the Imam of the Time (aj) taught to Abul Hasan Muhammad bin Ahmad Abi Laith (r.a.) in the city of Baghdad at the cemetery of Quraish when he had taken refuge to escape from being killed. By the blessings of this supplication he escaped the sword. The supplication is as follows:

اللَّهُمَّ عَظُمَ الْبَلاَءُ وَبَرِحَ الْخَفَاءُ وَانْقَطَعَ الرَّجَاءُ وَانْكَشَفَ الْغِطَاءُ وَضَاقَتِ الأَرْضُ وَمَنَعَتِ السَّمَاءُ وَإِلَيْكَ يَا رَبِّ الْمُشْتَكَى وَعَلَيْكَ الْمُعَوَّلُ فِي الشِّدَّةِ وَالرَّخَاءِ اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ أُولِي الأَمْرِ الَّذِينَ فَرَضْتَ عَلَيْنَا طَاعَتَهُمْ فَعَرَّفْتَنَا بِذَلِكَ مَنْزِلَتَهُمْ فَفَرِّجْ عَنَّا بِحَقِّهِمْ فَرَجاً عَاجِلاً كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ يَا مُحَمَّدُ يَا عَلِيُّ اكْفِيَانِي فَإِنَّكُمَا كَافِيَايَ وَانْصُرَانِي فَإِنَّكُمَا نَاصِرَايَ يَا مَوْلاَيَ يَا صَاحِبَ الزَّمَانِ الْغَوْثَ الْغَوْثَ الْغَوْثَ أَدْرِكْنِي أَدْرِكْنِي أَدْرِكْنِي.

O my nourisher the calamities have increased and that which was concealed has surfaced and the curtains has been raised and the hopes are shattered and the earth has become narrow and the skies has withheld (the bounties) and you are the only supporter and I complain to You, and trust is put only in you at times of troubles and ease. O Allah send blessings on Muhammad (s) and the Progeny of Muhammad (s) who are the masters of the orders and whose obedience You have made us recognize, then expand for one by their right and expand it soon like that of a winking of an eye nay more closer than it, O Muhammad O Ali, O Ali, O Muhammad for answering my purpose You two are sufficient and you two help me out as both of you are helpers. O our master, O the master of the time I complain, I complain, I complain, help me, help me, help me, just now, just now, just now; hasten, hasten, hasten, O the most merciful of all mercifuls; by the right of Muhammad and his progeny, the pure.

PART EIGHT
DUTIES OF PEOPLE TOWARDS THE IMAM (A)

1: To obtain knowledge about the special characteristics of Imam (a) and to have information about the 'certain' signs of his reappearance

This is obligatory according to texts (Quran and Hadith), and reason.

Rational Proof: The Imam of the Time (aj) is a guide and a leader whose obedience is compulsory and it is necessary to recognize correctly one whose obedience is compulsory. So that if someone lays a false claim to be that leader, he can be exposed at once and we shall not be misguided by his false propaganda. Thus the recognition (*Marefat*) of the Imam of the Time (aj) is obligatory and it is also obligatory to learn about his special characteristics so that if a false claimant of Mahdaviyat appears we can, at once, realize his falsehood. Further details will come in the coming pages, Insha Allah.

Textual Proof: Shaykh Sadooq (r.a.) has recorded a tradition of Imam Musa Kazim (a) that he said, "One who doubts about four things has denied everything revealed by Allah. One of these being the Marefat of the Imam of age."

Also that which supports the above point is that which is mentioned in *Kamaluddin*, quoting from Imam Sadiq (a), who has narrated from his forefathers that Amirul Momineen Ali (a) said from the pulpit of Kufa Masjid: "O Allah, it is necessary that Your earth does not remain devoid of Your Proof on Your creatures, who may guide the people to Your religion and who teaches Your religion, so that Your argument is not rendered invalid and those who follow Your saints may not be misguided after having received guidance, whether this Proof be seen and not be obeyed or be hidden and the enemies are lying in ambush for him and himself he is hidden from the view of the people while his knowledge will not be hidden from the people and his laws are firm in the hearts of the believers and they act upon them."[1]

I say: According the Arabic dictionary *Qamoos*, the Arabic word 'aadaab' for manners is the plural of 'daab' which means manner or characteristic etc. Here it implies the special characteristic of the Imam of the Time (aj) that make an impression on the hearts of the people, especially his followers. It is narrated in traditions that during the time of the advent of the Imam of the Time (aj) people will adopt virtuous qualities in order to emulate the Holy Imam (a). Another point derived from this is that the effectiveness of the Imam's morals and manners on the hearts of the believers is a sign of faith. Another thing that proves the importance of this is the emphasis with which the Holy Prophet (s) has all times shown in informing the people about the special qualities of His Eminence.

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[1] *Kamaluddin*; Shaykh Sadooq; Vol. 1, Pg. 302

So much so that he is even having precedence over the other Imams (a) in this regard. However this is only for the fact that it is necessary for all the people to have cognition of the special characteristics of Imam Mahdi (a). On the basis of this it is obligatory on all believers to know the Imam of the Time (aj) with his distinguishing features so that they may not be deceived by the false claimants of this holy office.

In this book we have brought together all that is mentioned on this topic. Readers are requested to consider each of the subtopics and the Almighty Allah will indeed guide them to the right path.

Note: At the beginning of the book, we had a section regarding the obligation of recognition of the Holy Imam (a) and there it implied knowing him, along with his name and genealogy and we have explained therein that ones deeds are not accepted if not accompanied with recognition of His Eminence. Whereas here the topic of our discussion is proving the obligatory nature of recognizing the manners and morals of the Holy Imam (a) collectively, so do not forget this subtle point.

From both the views, it is obligatory to recognize our master (a) and this is amply proved through traditional reports that we have quoted so far. In addition the following reports also prove the same:

1. In *Usool Kafi,* through correct chains of narrators, it is narrated from Zurarah from Imam Ja'far Sadiq (a) that he said: Know your Imam as it would cause you no harm whether the matter is advanced or postponed.[1]

2. In the same book, through his own chain of narrators the author has narrated from Fudail bin Yasar that he said: I asked Imam Ja'far Sadiq (a) regarding the following verse of Quran:

(Remember) the day when We will call every people with their Imam.[2]

He said: O Fudail, know your Imam, for if you recognize your Imam properly, the advancement or postponing of this matter will cause you no harm. Because one who recognizes his Imam but he dies before the advent is having the same position as one who sat in the Imam tent; rather it is like one who sat under his banner. The narrator says: Some companions of the Imam said: The Imam said: It is like one who achieved martyrdom in the company of the Messenger of Allah (s).[3]

3. Also in the same book, through a correct chain of narrators, it is narrated from Fudail bin Yasar that he said: I heard Imam Muhammad Baqir (a) say: One who dies without having an Imam, dies the death of a pagan, and one who dies with the Imam's recognition, it will cause no harm to him whether this matter (reappearance) is advanced or delayed. And one who dies having the recognition

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[1] *Usool Kafi,* Vol. 1, Pg. 371

[2] Surah Isra 17:71

[3] *Usool Kafi,* Vol. 1, Pg. 371

of his Imam, is like one who has stayed in the tent of the Qaim (a) with him.[1]

4. In the same book, in a correct report it is narrated from Umar bin Aban that he said: I heard Imam Ja'far Sadiq (a) say: Recognize the sign; for if you know the signs, it will not cause any harm to you whether this matter is advanced or postponed. Indeed Allah, the Mighty and Sublime has said:

(Remember) the day when We will call every people with their Imam.

Thus one who recognizes his Imam is like one who has been present in the camp of the Awaited Imam.[2]

I say: The phrase "know the signs" with regard to the recognition of the Imam is a comprehensive statement; and the sayings of great personalities are great sayings. It can be further explained by saying that one who is having some special signs is differentiated through those signs. Thus one who knows these signs will not fall into doubt. And the signs of the Imam are either related to his genealogy or to his personality, or his manners and morals, his knowledge etc during the time of his reappearance. And they are related to the inevitable signs that the Holy Imams (a) have informed about. The signs of the Imam are the miracles that would take place through him. Thus one who is aware of the signs will not fall into doubt even though the false claimants of this position may put forward their claims. And it is from this view that the Imam said: Our matter is as clear as the shining sun and "like a clear day". Thus by the grace of Almighty it becomes clear that it is obligatory to recognize the qualities, signs, manners and proofs of His Eminence since the recognition of the Imam will be achieved through this.

Now that you have understood this point, I say: Without any doubt, the recognition that the Holy Imams (a) have commanded is in fact aimed to protect us from the doubts created by the false claimants of this divine office and the apostates. It accords us security from the deviation of the misleading ones. And this recognition cannot be achieved except through the following two steps:

Firstly: Recognition of the Imam through his name and genealogy.

Secondly: Recognition of his special and distinguishing features.

To have these two recognitions is the most important thing. It is clear that the first recognition is obligatory, in addition to what we have mentioned in the section one of this book, it is also proved by the tradition quoted by Muhammad bin Ibrahim Nomani through his own chain of narrators from Imam Sadiq (a) that he asked him: "Someone believes in your guardianship, exempts himself from your enemy, permits what you have permitted, refrains from what you have prohibited and thinks that the Imamate is still among you and will never go to other than you, but he says: They (the infallible Imams) have disagreed among themselves while they are the leading Imams. If they agree upon a man and say that it is he (the Imam), we will say that it is he." Imam Sadiq (a) said: "If this person dies with this belief, he will die as a disbeliever."[3]

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[1] *Usool Kafi,* Vol. 1, Pg. 371
[2] *Usool Kafi,* Vol. 1, Pg. 372
[3] *Ghaibat Nomani,* Pg. 65

Through another channel from Sama-a bin Mehran[1] it is related from Imam Sadiq (a) and from Humran bin Ayyin[2] also from Imam Sadiq (a) a similar statement is reported. Pay attention to this traditional report how it is considered obligatory to know the Imam by his name and genealogy and the least of it is this and this much is sufficient. As for the recognition of his characteristic, since we have not had the honor to see him directly, if anyone in this claims to be the Imam of the Time (aj) we cannot know the facts except through two ways: One that we witness a miracle at his hand or that we see the signs that the Holy Imams (a) have mentioned with regard to the Awaited Imam. Thus when the believer recognizes those signs and becomes aware of the special moral qualities of His Eminence, he does not heed every call that reaches his ears and he is able to distinguish the truthful and the liar.

From this same point of view, our master, Imam Ja'far Sadiq (a) told to Umar bin Aban, who was a prominent companion of His Eminence: Know the signs...because if one knows the signs one will not be deviated after being guided, and one shall not be led astray by those who want to deceive him. It is amazing that a commentator of *Kafi* has explained the above traditional report as follows: The 'signs' implies Imams, as they are the signs through whom are known the conditions of the initial creation and the resurrection; and the laws of the Shariah.

Alas, if I could only know what has made this writer reach this conclusion? And he has overlooked the real import of the word. Since the matter of His Eminence, the Qaim (a) is the greatest and the most amazing of all issues, and since the position of His Eminence is the highest of all, as proved from a large number of traditional reports that have come in his favor from the Holy Prophet (s) and the Holy Imams (a), and they have said: From among us is the Mahdi of this Ummah. And they have described his special characteristics and the signs of his reappearance, in such a way that they be clear to all the men and the women the urban as well as the rural folks. Also, the signs and characteristics should be opposed to the ordinary, so that difference could be discerned between the true and false claims. All these signs should have come to us through traditional reports of the Holy Imams (a) as is clear for all those who have sense. That which supports our contention and that which throws more light on this issue are traditional reports regarding the signs of reappearance and the special characteristics of His Eminence, the Qaim (a), that is the brilliance of his light in the time of his advent, a clear and general announcement, a fearful call which would be heard by all, a cloud that shades His Eminence, and announces: This same Mahdi is the Caliph of Allah, so follow him; and rising up again of the sun and the moon at the call of His Eminence; removal of hardships and pains of believers through his Barakah; presence of the stone and staff of Prophet Musa (a) with the Holy Imam (a) etc. and many other signs that we have mentioned in

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[1] *Ghaibat Nomani,* Pg. 66
[2] *Ghaibat Nomani,* Pg. 66

Part Four of this book. Our scholars, may Allah reward them from our side, have compiled those traditional reports in their books. Among that which has been mentioned to us is the traditional report of Imam Muhammad Baqir (a) quoted in *Biharul Anwar* from Nomani that the Imam said: Till the heavens and the earth are at rest, you must also keep quiet – that is do not stage an uprising against anyone – because your matter is not concealed; you should know that it would be a sign from Allah, the Mighty and Sublime and not from the people. Know that it would be more clear than the sun; it will not remain concealed from any person, good or bad, do you recognize the morning? Indeed that matter is as clear as the morning, there would be nothing secretive about it.[1]

Among the traditional reports quoted from the Holy Imams (a) which clearly prove the obligatoriness of obtaining these two recognitions is a report mentioned in *Tafseer Burhan* from Muawiyah bin Wahab narrating from Imam Ja'far Sadiq (a) that he said: Indeed the best and the most obligatory duty of man is to recognize God and to confess ones servitude to Him, and the limit of recognition is that he should recognize that there is no real deity except Him and there is nothing like Him; and he should know that God is eternal and ever-living, without absence, He is described without being compared to anything, there is nothing like Him, and He is the hearer and the seer. And after that is the recognition of the messenger of God and to testify for his prophethood. And the minimum recognition of the messenger is to believe in his prophethood and that the book he has brought or the commands and prohibitions that he has prescribed are from Allah, the Mighty and Sublime. After that is to follow an Imam in every circumstance after recognizing him by his name and qualities. And the minimum level of recognition of the Imam is to believe that except for the rank of prophethood, he is equal in all aspects to the Messenger of Allah (s); and that the Imam is the successor of the Holy Prophet (s). Obedience of the Imam is obedience of Allah and the Prophet and submission of every matter to him and to refer to him in all issues and to accept his statements are the levels of recognition. And we should know that the Imam after the Messenger of Allah (s) is Ali Ibne Abi Talib (a) and after him Hasan, then Husain, then Ali bin Husain, then Muhammad bin Ali, then Ja'far bin Muhammad, then Musa bin Ja'far, then Ali bin Musa, then Muhammad bin Ali, then Ali bin Muhammad, then Hasan bin Ali and then the Hujjat from the son of Hasan (a). Then Imam Ja'far Sadiq (a) said: O Muawiyah, I have laid out the basic principle of faith for you, so should act on it...[2]

2: To be respectful while mentioning him

A believer should always mention Imam (a) with the best of the titles. For example, Hujjat, Qaim, Mahdi, Sahibul Amr and Sahibuz-Zaman etc. He should refrain from uttering his actual name, which is the name of Holy Prophet (s): (M-H-M-D). There are varying opinions among the scholars, as regards the pronouncing of the name

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[1] *Biharul Anwar;* Vol. 52, Pg. 139, Tr. No. 49

[2] *Tafseer Al-Burhan*; Sayyid Hashim Bahrani; Vol. 2, Pg. 34, Tr. No. 3

of Imam (a). Some have prohibited it, except in Taqayyah. For example Muhaddith Amili in *Wasail*;[1] and some have absolutely prohibited it, like Shaykh Mufeed and Shaykh Tabarsi (q.s.). Some think that it is definitely Haraam, but in supplications received from the Holy Imams (a) Ismail bin Ahmad Alawi Aqeeli Tabarsi (q.s.) is of this view mentioned in *Kifayatul Muwahhideen*. There are others who think that it is permitted but despicable; like Shaykh Muhaqqiq Ansari (q.s.). Some scholars are of the view that to pronounce the name of the Imam is prohibited in gatherings and not in other instances; like Sayyid Muhaqqiq Mir Damad and Muhaddith Noori (q.s.). Certain scholars think that the prohibition is only during the time of Minor Occultation, although I don't know of any particular scholar who is of this view. From the statement of Allamah Majlisi in *Biharul Anwar*[2] it is seen that some are of this view, and Allah is all-knowing. It is possible that this statement be referred back to the first view, from the aspect of special emphasis on Taqayyah during the period of the Minor Occultation as is very much clear. In any case we can conclude that the issue of mentioning the Imam's name is from the following types:

Type 1: It is allowed to mention the name of Imam (a) in books, in discussion connected with him. There is no doubt about it. The legality of this is proved from the practice of all past scholars and also the fact that none of them have ever objected to this practice.

Type 2: No one have even prohibited the mention of Imam (a) by indication or cue. Like saying that the name of Imam (a) is the same as the name of the Holy Prophet (s). The tradition of the Messenger of Allah (s) narrated by the Shia as well as Sunni scholars through various chains of narrators says, "Mahdi is from my progeny. His name is my name and his Kunniyat is my Kunniyat (agnomen)."

Type 3: In the same way the mention of his name in supplications and salutations (Ziarat) is apparently permitted because it does not resemble the conditions mentioned in the traditions. Thus, precaution demands that we avoid mentioning the real name of Imam (a) in assemblies and gatherings and refer to him only by his well-known titles. However, we should only use the titles that are mentioned in authentic traditions so that we do not contravene this rule.

Type 4: It is remembering His Eminence in gatherings etc, secretly and in ones heart; and the fact is that, in this case also it is allowed from the aspect that there is no prohibition for it. In addition, there is a tradition in *Mustadrak* narrated through Huzaifah bin Yaman that the Messenger of Allah (s) in a narration describing the qualities of His Eminence, Imam Mahdi (a) said: And he is the one whose name will not be uttered by anyone openly before his advent, except by one who is a disbeliever.[3] This is also supported by the statement quoted by Mir Damad that: "He mentioned his name clearly and openly," and then he narrated his statement.

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[1] *Wasailush Shia*, Vol. 11, Pg. 487, Chapter 33 under 7 & 8
[2] *Biharul Anwar*; Vol. 51, Pg. 32
[3] *Mustadrakul Wasail*, Vol. 2, Pg. 380, Tr. No. 14

Type 5: Mention of this name at the time of fear, like: in the gatherings of the enemies of religion as Taqayyah is obligatory in that situation and no ancient and modern scholar has opposed this at any time. Also all the evidences of Taqayyah prove this. In the same way all traditions prohibiting the mention of name are also included in this.

Type 6: Mention of the Imam's name in which there is no fear and there is no justification for Taqayyah. And this type is such that there is scope of discussion in it. And the independent in my view is the statement that prohibits it, which is compatible to the view of Shaykh Sadooq Mufeed, Tabarsi, Mir Damad, Allamah Majlisi, Muhaqqiq Noori. Rather in the statement of Mir Damad, consensus is mentioned about it; and in statements of some others the prominence of this statement is mentioned with the evidence of correct traditional reports reaching to the level of Tawatur. Some of them are as follows:

1. Shaykh Sadooq has mentioned from a correct chain of narrators that Abil Hashim Dawood bin Qasim Ja'fari said: I heard Abal Hasan Askari (Imam Hadi a.s.) say: "The successor after me is my son al-Hasan but what will you do with the successor of my successor?" Al-Ja'fari said, "May Allah make me your sacrifice! Why?" The Imam said, "Because you will not see his physical body and it is not permissible for you to reveal his name." Al-Ja'fari said, "How shall we mention him?" Al-Hadi said, "Say 'The proof [al-Hujja] from the family of Muhammad.'"[1]

Thiqatul Islam, Kulaini (r.a.) has also mentioned this traditional report in *Kafi* narrating directly from an infallible.[2]

2. Shaykh Sadooq, through a correct chain of narrators has reported from Imam Ja'far Sadiq (a) that he said: The master of this affair, is a man whom none will mention by his name, except that he be a disbeliever. Shaykh Kulaini has also narrated this tradition through a correct chain of narrators in the following way: The master of this affair is such that none mentions him by his name except an infidel.[3]

3. In *Kafi* and *Kamaluddin,* through an authentic chain of narrators it is narrated from Rayyan bin Sult that he said: Abul Hasan Imam Ali Reza (a) was asked about the Qaim (a) and he replied: His person will not be seen and his name will not be mentioned.[4]

The same tradition is also mentioned in *Mustadrak* through Rayyan bin Sult that he said: I heard His Eminence, Reza Ali bin Musa (a) say: The Qaim, al-Mahdi is the son of my son, Hasan; his person will not be seen and no one will mention him by his name during the period of his occultation; till the time they see him and announce his name; at that time anyone would be able to mention him by his name...

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[1] *Kamaluddin*, Vol. 2, Pg. 381
[2] *Usool Kafi,* Vol. 1, Pg. 328, Tr. No. 13
[3] *Usool Kafi,* Vol. 1, Pg. 333, Tr. No. 4
[4] *Usool Kafi,* Vol. 1, Pg. 333, *Kamaluddin*, Vol. 2, Pg. 648

4. In *Mustadrak*, it is narrated from the Messenger of Allah (s) that he said in a tradition describing the Mahdi: He is the one who would not be mentioned by his name openly before his advent, except by one who is an infidel.[1]

5. In the same book, it is narrated from Husain bin Alwan that Imam Ja'far Sadiq (a) said regarding the number of Imams: They shall be twelve persons from the progeny of Muhammad (s), Ali, Hasan, Husain, Ali bin Husain, Muhammad bin Ali and anyone Allah wants. The narrator said: May I be sacrificed on you, indeed I implore you to give me a Fatwa. He said: I and this son of mine, and he indicated to his son, Musa and the fifth of his descendants. His person will be unseen and the mention of his name will be disallowed.[2]

6. In a Tawqee, the Imam has said: "Accurse, accursed is the one who utters my name in the gathering of people."[3]

7. In another Tawqee, the Imam says: "Curse of Allah on the one who utters my name in the gathering of people." Both the above epistles are recorded by Shaykh Sadooq in *Kamaluddin*.[4]

8. In *Kamaluddin* Shaykh Sadooq has quoted a tradition from Imam Baqir (a) that he said: "Umar bin Khattab asked Amirul Momineen (a) about the Mahdi: O Ibne Abi Talib tell me about the Mahdi, what his name is? He replied: As for his name; I cannot tell you that. Indeed my dearest one and my friend (the Prophet) has taken oath from me not to mention his name till Allah, the Mighty and Sublime does not raise him and these are from the matters that Allah, the Mighty and Sublime has given to His Messenger in his knowledge."[5]

9. In the tradition of Khizr that we mentioned in Part Two quoting through a correct chain of narrators, it is mentioned: And I testify for a man from the descendants of Husain whose patronymic and name will not be mentioned till the time the Almighty Allah does not make him reappear.

10. Shaykh Sadooq has narrated through a correct chain of reporters that Imam Sadiq (a) said: "The fifth descendant of the seventh Imam, whose person will remain hidden from your view and uttering his name is unlawful for you."[6]

11. Shaykh Sadooq has narrated through a correct chain of reporters that Imam Jawad (a) said in the description of Imam Mahdi (a): "He is the one whose birth shall remain concealed for the people and whose person would remain unseen by the people and pronouncing whose name would be unlawful."[7] The complete tradition has been mentioned in Part Four under the Letter A'in in the narrations recorded from Imam Jawad (a).

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[1] *Mustadrakul Wasail,* Vol. 2, Pg. 380, Tr. No. 14

[2] *Mustadrakul Wasail,* Vol. 2, Pg. 381, Tr. No. 17

[3] *Biharul Anwar,* Vol. 53, Pg. 184, Tr. No. 13

[4] *Biharul Anwar,* Vol. 53, Pg. 184, Tr. No. 14

[5] *Kamaluddin,* Vol. 2, Pg. 482, Tr. No. 1 and Pg. 483, Tr. No. 3

[6] *Kamaluddin,* Vol. 2, Pg. 333, Chapter 33, Tr. No. 1

[7] *Kamaluddin,* Vol. 2, Pg. 378, Chapter 36, Tr. No. 2

12. Shaykh Sadooq has narrated a tradition in which Abdul Azeem Hasani comes to Imam Abul Hasan Ali bin Muhammad Askari Imam Hadi (a) and recites the names of all the Imams upto Abul Hasan Imam Hadi (a). The Imam told him: "The Imam after me is my son, Hasan. Then after him how would the people be with the successor of His Eminence?" "How would it be so?" Abdul Azim asked. Imam (a) said, "It is because his person will hidden from them and pronouncing his name will be prohibited to them. Till he would reappear and fill the earth with justice and equity as it would be fraught with injustice and oppression."[1]

13. Also in an authentic traditional report it is reported that Abi Ahmad Muhammad bin Ziyad Azadi said: I asked my master, Musa Ibne Ja'far (a) regarding the verse:

"And made complete to you His favors outwardly and inwardly..."[2]

He replied: "The apparent bounty is the Imam who is seen and the hidden bounty is the Imam who is in occultation." The narrator says: I asked: "Is there any among the Imams that shall go into occultation?" He replied: "Yes, his person would be unseen by the people but his remembrance would remain hidden in the hearts of the believers. And he is the twelfth one of us. For him the Almighty Allah would make every difficult thing easy and tame every disobedient one. He would open up the treasures of the earth for him and make every remoteness, a proximity for him. He would destroy every disobedient sinner and eliminate every transgressing satan at his hands. He is the son of the best of the maids. His birth would be concealed from the people and it won't be lawful for them to mention his name. Till the time Allah, the Mighty and Sublime would make him appear. Then he will fill the earth with justice and equity, as it would be fraught with injustice and oppression."[3]

14. Shaykh Ali bin Muhammad Kazzaz Razi (Qummi) has mentioned in his book, *Kifayatul Athar fee Nusoos Alaa Aaimmatul Ithna Ashar* through his own chain of narrators from Jabir Ibne Abdullah Ansari that he said: Jundal bin Junadah, a Jew from Khyber, came to the Messenger of Allah (s) and said: O Muhammad, tell that which is not for Allah, and that which Allah does not have and that which Allah does not know? The Messenger of Allah (s) said: That which is not for Allah is that He does not have a partner; and that which Allah does not have is oppression for the people. And that which He does not know is the saying of you Jews, that Uzair is the son of God and Allah does not know of any son of His. Jundal said: I testify that there is no god except Allah, and indeed you are the Messenger of Allah. Then he said: O Messenger of Allah (s), last night I saw in dream Musa (a) saying to me: O Jundal, accept Islam at the hands of Muhammad (s) and remain attached to his successors after him. Thus I have become a Muslim, and the Almighty Allah has bestowed me this bounty. Now inform me regarding your successors so that I remain attached to them. The Messenger of

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[1] *Kamaluddin*, Vol. 2, Pg. 380, Chapter 37, Tr. No. 1

[2] Surah Luqman 31:20

[3] *Kamaluddin*, Vol. 2, Pg. 368, Chapter 34, Tr. No. 6

Allah (s) said: O Jundal, my successors after me are same in number as the chiefs of Bani Israel. He asked: They were twelve in number as we have found in Taurat. The Messenger of Allah (s) said: Yes, the Imams after me are twelve in number. Jundal asked: O Messenger of Allah (s), would all of them come in the same period of time? He replied: No, one will come after the other; but you will be able to see only three of them. He asked: O Messenger of Allah (s), tell me their names. He replied: Indeed, the chief of the successors, the heir of the prophets and the father of the Imams is Ali Ibne Abi Talib (a). After him is his son Hasan and then Husain. Remain attached to them after me and the foolishness of the ignorant should not deceive you. Thus when his son, Ali bin Husain, Chief of the worshipper, will be born, the Almighty Allah will conclude your life and your last nourishment in this world would be a drink of milk. Jundal said: O Messenger of Allah (s), it is same as mentioned in Taurat: "Ilya, Ilya Baqtoo Shabaran wa Shubeeran." But I had not recognized their names. (Now tell me), how many successors are there after Husain and what are their names? The Messenger of Allah (s) said: There will be nine persons from the progeny of Husain and the Mahdi is from them. After the period of Husain is over, his son, Ali, would take over the office of Imamate, his title would be Zainul Abideen; and after the period of Ali is over, his son, Muhammad, who will be called Baqir, will take over; when the tenure of Muhammad ends, Ja'far, who will be called as Sadiq, will take up the office of Imamate. When the tenure of Ja'far ends, Musa, who will be called as Kazim, will take up the office of Imamate. When the tenure of Musa ends, his son Ali, who will be called as Reza, will take up the office of Imamate. When the tenure of Ali ends, his son Muhammad, who will be called as Zaki, will take up the office of Imamate. When the tenure of Muhammad ends, his son Ali, who will be called as Naqi, will take up the office of Imamate. When the tenure of Ali ends, his son Hasan, who will be called as Amin, will take up the office of Imamate. After that the Imam of the people will disappear from among them. Jundal asked: O Messenger of Allah (s), would Hasan disappear from the people? He replied: No, it is his son, Hujjat. Jundal said: O Messenger of Allah (s), what is his name? The Messenger of Allah (s) said: His name will not be mentioned till the Almighty Allah makes him reappear. Jundal asked: O Messenger of Allah (s), we have found them mentioned in Taurat and indeed Musa bin Imran (a) had given the glad tidings of you and your successors from your family after you. Then the Messenger of Allah (s) recited the following verse:

> Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange.[1]

Jundal said: O Messenger of Allah (s), what is their fear? He replied: Jundal, during each of their tenures there would be someone who would be opposed to

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[1] Surah Noor 24:55

them, but when the Almighty Allah hastens the reappearance of our Qaim, he would fill the earth with justice and equity as it would be filled with injustice and oppression. Then the Messenger of Allah (s) said: Blessed be those who would be patient in the period of occultation. And blessed be those who remain firm on their Wilayat. It is about these people that the Almighty Allah has mentioned in His Book as follows:

Those who believe in the unseen.[1]

These are Allah's party: now surely the party of Allah are the successful ones.[2]

Ibne Asfa [the person who has narrated the above from Jabir Ibne Abdullah Ansari] said: Then Jundal bin Junada lived till the period of Imam Husain bin Ali (a) and then he went to Taif. Naeem bin Abi Qais quoted him to me and said: I met him in Taif when he was ill. He asked for milk, drank it and then said: The same was promised to me by the Messenger of Allah (s), that my last food in this world would be milk. Then he passed away – may Allah have mercy on him – and was buried in Taif at a place known as Kora.[3]

15. Muhaddith Noori (r.a.) in his book, *Mustadrakul Wasail*, quoted from *Ghaibah* of Fadl bin Shazan from Muhammad bin Abdul Jabbar that he said: I said to my master, Imam Hasan bin Ali al-Askari (a): May I be sacrificed on you, I would like to know who would be the Imam and proof of Allah on His creatures after you? He replied: The Imam and Hujjat after me would be my son; his name and Kunniyat is same as that of the Messenger of Allah (s); he would be the seal of the proofs of Allah and caliphs...till he said: thus it is not permitted for anyone to mention him by his name and Kunniyat before his advent.[4]

16. It is mentioned in *Mustadrak*, from the same book that he said: Ibrahim bin Muhammad bin Faris Nishapuri narrated to me: When the governor of Amr bin Auf came out to kill me, and he was a cruel man, bent on annihilating the Shias, and I came to know about it, I became terrified. I bid farewell to my family and friends and went to the house of Abu Muhammad (Imam Askari) to bid farewell to him also and then take up flight. When I reached his place I saw a little boy sitting besides him and his face was as illuminated as a full moon. I was so enchanted by his elegance that I almost forgot my aim and my fear. The boy said to me: Don't flee, indeed Allah, the High and the Mighty will soon ward off his mischief from you. I was absolutely amazed and I asked His Eminence, Abu Muhammad (a): O my master, may I be sacrificed on you, who is that boy, who has informed of the situation I was in? He replied: My son and my successor after me, and he shall disappear for a long time and after the earth is full of injustice and oppression, he will reappear and fill it with justice and equity. The narrator says: I asked him about his name. He replied: His name and Kunniyat is same as that of the Messenger of Allah (s) and it is not allowed for anyone to mention him

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[1] Surah Baqarah 2:3
[2] Surah Mujadilah 58:22
[3] *Kifayatul Athar*, Pg. 295; *Biharul Anwar*, Vol. 36, Pg. 304
[4] *Mustadrakul Wasail*, Vol. 2, Pg. 379, Tr. No. 3

by his name till the Almighty Allah does not make him reappear and establish his rule. So O Ibrahim, keep concealed what you have seen and heard today from us, from all except those who are worthy of it. Ibrahim says: I invoked blessings on those two great ones and their forefathers and came out from there pleased with the divine help that was bestowed to me and relying on what I had heard from His Eminence (a)...[1]

I say: These are some traditional reports that prove the prohibition of pronouncing the name of His Eminence and we have not mentioned some of them for the sake of brevity. These traditions – as you have seen – are of two types; one prohibits taking his name whether in gatherings or otherwise, in dissimulation or in other cases; and about taking the name in other circumstances, whether in Minor Occultation or in the Major.

The second type is regarding prohibition of mentioning the name restricted only in gatherings in a clear and open manner. And these types of traditions explain the other type, and it restricts the implications of the traditions [in spite of the fact that it implied an open and clear mention of his name]. That which proves it are the contexts as we shall mention later. For example: The gathering mentioned in the statement of Mir Damad (r.a.) should be prohibited as this gathering is an open gathering.

If it is said: It is possible that they imply the condition of Taqayyah and fear, and by the style of other traditional reports, then it is not permitted that in other circumstances they should be transmitted. Like it is narrated in *Usool Kafi* from Ali bin Muhammad from Abdullah Salihi that he said: Some of our associates, after the passing away of His Eminence, Abu Muhammad Imam Askari (a) wanted to ask me about the name and location of the Master of the Affair (a); the reply came from outside: If you prove the name to them, they would make it public and if they know about the location they would point it out to others.[2]

In the same way, in *Kamaluddin* it is narrated from Muhammad bin Hasan that Abdullah bin Ja'far Himyari said to Muhammad bin Uthman Amari (r.a.): "Have you seen my Master? He said: Yes...till he asked: And the name? He replied: It is not allowed for you to ask his name. And I am to saying this on my own accord and it is not allowed for me to say that is Halal and that is Haraam, but it is from the Imam himself, as it was proved to the government official that His Eminence, Abu Muhammad (a) passed away without leaving and issue...till he said: If the name is mentioned a search will take place, fear Allah and refrain from doing this.[3]

I say: That which is mentioned in these two traditional reports and other reports like them, is about the reason for prohibition of pronouncing that holy name, like the wisdom behind the legislation of Friday bath was that people don't have to bear the smelly armpits of each other when they stand close – as is narrated in

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[1] *Mustadrakul Wasail,* Vol. 2, Pg. 379, Tr. No. 4
[2] *Usool Kafi,* Vol. 1, Pg. 333
[3] *Biharul Anwar,* Vol. 51, Pg. 348

Faqih and other books – thus just as in absence of that instance the command of Friday bath is not nullified, in the same way, even when there is no fear, the prohibition of taking the name of His Eminence cannot be cancelled.

If it is said: The apparent reason mentioned in the second traditional report is that it is due to fear that the prohibition is made; thus if the fear is no more, the prohibition will also go away. I will say: It cannot be applied to the actual reason due to the following aspects:

First: It is that views similar to this have been expressed and our scholars have applied them to the wisdom of legislation, on the basis of this the tradition mentioned above does not show that which is claimed, although if the prohibition in texts should be considered general, it is not known if it is the case here. Since there is no clarification for it, and we have no knowledge that the cause of law is in times of fear and Taqayyah as you shall come to know, Insha Allah.

Second: It is that if this was the reason, the Holy Prophet (s) would not have refrained from telling Jundal Khyberi the name and also Imam Ja'far Sadiq (a) would not have prohibited his companions to pronounce the holy name; because in those times there was no Taqayyah in this regard as Imam Mahdi (a) had not been born at that time. That which is presently thought is that: The instruction of the Imams (a) to prohibit the taking of name is with regard to a person who is present in the period of Hazrat Hujjat (a) and it is that uttering his name is prohibited from the aspect of Taqayyah and fear. Such a view is mistaken and baseless, because the apparent meaning of the statements of the Imams (a) is that it is in the position of a command; in addition to this in some traditions it is absolutely forbidding it, like in the statement, "None but a disbeliever takes his name."

Third: If Taqayyah was the reason for this command, it was actually not permitted to reveal his name while the fact is that numerous traditional reports through the Shia as well as the Sunni channels prove that the Holy Prophet (s) clearly said: His name is same as my name and his Kunniyat is same as my Kunniyat, so that his name may be known.

Fourth: It is that if the reason or prohibition of pronouncing the name was only Taqayyah and fear, he should not have been referred to any name and title because the reason of prohibition should be applied to all instances so that the enemies do not recognize him, while the fact is that His Eminence is famous by his titles more clearly than the sun, and especially the title of Mahdi (a) and the Ahle Sunnat recognize him by his title and genealogy and no traditional report has come to prohibit other than this holy name. Rather, the prohibition in the epistle and other traditions is especially regarding the special name of His Eminence. Thus this proof rests on the fact that prohibition is a matter that is kept confidential from us and Amirul Momineen (a) has indicated this in a traditional report quoted in *Kamaluddin*.

Fifth: It is that if the prohibition was only restricted to fear and Taqayyah it would not have been correct and the last period of time would not have been fixed

as the time of his reappearance because sometimes Taqayyah is there and sometimes it is not there.

Sixth: As you know that Khizr (a) refrained from pronouncing the blessed name of His Eminence, even though there was no fear in that gathering.

Seventh: It is as mentioned by Muhaddith Noori (r.a.): In some traditional reports prohibiting the taking of name, the clarification is that His Eminence is having the name of the Holy Prophet (s). As the narrator who has heard it has recognized the name; thus if Taqayyah was from that person who recognizes the name. And if Taqayyah was from others, there is no reason why we should not mention him in this gathering. Rather, it was necessary to remind the narrator that he must not mention that name in other gatherings.

Eighth: It is that the naming of His Eminence, Qaim as 'Muhammad' is not restricted to him alone that its mention be considered prohibited, from the view that enemies do not know about it. Rather if the cause of this order had been fear, it would also not have been allowed to mention the Imam by the titles of Hujjat, Sahibul Ghaibah etc., because no one before His Eminence, was given these titles. Rather it was also necessary not to mention him as the son of Askari because it evidently implies that he is alive and remaining, so that enemies will come out in his pursuit. Thus it becomes clear that the order of prohibition was only restricted to the period of Minor Occultation, because if the real cause was Taqayyah and fear, we would have been prohibited to mention any of his special titles.

The main point in the discussion is: The prohibition of taking his name is not related to fear or the lack of it. On the other hand his other names and titles regarding which there is justification or prohibition is way from surrounding fear and Taqayyah that if when there exist Taqayyah, their mention is not allowed and in case when there is no Taqayyah, it is allowed. In the same way is the case of mention of names of the other Imams. Thus all Imams are same in this matter as proved from traditional reports and this reason comes to mind whose explanation will soon be given, Insha Allah. And some of the reasons are mentioned by Muhaddith Noori (r.a.). On the basis of this the study of those traditions shows that the fear mentioned in all of them is an indication that it is the wisdom behind the order and not its cause. Leave alone the fact that to take the traditions to mean Taqayyah is against their actual import. Because apparently it is the custom of intellectuals and experts of language that in their idioms and everyday language they make use of this method and do not use the special circumstances to prove the special case. Now that you have understood this I will say: What we have accepted as prohibition of taking the name of His Eminence, applies only to some special circumstances as supported by the following:

First: It is that in the traditional reports concerning Ascension, there is not a single tradition in which the Almighty Allah has clearly mentioned the name of His Eminence as is very much clear.

Second: It is that in the traditions of Prophet there is not one report when the Prophet has clearly mentioned the name of His Eminence (aj); rather he has referred to his titles or that he said: His name is same as my name and his Kunniyat is same as my Kunniyat. Muhaddith Noori (r.a.) has mentioned these two aspects and both of them are open to objections.

Third: The 'Ijma Manqooli' that Mir Damad has mentioned can be used to prove to our point. In his book, *Shariatus Tismiya Fee Zamaane Ghaibah* he says: It is the etiquette of religion and custom of faith that it is not lawful for anyone to mention the name or Kunniyat of the Imam from this time – time of Ghaibat till he would arise – in a gathering openly; to pronounce his name aloud and to declare his Kunniyat openly. It has been the custom of senior scholars that has reached us that they always referred to His Eminence through his titles as long as he is in occultation, like *Khalafus Salih, Imamul Qaim, Mahdi Muntazar, Hujjah* of *Aale Muhammad* etc. And this system was followed by all our co-religionists no one has denied its reliability. These are the instructions that we have received from our Imams and no one can deny it. Except those who employ their weak imagination and have narrow sight; it is they who are unable to see what is entrusted to the treasurers of the knowledge of the Almighty Allah.[1]

Fourth: It is proved that according to the habits of believers in all the cities and towns in every age and time had been that they did not mention the name of His Eminence, the Imam of the Time (aj). In such a way that not one of them is reported to have mentioned the name of His Eminence, in a gathering or a meeting. Therefore we also must consider it unlawful to mention the name of His Eminence, in gatherings.

Type 7: The pronouncing of the name of His Eminence by prominent Shia personalities in situations other than in gatherings is having many examples in traditional reports. For example the Hadith of Lauh which is mentioned in *Usool Kafi, Kamaluddin*[2] and other reliable books. We have quoted from *Usool Kafi* of Thiqatul Islam Kulaini[3] in which he has quoted through his own chain of narrators from His Eminence, Abu Abdullah Imam Sadiq (a) that he said: "My father (a) said to Jabir Ibne Abdullah Ansari, 'I have some work with you. So, when is it possible for you to give me some time that I may ask you something?' Jabir replied, 'Whenever you wish.' Thus, when my father (a) met him in private, he asked him, "O Jabir! Inform me about the Tablet which you saw in the hand of my mother, Fatima, the daughter of the Messenger of Allah (s) and what did she tell you as to what was written in it?" Jabir replied, 'I hold Allah as Witness that I went to visit your mother, Fatima (a) during the lifetime of the Messenger of Allah (s) to congratulate her for Husain's (a) birth. I saw in her hand a green Tablet, which I thought to be of emerald and its writing was as bright as sunlight. I asked her, 'May my parents be sacrificed for you, O daughter of Allah's

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[1] *Sharatul Tismiya*

[2] *Kamaluddin*, Vol. 2, Pg. 380, Chapter 28, Tr. No. 1

[3] *Usool Kafi*, Vol. 1, Pg. 527

Messenger (s)! What is this Tablet?' She (s.a.) replied, 'This is the Tablet, which Allah, Mighty and Glorified be He, has gifted to the Messenger of Allah (s). In it is the name of my father, the name of Ali, the name of my two sons and the names of the successors from my progeny. In turn, my father gave it to me that I may rejoice through it.' Jabir said, 'Thus, your mother Fatima (a) gave it to me. I read it and copied it.' My father (a) asked, 'O Jabir! Can you show it (the copied manuscript) to me?' He replied in the affirmative. My father (a) accompanied Jabir to his house where he took out a scroll of parchment. My father said, 'O Jabir! You look at your copy and see that I know about it. Thus Jabir continued to look at his copy while my father read from his own and he did not say a word that differed from it. Jabir said: I hold Allah as Witness that it same as written in the Tablet: In the Name of Allah, the Beneficent, the Merciful. This is a Book from Allah, the Mighty, the Wise to Muhammad, His light, His ambassador, His veil and His proof. The trustworthy spirit (Jibraeel) has descended with it from the Lord of the worlds. O Muhammad! Magnify my names, be grateful for My bounties and do not deny My endowments. Verily I am Allah, there is no god but Me, the Destroyer of the oppressors, the Degrader of the tyrants and the Establisher of the Day of Judgment. Verily I am Allah, there is no god but Me. Whoever expects grace from other than Me or fears other than My justice and My punishment, I will punish him in such a way that I will not punish anybody in this manner in the worlds. Hence, worship only Me and rely only on Me. Indeed, I did not raise a messenger, completed his days and terminated his duration but that I appointed for him a successor. Certainly, I made you superior over all other Prophets and made your successor superior over all other successors. After him, I honored you with your two grandsons, Hasan and Husain. I made Hasan the mine of My knowledge after the end of the days of his father and I made Husain the treasure chest of My revelation, honored him with martyrdom and sealed it for him with eternal bliss. So, he is the best of the martyrs and the highest of them in grade before Me. I have placed My perfect word with him and the complete proof near him. Through his progeny, I shall reward and punish. The first of them is the chief of the worshippers and the adornment of My past friends, then his son (Muhammad) who resembles his grandfather, Muhammad, the splitter of My knowledge and the mine of My wisdom. Soon, those who doubt concerning his son Ja'far will be destroyed. He who rejects him has rejected Me. I speak the truth, I will indeed honor the position of Ja'far and make him happy vis-à-vis his Shias, his helpers and his friends. After him, I have selected Musa and there will be a blinding, dark corruption so that the spark of My obedience is not terminated, My proof is not hidden and My friends are not afflicted with misfortune. Beware! Whoever denies even one of them, he has denied My bounty. Whoever changes one verse from My Book, then indeed he has attributed a lie unto Me. Then woe unto the liars, the deniers with the termination of the duration of My servant, My beloved and My chosen one, Musa. Verily, the one who denies the eighth is as if he has denied all My friends (Imams). Ali is My friend, My helper and the one upon whom I have placed Prophethood's burden of proof and conferred upon him mastership. An arrogant devil (Mamoon al-

Abbasi) will murder him. He will be buried in a city, which the righteous servant (Dhulqarnain) has built, next to the worst of My creatures (Haroon). I speak the truth, I will soothe his eyes with Muhammad, his son and his successor after him. He is the heir of My knowledge, the mine of My wisdom, the place of My joy and My proof upon My creatures. None shall believe in him but that the paradise will be his abode and I will allow him to intercede for seventy of his family members, even if all of them are eligible for hell. I will complete his bliss with his son Ali, My friend, My helper, My witness amongst My creatures and My trustee upon My revelation. From him, I will bring forth Hasan, the caller to My path and the treasurer of My knowledge. Thereafter, I will complete this (chain of Imamate) with his son, م.ح.م.د. mercy for the worlds. He will possess the perfection of Musa, the brightness of Isa and the patience of Ayyub. Soon, My friends will be humiliated in his time and their heads will be gifted as trophies like the heads of the Turks and the Dailamites. They will be killed, they will be burnt, they will live in a state of fear, terror and trepidation. The earth will be colored with their blood and wailing and sobbing will be commonplace among their womenfolk. They are My true friends! Through them I will repel all blinding and dark mischief, remove the earthquakes and do away with the burdens and the chains. Special mercy and blessings of their Lord be on them and they are the guided ones.

Abdur Rahman bin Saalim says: Abu Baseer said: If in all the times you don't hear any other thing except this tradition it is sufficient for you, thus you must protect it from those who are unworthy of it.

Among the traditions mentioned by Shaykh Sadooq in *Kamaluddin*,[1] is the following: Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): Narrated to us Hasan bin Ismail: Narrated to us Abu Amr and Saeed bin Muhammad bin Nasr al-Qattan: Narrated to us Abdullah bin Muhammad Salmi: Narrated to us Muhammad bin Abdur Rahman: Narrated to us Muhammad bin Saeed bin Muhammad: Narrated to us Abbas bin Abi Amr from Sadaqah bin Abi Musa from Abi Nazra that he said: "When the last moments of Imam Muhammad Baqir (a) approached, he summoned his son, Imam Ja'far Sadiq (a) and took the oath of Imamate from him. The brother of Imam Muhammad Baqir (a), Zaid bin Ali bin Husain said: Brother, why don't you let the matter proceed like in the case of Imam Hasan (a) and Imam Husain (a)? The Imam said: Abul Hasan, Imamate is not transferred by emulation and it is not given from one to another by way of a custom. It is one of the decided proofs of the Almighty. Then the Imam called for Jabir bin Abdullah and said: O Jabir, narrate to me the tradition about what you saw in the scroll of Fatima. Jabir said: Yes, O Abu Ja'far. One day I went to the house of Fatima to offer greetings at the birth of Imam Hasan (a). I saw in the hands of Fatima, a scroll in white binding. I asked: O chief of the ladies, what scroll is this? She said: It contains the names of the Imams from my progeny. I said: Can I see it? She replied: Only the Prophet, the successor of the Prophet and his Ahle Bayt (a) can touch this scroll. If this restriction had not been there I

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[1] *Kamaluddin*, Vol. 1, Pg. 305, Chapter 27, Tr. No. 1

would have given it to you. But I can permit you to see it without touching it. Jabir says: I read this scroll. It was written therein: Abul Qasim Muhammad bin Abdullah Mustafa, whose mother is Amina binte Wahab, Abul Hasan Ali Ibne Abi Talib al-Murtuza, whose mother is Fatima binte Asad bin Hashim bin Abde Manaf, Abu Muhammad Hasan bin Ali al-Birr, Abu Abdullah Husain bin Ali Taqi, both of whose mother is Fatima binte Muhammad, Abu Muhammad Ali bin Husain al-Adl whose mother is Shaharbano binte Yazdjird Ibne Shahanshah, Abu Ja'far Muhammad bin Ali al-Baqir whose mother is Umme Abdullah binte Hasan bin Ali Ibne Abi Talib (a), Abu Abdullah Ja'far bin Muhammad as-Sadiq whose mother is Umme Farwa binte Qasim bin Muhammad bin Abu Bakr, Abu Ibrahim Musa bin Ja'far Thiqa whose mother is a slave wife named Hamida, Abul Hasan Ali bin Musa ar-Reza whose mother is a slave wife named Najma, Abu Ja'far Muhammad bin Ali Zaki whose mother is a slave wife named Khizran, Abul Hasan Ali bin Muhammad Amin whose mother is Susan the maid, Abu Muhammad Hasan bin Ali Rafiq whose mother is Samana the maid and her patronymic was Ummul Hasan, Abul Qasim Muhammad bin Hasan, the proof of Allah on the creatures whose mother is Narjis the maid slave; peace of Allah be on them all."

Shaykh Sadooq says: The name of the Qaim is mentioned in this tradition and what I believe is the same as that which is mentioned regarding the prohibition of taking his name. For example in the ninth volume of *Biharul Anwar*[1] it is narrated from *Rauda* and *Fadail* from Abdullah bin Abi Aufi from the Messenger of Allah (s) that he said: When the Almighty Allah created Ibrahim Khaleelullaah, He removed the veil from his eyes and he looked at the Arsh. He saw a light and asked: What light is this, my Lord? He replied: He is Muhammad My chosen one. Ibrahim asked: I see another light besides him? He replied: O Ibrahim, he is Ali, the supporter of My religion. He asked: O my Lord, what is the third light that I see? He replied: O Ibrahim, that is Fatima, besides her father and husband. She will keep her followers away from Hellfire. Ibrahim said: O my Lord, I see two other illuminations besides them. Allah said: O Ibrahim, they are Hasan and Husain who are behind their grandfather and mother. Ibrahim said: O my Lord, I see nine more lights around these five. The Almighty Allah said: They are the Imams from their progeny. Ibrahim asked: O my Lord, what are their names? Allah said: O Ibrahim, the first of them is Ali bin Husain, then Muhammad bin Ali, Ja'far bin Muhammad, then Musa bin Ja'far, then Ali bin Musa, then Muhammad bin Ali, then Ali bin Muhammad, then Hasan bin Ali and then Muhammad bin Hasan who is the Qaim and the Mahdi.

Ibrahim (a) said: O my Lord, I also see so many lights around that no one knows their number except You. Allah said: O Ibrahim, they are their Shias and followers. He said: O Allah, what are the distinguishing features of their Shias and followers? He replied: They would have the habit of performing 51 units of prayer; they will recite *Bismillaahir Rah'maanir Rah'eem* (In the Name of Allah,

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[1] *Biharul Anwar,* Vol. 36, Pg. 213, Chapter 40, Tr. No. 15

the Beneficent, the Merciful.) aloud, recite Qunoot before Ruku, perform the Sajdah of Shukr and wear a ring on the finger of the right hand. Ibrahim said: O Allah, make me among their Shias and followers. The Almighty Allah said: I have indeed made you as such. Then He revealed the following about him:

> And most surely Ibrahim followed his way. When he came to his Lord with a free heart...[1]

Another example is of the report found in the ninth volume of *Biharul Anwar*[2] quoted from *Ghaibat* of Shaykh Tusi from the Messenger of Allah (s) in which he made bequest to Amirul Momineen (a) and who wrote it down. In that bequest the Holy Prophet (s) ordered that each Imam should transfer the Imamate to the Imam after him till he said: When the time of your death comes, entrust this will to my son, Hasan, the righteous one. And when the time of his passing away arrives, he should hand over the will to my son, Husain the martyr. And when the time of his passing away arrives, he should hand over the will to his son, Ali, the chief of the worshippers having marks of prostration. And when the time of his passing away arrives, he should hand over the will to his son, Muhammad, the splitter (Baqir) of knowledge. And when the time of his passing away arrives, he should hand over the will to his son, Ja'far as-Sadiq. And when the time of his passing away arrives, he should hand over the will to his son, Musa Kazim. And when the time of his passing away arrives, he should hand over the will to his son, Ali ar-Reza. And when the time of his passing away arrives, he should hand over the will to his son, Muhammad Taqi the trustworthy. And when the time of his passing away arrives, he should hand over the will to his son, Ali Nasih. And when the time of his passing away arrives, he should hand over the will to his son, Hasan the Accomplished. And when the time of his passing away arrives, he should hand over the will to his son, Muhammad, the protected one of Aale Muhammad...

It is also mentioned in *Kifayatul Athar* through the author's own chain of narrators from Abu Huraira that he said: I came to the Messenger of Allah (s) and asked: There was a successor and two grandsons for every prophet, thus who is your successor and two grandsons? The Holy Prophet (s) remained quiet and did not reply. I went away from there in distress and when I met His Eminence again he said: O Abu Huraira, come here. I went to him and said: I seek refuge from the anger of Allah and the anger of the Messenger of Allah. The Messenger of Allah (s) said: The Almighty Allah sent four thousand prophets and they had four thousand successors and eight thousand grandsons. By the one in whose hand is my life, I am the best of the prophets, my successor is the best of the successors and my grandsons are the best of the grandsons. Then he said: My grandsons, Hasan and Husain will be the best of the grandson, the two grandsons of this community, and like the grandsons of progeny of Yaqoob (a) were twelve in number, the Imams after me will be twelve persons from my family. Ali (a) is the

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[1] Surah Saffat 37:83-84

[2] *Biharul Anwar*, Vol. 36, Pg. 261, Chapter 41, Tr. No. 81

first of them, and the middle of them is Muhammad, and the last of them is Muhammad, the Mahdi of this Ummah, behind whom would pray Isa (a). Know that, those who remain attached to them after me, will be as if they have held to the rope of Allah, and those who leave them would be like those who have left the rope of Allah.[1]

It is mentioned in *Kifayatul Athar* through the author's own chain of narrators from Mufaddal Ibne Umar from as-Sadiq Ja'far bin Muhammad from his father from his ancestors (a) from Amirul Momineen (a) that he said: The Messenger of Allah (s) said:

"When I was taken to the heavens during the ascension (*Me'raj*) my Lord revealed to me: O Muhammad, I glanced at the earth and selected you from it, and made you the prophet and named you after My name as I am Mahmood and you are Muhammad. Again I glanced at the earth and chose Ali from it and made him your successor and caliph and the husband of your daughter. I named him also after My name. Thus I am the *Ali Aala* and he is Ali. And I created Fatima, Hasan and Husain from your *Noor* (light/effulgence). At that time I presented their *Wilayat* (Mastership) to the angels so that whoever may accept it, will gain proximity to My court. O Muhammad, if a servant of Mine worships so much that he becomes tired and his body becomes as brittle as musk but he is a denier in their *Wilayat*, and he comes to Me, I will not accommodate him in My Paradise and not shade him under My *Arsh*. O Muhammad, would you like to see them? I said: 'Yes, my Lord!' The Almighty Allah said: 'Raise your head.' So I raised my head and saw the lights of Ali, Fatima, Hasan, Husain, Ali bin al-Husain, Muhammad bin Ali, Ja'far bin Muhammad, Musa bin Ja'far, Ali bin Musa, Muhammad bin Ali, Ali bin Muhammad, Hasan bin Ali and Muhammad bin al-Hasan al-Qaim. And among them one shone like a brilliant star. I asked: 'O Lord, who is that?' He replied, 'They are the Imams, and he is the Qaim, who will make My lawful, lawful and My unlawful, unlawful. And through him I shall take revenge from My enemies. And he is the source of comfort for My friends. He is the one who will bestow your Shias and followers, respite from the infidels.[2]

Shaykh Sadooq has narrated through a reliable, rather correct a chain of reporters in *Kamaluddin*[3] that: "Abu Muhammad Imam Hasan Askari (a) sent to someone, whose name he mentioned, a slaughtered sheep and said: This is from the Aqiqa of my son Muhammad."

Muhaddith Amili in *Wasailush Shia*,[4] through his own chain of narrators reports from some of his associates from Allan Razi from Muhammad bin Yaqoob Kulaini from Muhammad bin Isam from Imam Ja'far Sadiq (a) that he said: When the slave girl of His Eminence, Abu Muhammad Imam Hasan Askari (a) became pregnant His Eminence told her: "You are pregnant with a male child, whose name will be Muhammad and he would be the Qaim after me."

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[1] *Kifayatul Athar*, Pg. 79-81

[2] *Kifayatul Athar*, Pg. 152

[3] *Kamaluddin*, Vol. 2, Pg. 432, Chapter 42, Tr. No. 10

[4] *Wasailush Shia*, Vol. 11, Pg. 490, Chapter 73, Tr. No. 17

Also mentioned in *Wasailush Shia,*[1] through his own chain of narrators from Ibne Babawayh, from Muhammad bin Ibrahim bin Ishaq Taliqani, from Abu Ali Muhammad bin Hammam, from Muhammad bin Uthman Amri from his father from His Eminence, Abu Muhammad Hasan bin Ali Imam Askari (a) is a traditional report related from his forefathers that: The earth will never be devoid of the Divine Proof over the creatures and that one who dies without knowing the Imam of his time, dies the death of paganhood. In the same way it is mentioned: Then His Eminence said: This matter is as clear as the day. He was asked: O son of Allah's Messenger, who is the Imam and Hujjat after you? He replied: My son, Muhammad. He is the Imam and Hujjat after me. And one who dies without knowing him will die the death of a pagan.

In the same way, Allamah Majlisi has mentioned regarding the Wilayat[2] of His Eminence (aj) from *Kashful Ghumma*[3] that Ibne Kashshab said: Abul Qasim Tahir bin Haroon bin Musa Alawi narrated to me from his father from his grandfather that: My master, Ja'far bin Muhammad as-Sadiq (a) said: The Khalaf Salih is from my descendants and he is the Mahdi, whose name is MHMD and his Kunniyat is Abul Qasim. He will rise up in the last period of time...

Now that you have understood this, I say: By reconciling the two types of traditions; that is those that prohibit the taking of name and those that allow, we can conclude that it is not allowed to do so in the gathering of the common people and otherwise it is allowed. Because any act can be considered lawful if it has been performed by an infallible or if it was done in the presence of an infallible but he did not say anything against it. In those traditions there is no indication that we can give up the traditions that prohibit the mention of name. On the basis of this, it is obligatory to take them into consideration. That which supports our contention are the two epistles, mentioned in *Kamaluddin,*[4] in one of which the Imam is reported to have said: "Accurse, accursed is the one who utters my name in the gathering of people." And the other epistle is as follows: Narrated to us Muhammad bin Ibrahim bin Ishaq Taliqani (r.a.): I heard Aba Ali Muhammad bin Hammam say: I heard Muhammad bin Uthman Amari (q.s.) say: "An epistle was issued in a familiar handwriting that said: Curse of Allah on the one who utters my name in the gathering of people..." It can also be supported by the statement of Muhaqqiq Damad (r.a.) that: The scholars are unanimous that it is prohibited to mention the blessed name of His Eminence. Also in favor of this is the logical and common perception that to mention about a lofty personality by his titles without pronouncing his name is a kind of respect to him as is clear to even lay persons, what to say of the scholars and intellectuals. And the Almighty Allah is aware of the realities of legislations. Another point that supports this is the instance of Hadith Lauh in which Imam Muhammad Baqir (a) told Jabir Ibne Abdullah Ansari to meet him in private. On the basis of this the mention of the

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[1] *Wasailush Shia,* Vol. 11, Pg. 491, Chapter 33, Tr. No. 23
[2] *Biharul Anwar,* Vol. 51, Pg. 24, Tr. No. 37
[3] *Kashful Ghumma,* Ali bin Isa Irbili, Vol. 3, Pg. 265
[4] *Kamaluddin,* Vol. 2, Pg. 482, Chapter 45, Tr. No. 1

Imam's name in a gathering is not allowed. And also that which supports this is that if we consider the circumstances other than in which Taqayyah and fear is present, in an absolute way from generality, it would make the incidence of utmost necessity. In the same way, that which supports this is the tradition of Huzaifah bin Yaman that we mentioned in the fourth part under the same heading.

If it is said: It can be accepted that without fear and Taqayyah that it is out of the scope of mentioned circumstances, whether it be in company or otherwise from the aspect of the traditional report that Shaykh Sadooq has quoted from Imam Abu Ja'far Baqir (a) from his forefathers that Amirul Momineen (a) said from the pulpit: "A man from my descendants would appear in the last period of time..."[1] And he described Imam Mahdi (a), till he said: He would have two names, one is confidential and the other, popular. His secret name is Ahmad and his known name is Muhammad. From this aspect it can be said: That name which must not be mentioned is 'Ahmad'.

I will say: It is not possible to make this tradition proof of prohibition for the following reasons:

First: It is that its chain of narrators is weak as Ismail bin Malik, a narrator, is an unknown entity and Abul Jarood another narrator, is a leader of a group called Zaidiyyah Jaroodiya regarding whom Sayyid bin Tawoos has narrated that: Ziyad bin Mundhir, the blind is 'sarhoob' the hated; and there is no doubt that he has been criticized; he is named by the name of Shaitan 'Sarhoob'. This blind shaitan lives in the sea. In the books of *Naqde Rijal* and *Muntahiul Maqal* quoting from Kishi it is mentioned about Abul Jarood: Blind Sarhoob, the sect Sarhoobiya is related to the Zaidiyyah and Imam Baqir (a) has named him such. And it should be remembered that Sarhoob is the name of a blind Shaitan who lives in the sea and Abul Jarood was blind and blind of the heart as well. Thus traditional reports have mentioned him as a liar and have cursed him and Sayyid Tafarshi says in *Naqde Rijal:* Traditional reports prove that he was a liar and an infidel.

Second: It is that since Amirul Momineen (a) has announced this name of His Eminence from the pulpit, it does not show that it is allowed for other than His Eminence, because it is possible that this command is restricted to His Eminence and there are many other examples of this, as is clear for the people of perception. Like entering the Prophet's mosque in a condition of ritual impurity, restriction of the title of Amirul Momineen (a) only for His Eminence and the permissibility of generosity when the people of the family are in distress etc. as is clear to those who are well versed in the traditions of the Holy Imams (a).

Third: The saying of His Eminence that: "and his name that is public, is Muhammad." There are two possibilities: One: It implies that the Imam of the Time (aj) is having two names, one of which is known to them and that is Muhammad and the other is Ahmad which they don't know. Secondly it is that: the aim of announcing this name is for the time of reappearance as it is

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[1] *Kamaluddin*, Vol. 2, Pg. 653, Chapter 57, Tr. No. 17

mentioned in traditional reports that at that time a call will be issued in the name of His Eminence and his father's name and that which proves this point is mentioned in Part Four under the chapter of Letter 'N' etc. And as for the possibility that the implication of the name which is prohibited to be announced is Ahmad, is not mentioned by any of our scholars since the earliest times till date. They have not even mentioned its possibility and also the traditionists through whom these traditions have reached us, not spoken of this possibility as is clear to the students of this subject.

If it is said: It is possible that the implication of the word 'naas' (people) in the two epistles mentioned before, is the opponents and in the instance that this prohibition is restricted to times of fear and Taqayyah, thus the author of *Wasail*[1] has mentioned this possibility and proved that the word of 'naas' is often used to denote the Ahle Sunnat people?

I will say: The word of 'naas' in traditional reports is understood according to the context and in this case the context does indicate them, on the basis of this we cannot ignore correct traditions on the basis of possibility.

If it is said: In *Mustadrak,* it is narrated from Husain bin Hamadan that he narrates in his book from His Eminence, Imam Ali Reza (a) a traditional report that clarifies that to mention the blessed name of His Eminence – which is debatable – and the other names and titles of the Imam in order to be safe from fear, is permissible and the cause of its prohibition is not except in case of fear and Taqayyah. The traditional report is that Ali bin Hasan bin Faddal quoted from Rayyan bin Sult that he said: I heard from His Eminence, Imam Ali Reza (a) that he said: Qaim Mahdi (a) is the son of my son, Hasan. No one will see his person after occultation and no one will mention his name till he reappears and his name is announced. At that time all would be able to pronounce his name. The narrator asked the Imam: O my chief, is it allowed to refer to him by the titles of 'the one having occultation', 'master of the time' and 'Mahdi'? He replied: All of them are definitely allowed and I have prohibited you to clarify his secret name to the enemies so that they may not identify him.

I will say: It is not possible to act upon this tradition for the following reasons:

First: It is that Husain bin Hamadan is a weak reporter as mentioned in the books of *Alwajiza* and *Naqdur Rijal* of Najjashi: Husain bin Hamadan Khuzaini Jumbalani Abu Abdullah was of deviant faith and had books in his possession. The same is stated in *Muntahiul Maqal* and quoting from the same sources says that Husain bin Hamadan Jumbalani Khuzaini Abu Abdullah was of deviant faith and was a liar; he is accursed and his report should not be accepted. And similar thing is mentioned in Rijal of Ibne Dawood but in that statement Khuzaini is not mentioned.

Among the proofs that is not right to rely on him is that Allamah Noori (r.a.) has not relied on him in this instance even though he has mentioned about the titles

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[1] *Wasailush Shia,* Vol. 11, Pg. 489, Chapter 33, Tr. No. 12

of His Eminence, the Hujjat (aj) and Muhaddith Noori is an accomplished scholar of traditions as is clear to all those who have studied his books. May the Almighty Allah grant him the best rewards for his service to Islam and Muslims. On the basis of this how is it possible to accept such a tradition and ignore the apparent generalities of the proofs of prohibition?

Second: If it is supposed that this tradition has come from the Holy Imams (a), it does not clarify the point of our discussion. So please pay attention to this.

Third: If we suppose that it does clarify, it is not restricted to proving the cause of prohibition in this matter and it may not be the actual reason, since the pronoun in Imam's sentence means the enemies, it is wrong because everyone knows that in so many traditions the Holy Prophet (s) has clearly stated that his name will be same as his (Prophet's). Thus they all know that his name was Muhammad. Therefore this is not correct for the two reasons:

Reason One: It is that in every period many people are named Muhammad; thus whenever a Shia man said to another and gathering of enemies: 'Muhammad said that' or 'I saw Muhammad' and he implied the Imam of the Time (aj). The enemies did not realize whom he was referring to and there is no Taqayyah or fear in it.

Reason Two: It is that if it were the true cause of prohibition, it is obligatory that it is also prohibited to mention the special titles of His Eminence, like 'Sahibe Ghaibat', 'Sahibuz Zaman' and 'Hujjat Aale Muhammad'; because if a Shia man says to one of his co-religionist in a gathering of enemies: I have seen 'Sahibe Ghaibat' or 'Hujjat Aale Muhammad', the enemies will understand that he is implying some special person, since no one before him had been given these titles that anyone should call him by these titles. It is possible for him to say: I mean a particular person, rather in this situation the enemies will through spying will try to find the person with that name. On the basis of this it is possible to apply this report to the wisdom behind the law of prohibition of uttering his name and or its kind may be interpreted.

If it is said: In another way also it is possible to reconcile the two sides, by saying that the reports of prohibition should be considered as despicable act as some elder scholars have done and the likes of this type of reconciliation are many in Fiqh.

I will say: This type of reconciliation of traditional reports is not accepted for the following reasons:

First: The proofs of prohibition – as you know – is not right to be taken as despicable act as is clear.

Second: It is that here we mentioned before that there are two possibilities one is real and the other metaphorical and it is proved that the metaphorical can never be given precedence over the real.

Third: It is that evidence of justification itself proves that it is allowed in other than gatherings as we have explained. On the basis of this, how can we take it to be an absolute prohibition.

Fourth: It is that this gathering is opposed to the narrated gatherings as we have previously explained.

Fifth: To take such traditions to imply detestation would mean that there is evidence to the opposite of it and that proof will refrain from the apparent import. But that is not what we mean to say. Thus there is no way but to take it in its apparent meaning as there is nothing opposed to it, as will be clear to anyone who is impartial. Hence with the help of Almighty Allah I have proved all our claims. And praise be to Allah.

Some reminders:

First: From the above discussion we have come to know of the views and their answers, so it is not needed to repeat them here.

Second: Without any doubt, it is appropriate and precautionary to mention His Eminence, by his titles even when we are not in gatherings and assemblies and not to mention his promised name so that we may be free from the doubt of opposing an obligatory order; and also it is a sort of respect and honor of Imam (a). Rather this manner is seen in the statements of Imams (a) and their followers.

Third: From the traditional reports mentioned above it is known that one of the blessed names of His Eminence, is Ahmad. Now the question arises whether it is also unlawful to mention this name in gatherings? Or the prohibition is about the well known name of His Eminence, that is Muhammad? The author of *Kifayatul Muwahhideen* has explained that there is no difference between the two and both are same in prohibition; and he has referred this view to be popular. But there is scope of consideration in this statement since the well-known name is Muhammad and the statement of those who accept that it is prohibited is neither Nass nor the apparent import of naming His Eminence with other names than Muhammad. Rather I don't know of even one scholar who is certain of the prohibition of mentioning this name. But precaution is the best way and the Almighty Allah is the best guide.

Fourth: Does this prohibition also apply to the Kunniyat of His Eminence, which is same as that of his forefather, the Holy Prophet (s)? On the basis of precaution we can say: Yes. But otherwise we can say: No. Because 'Ism' means other than Kunniyat and titles as is found in local parlance. This is the apparent matter and what is mentioned in the tradition of Khizr that he said: Do not call him by his Kunniyat and name. It is not possible to prove it by this only because there is a possibility in it. As is found in the view of the scholars of principles of jurisprudence. The same was the view of Muhaqqiq Noori (r.a.), may Allah keep his place of repose pure. He has considered the prohibition to be only regarding the name. Though the best way is the way of precaution.

3: Loving Him

The necessary condition for the performance of this duty is that we fulfill all that which is the requirement for loving him. We all know that loving the Ahle Bayt (a) is obligatory. Affection for them is a part of our faith and a condition for

acceptance of our deeds. Many traditions have been recorded for this, but there is special emphasis for the love of Imam Zamana (a). This can be proved from two aspects:

First - Rational Proof: Human nature is designed in such a way that the love for those who care for us goes deep into our hearts. As mentioned in a hadith: The Almighty Allah revealed upon Musa (a): 'Make Me loved among My creatures and make My creatures eligible for My love.' Musa (a) asked Allah how it was possible? He said, 'Invite their attention towards My bounties, gifts, kindness and mercy, so that they begin to love Me.'

In another tradition in *Darus Salam* quoting from *Qisasul Anbiya* through his own chain of narrators from the Holy Prophet (s) it is mentioned that he said: Allah, the Mighty and Sublime revealed to Prophet Dawood (a): Love Me and make Me lovable among My creatures. Dawood (a) asked: O my Lord, I love You; but how do I make You lovable among Your creatures? He (Allah) replied: Mention to them My bounties upon them; when you mention them, they will love Me.

In *Majalis* of Sadooq (r.a.) through his own chain of narrators it is narrated from Ibne Abbas that he said:: The Messenger of Allah (s) said: Love the Almighty Allah from the view of His bounties that He has bestowed upon you and love me for the sake of the love of Allah, the Mighty and Sublime and love my Ahle Bayt for the sake my love.[1]

As we have often mentioned in every section, that one of the favors of the Imam of the Time (aj) upon us is that all the bounties that we receive from the Almighty Allah are due to the sake of the Imam only. Therefore we are duty bound to acknowledge his right upon us that we should love him. Rather our nature is kneaded of his love.

Second - Textual Proof: Sayyid Muhaddith Bahrani has reported a tradition through Nomani that the Holy Prophet (s) said, "The Almighty Allah revealed on me on the night of Me'raj (ascension): 'O Muhammad! If one of My slaves worships Me so much that he dies in it, but denies the Wilayat of your (Ahle Bayt), I would put him in Hell.' Then He said, 'O Muhammad! Do you want to see your successors whose Wilayat is obligatory upon the people?' 'Yes', I said and I was ordered to stand up. As soon as I moved forward I saw Ali Ibne Abi Talib, Hasan, Husain, Ali Ibne Husain, Muhammad Ibne Ali, Ja'far Ibne Muhammad, Musa Ibne Ja'far, Ali Ibne Musa, Muhammad Ibne Ali, Ali Ibne Muhammad, Hasan Ibne Ali and Hujjat-e-Qaim (a), whose countenance was more brilliant among them. I asked Allah who they were? The Almighty said: These are the Imams (a) and this is Qaim (a), He would make My halaal as halaal and My haraam as haraam. He shall take revenge from My enemies. O Muhammad! You love him because I love those who love him.'"[2]

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[1] *Amali,* Shaykh Sadooq, Pg. 219

[2] *Ghayat al-Maraam,* Pg. 189, Chapter 23, Tr. No. 105

I say: This tradition lays special emphasis on the love of Imam Zamana (a) even though love of all Imams (a) is Wajib on the people. This is due to the following reasons:

1. Love and recognition of His Eminence cannot be separated from the love and recognition of the other Imams (a), but the converse of this is not true (because it is possible that one may love and recognize the other Imams but that he has no love and recognition of His Eminence). On the basis of this, if one loves the Imam of the Time (aj) truly and recognizes him, it implies that he has perfect faith. Supporting this point is a tradition mentioned in the 9th volume of *Biharul Anwar* quoting from *Fadail*, from Imam Ali Reza (a) from his forefathers from the Messenger of Allah (s) in which he has mentioned the names of the Holy Imam (a), till he said: One who wants to meet the Almighty Allah in a perfect condition of faith and good Islam should have the Wilayat of Hujjat, the Master of the Age, the Awaited one. Thus they are the lamps of darkness and the Imams of guidance and the banners of piety; one who loves them and has their Wilayat; for him I guarantee that the Almighty Allah would admit him in Paradise.[1]

2. Islam's domination over all world religions and Muslims' supremacy over all the peoples will take place at the hands of His Eminence as mentioned in Part Four. In the light of reason and religious texts, it necessitates that we should love His Eminence.

3. As mentioned in some traditional reports, the Imam of the Time (aj) is superior to all the Imams after Amirul Momineen (a) and Imam Hasan and Imam Husain (a) as mentioned by Sayyid Bahrani in *Ghayatul Maram* in chapter twenty-three quoting from Nomani through his own chain of narrators from Imam Ja'far Sadiq (a) from his forefathers that the Messenger of Allah (s) said: Allah chose Friday from among all the days, the month of Ramadan from among all the months, Shab-e-Qadr from among all the nights and from the people He chose the prophets, and from the prophets, He chose the messengers and from the messengers He chose me and He chose Ali from me and from him He chose Hasan and Husain and from Husain He chose the successors so that they may keep away the false interpretation of Quran and attention of the ignorants and the ninth of them is their hidden and apparent and he is their superior most.[2]

Also supporting this point is the import of the statement of Imam Ja'far Sadiq (a) quoted in *Biharul Anwar:* The Imam was asked: Has the Qaim taken birth? He replied: No, and if I live upto his time I will spend all my life in his service.

In the chapter of the Letter 'N', in the traditional report of Abbad bin Muhammad Madaini it is mentioned that Imam Ja'far Sadiq (a) said: "I prayed for the effulgence of Aale Muhammad and the foremost of them..." And this matter will also be emphasized in the merits of weeping in separation of Imam Zamana (a).

If it is said: This contradicts that which is mentioned in the 9th volume of *Biharul*

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[1] *Biharul Anwar*, Vol. 36, Pg. 296, Chapter 41, Tr. No. 125
[2] *Ghayat al-Maraam*, Pg. 188, Chapter 23, Tr. No. 101

Anwar where it is narrated from Zaid Shahaam that he said: I asked Abi Abdullah Imam Ja'far Sadiq (a): Who is superior, Hasan or Husain? He replied: Indeed, the excellences of the former of us reach to the excellence of the latters of us and the excellence of the lasts of us reaches to the excellence of the formers of us and each has an excellence. I asked: May I be sacrificed on you, please reply to me in more detail. By Allah, I have not asked except to learn from you. He replied: We are from a tree, the Almighty Allah created us from a single essence. Our excellence and knowledge is from the Almighty Allah and we are the trustees of Allah on His creatures and those who call the people to His religion, the veils or veil bearers between Him and His creatures. O Zaid, shall I enlarge upon it further? He replied: Yes, He said: Our creation is one, knowledge one, excellence one and all of us are one for Allah, the Mighty and Sublime. I said: Tell me about your number. He replied: We are twelve persons, same as we were around the Arsh of the Lord at the beginning of our creation. The first of us is Muhammad, the middle of us is Muhammad and the last of us is Muhammad.[1]

In reply we will say: There is no contradiction between this tradition and the one that preceded it, because this tradition shows the unity of their essence and that they were created from one Noor and that they are one in knowledge and excellence as other traditional reports are also seen in this regard and they do not contradict the fact that some of them are superior to others due to some specialties of excellence, like we have traditional reports that vouch for the superiority of Amirul Momineen (a) over all the infallible Imams. And it is one of those matters, the knowledge of which must be left for the Imams and it does not merit us to debate over these topics; the Almighty Allah is all-knowing and one who saves from deviation.

4: Making him Popular among the People

The arguments that were applicable for the previous duty are also applicable here. Reason dictates that we propagate the love of one whose love is Wajib and it is the best of deeds. This would be liked by Allah most. That is why the Almighty Allah said to Musa: Make Me loved among My creatures. This clearly proves this fourth duty. There is a tradition in *Raudatul Kafi* from Imam Sadiq (a): "May Allah have mercy upon the one who makes us loved among the people and does not do anything that would make people inimical to us and hate us. By Allah! If they had conveyed our meaningful sayings verbatim to the people they would have created love and affection in their hearts. And no one could have put any sort of tag on them." But the fact is that a person hears one thing and adds ten more from his own side.[2]

In *Majaalis*, Imam Sadiq (a) is quoted to have said, "May Allah have mercy on one who turns the love and affection of the people towards us and he speaks about those whom they know. And he leaves those who deny.[3]

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[1] *Biharul Anwar*, Vol. 36, Pg. 399, Chapter 46, Tr. No. 9
[2] *Raudatul Kafi;* Pg. 229, Tr. No. 293
[3] *Amali*, Pg. 61

5: Awaiting His Reappearance

Our discussion on the duty for awaiting for the reappearance of Imam Zamana (a) consists of a number of arguments and for each argument there are numerous supporting traditions. We have divided this topic into following:

1: Excellence of awaiting and the reward of the awaiter and the awaiting of the Holy Prophet (s) and the Imams regarding this:

Sufficient as an example is the statement of Imam Sajjad (a) in his supplication on the day of Arafah, in which he has prayed for those who await for the reappearance of Imam Mahdi (a); after which he prayed for Imam Mahdi (a) also. In addition to this, there are many traditions that prove the excellence of Intezar.

1. There is a tradition of Imam Sadiq (a) in *Kamaluddin*: "One of you who dies awaiting for Imam Mahdi (a) dies as if he was with him in his tent."[1]

2. It is narrated from Abul Hasan Imam Reza (a) that he said: "How good is patience and awaiting for the reappearance! Have you not heard Allah, the Mighty and Sublime say?

> And watch, surely I too am watching with you.[2]
>
> Wait then, I too with you will be of those who wait.[3]

Thus you must be patient because there is deliverance after despair and those before you were more patient than you."[4]

3. In *Basairud Darajat* it is narrated through the author's own chain of narrators from His Eminence, Imam Abu Abdullah Sadiq (a) that he said: Amirul Momineen (a) was traveling to Siffeen, and in order to cross the river Euphrates he reached a mountain near the Siffeen area when it was the time for Maghrib prayer. He waited for some moments and then performed the Wudhu and recited the Azaan. When he concluded the Azaan the mountain split and a white head and a face emerged from the mountain and said: Peace be on you, O Amirul Momineen and the mercy and blessings of the Almighty Allah. Welcome, O successor of the Holy Prophet (s) and the leader of the bright faced ones. And the most valuable thing that has reached the people. O one who has achieved the divine rewards of the Siddiqeen! O chief of the successors! Amirul Momineen (a) said: Peace be on you too, O my brother Shamoon, the successor of Isa bin Maryam, the holy spirit, how are you? He replied: I am fine, may Allah have mercy on you. I am awaiting for His Eminence, the spirit of Allah who will come down from the sky, and I don't know of anyone who has undergone such hardships in the way of Allah as you have and one who would be eligible for more divine rewards tomorrow [in Qiyamat] and one having the most exalted status except you...[5]

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[1] *Kamaluddin*, Vol. 2, Pg. 644, Chapter 55, Tr. No. 1
[2] Surah Hud 11:93
[3] Surah Araaf 7:71
[4] *Kamaluddin*, Vol. 2, Pg. 645, Chapter 55, Tr. No. 5
[5] *Basairud Darajaat*, Pg. 280, Tr. No. 16

I say: The aspect of presenting this traditional report is that it shows that His Eminence, Shamoon is awaiting for this reappearance.

And indeed to emulate the holy personalities and to follow them is something that the Almighty Allah likes very much and in addition to all that has been recorded about the excellence of Intezar (awaiting).

4. In *Kamaluddin*, it is narrated from Abi Abdullah Imam Sadiq (a) from his forefathers from Amirul Momineen (a) that he said: "One who awaits for the reappearance of our Qaim is like one who rolls in his blood in the path of Allah."[1]

5. It is also narrated from Imam Sadiq (a) that he said: "Fortunate are the Shias of our Qaim who during the period of his occultation wait for his reappearance and who obey him during the period of his reappearance. They are *Awliya* of Allah for whom there shall be neither fear nor grief."[2]

6. It is narrated from Imam Sajjad (a) that he said: "Awaiting for the reappearance is the best worship act."[3]

7. It is narrated that Abi Khalid Kabuli said: "I came to my master, Ali bin Husain Zainul Abideen (a) and said: O son of Allah's Messenger, tell me about those personalities whose obedience and love Allah has made incumbent on His servants and that after the Messenger of Allah (s) they should follow them. The Imam said: O Kankar, The ones whom Allah has made as Ulil Amr (vested with authority) are Amirul Momineen Ali Ibne Abi Talib (a) and after him, Imam Hasan (a), then Imam Husain (a), sons of Ali Ibne Abi Talib (a) till this position came to me. After that the Imam fell silent. I said: My chief, it is narrated from Amirul Momineen (a) that the earth shall never be devoid of Proof of Allah, the Mighty and Sublime upon His creatures. So who is the Imam and Divine Proof after you? He replied: My son, Muhammad and in Taurat his name is Baqir (splitter) and he will expound knowledge. He will be the Divine Proof after me. And after him his son, Ja'far who will be famous among the folks of the heavens as Sadiq. I said: My chief, why is he named Sadiq (truthful) while all of you are truthful? He replied: My father narrated to me from his father that the Messenger of Allah (s) said: When my great grandson, Ja'far bin Muhammad bin Ali bin Husain bin Ali Ibne Abi Talib (a) is born, name him Sadiq. One of his fifth descendants will be named Ja'far, who will falsely claim Imamate and attribute falsehood to the Almighty Allah. He would be Ja'far Kazzab in the view of Allah. He will claim something he is not worthy of. He will oppose his father and be jealous of his brother. Taking undue advantage of the occultation of Divine Proof he will try to expose the secret of Allah. After that Imam Ali Ibne Husain (a) cried much and then said: "As if I can see Ja'far Kazzab helping the tyrant of the time to search for the *Wali* of Allah. He will try to spy on him and not knowing about the birth of Imam Qaim, he will become the executor of his father's estate and will desire that were he to gain upper hand on the Qaim he will eliminate him;

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[1] *Kamaluddin*, Vol. 2, Pg. 645, Chapter 55, Tr. No. 6
[2] *Kamaluddin*, Vol. 2, Pg. 357, Chapter 33, Tr. No. 54
[3] *Kamaluddin*, Vol. 1, Pg. 320, Chapter 31, Tr. No. 2

and will be greedy for his inheritance, till he usurps it wrongfully." Abu Khalid says: I said: O son of Allah's Messenger, is it a prediction? He replied: No, rather by Allah, it is written in the book in our possession that mentions the calamities that shall befall us after the Messenger of Allah (s). Abu Khalid says: I asked: O son of Allah's Messenger, what will happen after that? He replied: After that there will be a long occultation of the Wali of Allah and the twelfth successor of the Messenger of Allah (s). O Abu Khalid, during this period of occultation, those who believe in his Imamate and who await for his reappearance, they shall be better than the people of all times because Allah, the Mighty and Sublime would bestow them intelligence, understanding and recognition and for them occultation would be same as presence. Their status shall be like that of the holy warriors who fought under the command of the Messenger of Allah (s). It is they who are sincere and our true Shias. They shall call the people to the religion of Allah openly and secretly.[1]

8. In the *Ghaibah* of Shaykh Tusi it is narrated from *Ghaibah* of Fadl bin Shazan through the author's own chain of narrators from Mufaddal bin Umar that he said: We discussed His Eminence, Qaim (a) and about one of our co-religionists who dies awaiting for him. He Abu Abdullah Imam Sadiq (a) said: When the Qaim arises, they will come to the believer in the grave and he would be told: Indeed, your master has reappeared, so if you want you can join him and if you want you can remain in the honor given to you by Allah.[2]

9. In *Kamaluddin*, the author has narrated though his own chain of narrators that: Saqr bin Abi Dulf said: I heard Aba Ja'far Muhammad bin Ali ar-Reza (a) say: "The Imam after me is my son, Ali. His command is command of his father and his statement is statement of his father and his obedience is obedience of his father. Then the Imam fell silent. Then he said: The Imam after him will be his son, Hasan. His command is command of his father and his statement is statement of his father and his obedience is obedience of his father. After this Imam (a) became silent. The narrator asked: 'O son of Allah's Messenger, who will be the Imam after Hasan?' Imam (a) started weeping profusely and said: 'After him, his son Qaim (aj) will be the Imam'. He will be in Ghaibat and pious and sincere people will await his reappearance while those in doubt will deny him and will ridicule his remembrance (Zikr). Those who will hasten will be destroyed and those who submit will be successful."[3]

10. It is narrated from Ali bin Mahziyar that he said: I wrote to Abil Hasan of Askar (Imam Hadi a.s.) and asked him about the reappearance. In reply he wrote: "When your Imam disappears from the land of the oppressors you must await for the reappearance."

11. In *Usool Kafi* it is narrated from Abu Baseer that he said: I asked His Eminence, Imam Ja'far Sadiq (a): May I be sacrificed on you, when will the

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[1] *Kamaluddin*, Vol. 1, Pg. 319
[2] *Al-Ghaibah*, Pg. 276
[3] *Kamaluddin*, Vol. 2, Pg. 378, Chapter 36, Tr. No. 3

reappearance be? He replied: O Abu Baseer, you are also of those who desire the world. One who knows this matter, for him is Faraj because of his awaiting.[1]

I say: Apparently, since 'Faraj' means to support the Imam and fight Jihad alongside him, Imam Sadiq (a) has said that this aim is achieved for the Shias because they are the awaiters of Faraj and he pointed out that it is necessary and appropriate that by Faraj he implies this great matter and not achieving of selfish desires and carnal pleasures – as most people are having this behavior – and that which supports this would be mentioned in Issue Four.

12. In *Biharul Anwar* it is narrated from Amirul Momineen (a) that he said: Await for the reappearance and do not despair of the mercy of Allah, indeed the deed liked best by Allah, the Mighty and Sublime is to await for the reappearance.[2]

13. It is also narrated from His Eminence, that he said: One who acts on our command will tomorrow [in Qiyamat] be with us in Khazeeratul Quds [loftiest station in Paradise] and one who awaits for our kingdom is like one who rolls in his blood on the path of Allah.[3]

14. It is narrated from Faid bin al-Mukhtar from His Eminence, Abi Abdullah Imam Sadiq (a) that he said: Whoever from among you dies waiting for reappearance is like one who has been with His Eminence, the Qaim (a) in his tent. Then he paused for a moment and then said: Rather he is like one who fights in the service of His Eminence. Then he said: By Allah, he is like one who is martyred in the company of the Holy Prophet (s).[4]

15. His Eminence, Abi Abdullah Imam Sadiq (a) narrates from his forefathers from Amirul Momineen (a) that he said: The best worship act for a person is to await for the Faraj (relief) from the Almighty Allah.

16. In *Kafi*, it is narrated through correct chain of narrators from Abdullah bin Mughira that he said: Muhammad bin Abdullah asked His Eminence, Imam Ali Reza (a) and I heard that he said: My father narrated to me from his family from his forefathers that a man asked an Imam: There is a place of Rabat in my area which is known as Qazwin and there is an enemy who calls it Dailam, is Jihad or Rabat obligatory on us? His Eminence replied: It is obligatory on you to perform the Hajj of this House (Holy Kaaba). The questioner repeated his question. His Eminence again said: It is obligatory on you to perform the Hajj of this House. Is one of you not satisfied that he remains in his house and that he should spend on his family from his labor wait for our matter? Thus if he lives till that time he would be like one has participated in the Battle of Badr alongside the Messenger of Allah (s) and if he dies awaiting for our kingdom, he would be like one who is present with our Qaim (aj) in his tent – and he joined his two fingers – and I don't say that they are like these two fingers (one of which is bigger than the

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[1] *Usool Kafi*, Vol. 1 Pg. 371
[2] *Biharul Anwar*, Vol. 52, Pg. 123, Chapter 22, Tr. No. 7
[3] *Biharul Anwar*, Vol. 52, Pg. 123, Chapter 22, Tr. No. 7
[4] *Biharul Anwar*, Vol. 52, Pg. 126 Tr. No. 18

other). Abu Hasan Imam Ali Reza (a) said: It is right.[1]

I say: This traditional report does not contradict those reports which state that Marabata is recommended even in the period of occultation, because apparently the questioner was asking about the reward of Marabata and Jihad, then Imam (a) mentioned Hajj and awaiting, which implied that the reward of Jihad, Rabat and Hajj, all would be given to him, while if he performs only Marabata he will not get the reward of Hajj. That which supports this matter is what the Imam said: It is obligatory on you to perform the Hajj of this House. And he didn't say: Don't perform Marabata or that it is not allowed, or that it is not permissible etc. and the Almighty Allah knows best.[2]

17. In *Tafseer Nomani*, it is narrated from Amirul Momineen (a) that he said: The Messenger of Allah (s) said: O Abul Hasan, it befits the Almighty to send the deviated people to Paradise, by which he meant: Those who during the time of mischief stand up in following an Imam whose location is secret and who is unseen by the people. Thus they accept his Imamate and remain attached to him and await for his reappearance. They are so certain that no doubt comes to them. They are patient and submissive and they are lost only because they have not seen their Imam. That which supports this is the saying that the Almighty Allah hides the eye of the sun, which he has appointed as a sign of prayer time, from the people. He gives them more time to pray, till they come to know that the sun has set. In the same way is the person who is awaiting for the advent of Imam (a), as he has accepted his Imamate and all the duties are obligatory on him he accepts with all his penalties. And he does not consider them beyond the scope of duties. Thus he is patient and the Ghaibat of the Imam will not harm his faith.[3]

18. In *Kamaluddin*, it is narrated from Muhammad bin Noman that he said: Abi Abdullah (a) said to me: "The most proximate servants of Allah and those with whom Allah is pleased are those who when the proof of Allah disappears from sight and they don't know about his location, yet they continue to have faith that the Proof of Allah can never be invalid and day and night they continue to wait for him. And the wrath of Allah is on those of His enemies who when the proof of Allah disappears from sight, they fall into doubts and denial. He (Allah) knew that His special servants will never fall into doubts and if it were not so He would not have taken away His Proof from their sight even for a moment."[4]

19. It is narrated from Imam Ja'far Sadiq (a) regarding the following verse:

> Alif Lam Mim. This Book, there is no doubt in it, is a guide to those who guard (against evil). Those who believe in the unseen.[5]

That he said: 'Those who guard against evil' are the Shias of Ali (a) and 'unseen' is

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[1] *Furu Kafi*, Vol. 5, Pg. 22, Tr. No. 2

[2] Perhaps the Imam meant that Jihad is not lawful except with the Imam's permission, and this depends on reappearance of the Imam.

[3] *Kamaluddin*, Vol. 2, Pg. 339, Chapter 33, Tr. No. 17

[4] *Kamaluddin*, Vol. 2, Pg. 340, Chapter 33, Tr. No. 20

[5] Surah Baqarah 2:1-2

the unseen Hujjat and that which proves this is the statement of Allah, the Mighty and Sublime:

And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah; therefore wait- surely I too, with you am of those who wait.[1]

20. In *Usool Kafi*, through the author's own chain of narrators it is narrated from Abu Ja'far Imam Muhammad Baqir (a) that he said: He has not suffered any loss, one who dies waiting for our kingdom; he does not die in the tent of His Eminence, Mahdi (a) with his soldiers.[2]

21. In the tradition of Ammar Sabati, which we shall mention later, Insha Allah, it is mentioned that Abu Abdullah Imam Sadiq (a) said: Indeed, by Allah, O Ammar, none of you dies on our Wilayat (waiting for the reappearance) but that he is rewarded by Allah with reward equal to many of the martyrs of Badr and Uhad; thus congratulations to you.[3]

22. In the same book, it is narrated from Abu Ja'far Imam Muhammad Baqir (a) that he said in a tradition: And know that one who awaits for the reappearance earns the reward of one who fasts in the days and prays all nights. Thus one who lives till the time of the advent of our Qaim and joins his forces, and eliminates his enemies, earns the reward of twenty martyrs; one who is martyred in the company of our Qaim, earns the reward of twenty-five martyrs.[4]

23. In *Majmaul Bayan*, it is narrated from Harith bin Mughaira that he said: I was in the company of Abu Ja'far Imam Muhammad Baqir (a) when he said: One who recognizes this matter and awaits for it considering it good, is like one who by Allah, fights Jihad alongside the Qaim of Aale Muhammad (a). Then he said: Rather, by Allah, one who fights Jihad in the service of the Messenger of Allah (s). Then he said the third time: By Allah, he is like one who is martyred in the tent of the Messenger of Allah (s).[5]

24. In *Tafseer Burhan*, it is narrated from Hasan bin Hamza from his father Abu Hamza [Thumali] that he said: I asked Abi Abdullah Imam Ja'far Sadiq (a): May I be sacrificed on you, I have reached old age, my bones have gone weak and my death has come near and I fear that I would die before the coming of your kingdom. The Imam said: O Abu Hamza, one who brings faith in us and testifies to our sayings, and sits in anticipation of our rule, is like one who is killed under the banner of the Qaim (a)' rather by Allah, he is like one who is martyred under the banner of the Messenger of Allah (s).[6]

25. In *Kamaluddin*, it is narrated from, Mufaddal bin Umar that he said: I heard as-Sadiq Ja'far bin Muhammad say: "One who dies awaiting for the reappearance is like one who is with the Qaim in his tent, rather he is like one who fights the

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[1] Surah Yunus 10:20
[2] *Usool Kafi*, Vol. 1 Pg. 372, Tr. No. 6
[3] *Usool Kafi*, Vol. 1 Pg. 334, Tr. No. 2
[4] *Usool Kafi*, Vol. 2 Pg. 222, Tr. No. 4
[5] *Majma al-Bayan*, Vol. 9, Pg. 238
[6] *Al-Burhan*; Sayyid Hashim Bahrani; Vol. 4, Pg. 293

holy war under the command of the Messenger of Allah (s)."[1]

26. In *Tafseer Burhan*, through the author's own chain of narrators it is narrated from Masad that he said: I was in the company of Imam Ja'far Sadiq (a) when a very old man taking the support of a walking stick, came there, saluted and Imam Ja'far Sadiq (a) replied to him. The man said: O son of Allah's Messenger, give me your hand so that I may kiss it. So His Eminence gave his hand and he kissed it, then he began to weep. His Eminence, Sadiq (a) asked: O elderly man, why do you weep? He replied: May I be sacrificed on you, O son of Allah's Messenger, I have waited a hundred years for the advent of your Qaim, saying it would be this month, this year even though I have reached old age and my bones have weakened and my death has come near and I have not yet seen that which I hope for you. I have seen you all being killed and rendered homeless while your enemies scaled heights of power, so why should I not weep?

The eyes of His Eminence, Imam Ja'far Sadiq (a) filled with tears and he said: O elderly one, if Allah keeps you alive till you see our Qaim, you will have a great status and if your death comes, on Judgment Day you will be raised with important trusts of Muhammad (s) and we are his important trusts as indeed His Eminence said: I leave behind among you two weighty things, so remain attached to them and you will never go astray, they are the book of Allah and my progeny my Ahle Bayt. The elderly man said: Now that I have heard this report I have got peace of mind. Then the Imam Sadiq (a) said: O elderly one, know that our Qaim will be born from the loins of Hasan Askari and Hasan will be born to Ali and Ali from Muhammad, and Muhammad from Ali and Ali from my son, Musa and Musa is my son; we are twelve and all of us are pure and infallible...[2]

27. In *Rauda Kafi*, it is narrated through the author's own chain of narrators from Ishaq bin Ammar that he said: Narrated to me one of our associates from Hakam bin Utaibah that he said: When I was in the company of Imam Abu Ja'far Baqir (a) the house was full of people; at that time an old man arrived supporting himself with a walking stick and standing at the door said: Peace be on you, O son of Allah's Messenger and the mercy and blessings of Allah. Then he fell silent. He Abu Ja'far Imam Baqir (a) said: And peace be on you and the mercy and blessings of Allah. Then the old man faced the audience and said: Peace be on you all. They all replied to his salutation. The man turned to Abu Ja'far Baqir (a) and said: O son of Allah's Messenger, may I be sacrificed on you, allow me a place near you because I love you and love those who love you. By Allah, My love for you and for those who love you is not for material benefits. I am inimical to your enemies and aloof from them. By Allah, my enmity of them and aloofness from them is not due to personal hatred between us. By Allah, I follow your commands and prohibition and anticipate your rule. So tell me, may I be sacrificed on you, how do you think my end would be? His Eminence, Imam Baqir (a) said: To me. To me! And he made the old man sit on his side. Then he said: O elderly one, a man also came to

[1] *Kamaluddin*, Vol. 2, Pg. 338, Tr. No. 11

[2] *Biharul Anwar*, Vol. 36, Pg. 408, Tr. No. 17; *Kifayatul Athar*, Pg. 35

my father Ali bin Husain (a) and posed a question like you. My father told him: If you die you will go and meet the Messenger of Allah (s), Ali, Hasan, Husain and Ali bin Husain and your heart will be cooled and your eye will be refreshed and you will see salvation with the two scribe angels before you when the time of your death comes – and he pointed to his throat – and if you remain alive you will see what will refresh your eyes and you will be with us in the lofty Paradise. The man asked: How do you say that, O Abu Ja'far? His Eminence, Baqir (a) repeated his statement. The old man said: Allah is the greatest, O Abu Ja'far, if I die I will go and meet the Messenger of Allah (s), Ali, Hasan, Husain and Ali bin Husain and my heart will be cooled and my eye will be refreshed and I will see salvation with the two scribe angels welcoming me when my life comes here – and he pointed to his throat – and if I remain alive I will see what will refresh my eyes and I will be with you in the lofty Paradise. Then the old man wept and wailed much and fell to the ground. Seeing him in this condition, all the people present there also began to weep. Imam Muhammad Baqir (a) wiped off his tears; he raised his head and said: O son of Allah's Messenger, give me your hand, may I be sacrificed on you. The Imam gave his hand. He kissed the Imam's hand and put it to his eyes and face; then he moved the cloth from his stomach and chest and rubbed it there also. Then he arose and said: Peace be on you. Imam Muhammad Baqir (a) looked at him and he departed from there. The Imam addressed the audience and said: One who likes to look at an inmate of Paradise should look at this man. Hakam bin Utaibah said: I have not seen so much weeping and wailing in any gathering as I saw in that gathering.[1]

2: Awaiting for the reappearance of Imam Mahdi (a) is obligatory for all:

A tradition of *Al-Kafi* narrated from Ismail Jofi is sufficient to prove this point. Imam (a) said to a person who came to him with a piece of paper, "This is letter of a debater who has posed a question to the correct faith." The newcomer said, "May Allah have mercy on you, you guessed correctly." Imam (a) said, "Confess to the creed that there is no deity except Allah, and that Muhammad is His slave and His Messenger. And testify to the veracity of all that is revealed by Allah. Imbibe the Wilayat of our household, have enmity towards our enemies, submit to our command, cultivate piety and humility and await for our Qaim. There is a great kingdom in our fate. When Allah wills He will establish it."[2]

In the same book it is narrated from Abul Jarood that he said: I asked Abu Ja'far Baqir (a): O son of Allah's Messenger, do you know my devotion and love towards yourself? He replied: Yes. I said: I have asked you about some thing, so please reply to me, because I am blind and I walk very less and I cannot come to meet you whenever I like. The Imam said: Repeat your question. I said: Tell me about your faith so that I may also follow it. Imam Muhammad Baqir (a) said: Though you have asked in short, the question is very important. By Allah, I will tell you

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[1] *Raudatul Kafi;* Pg. 76, Tr. No. 30
[2] *Usool Kafi*, Vol. 2, Pg. 22, Tr. No. 13

about the faith of my forefathers and me; it is: To testify that there is no one worthy of worship, except the Almighty Allah and that Muhammad is the Messenger of Allah and to accept all that has come from Allah, and to believe in our Wilayat and to be aloof from our enemies and to accept our command and to await for our Qaim and to do what we command and keep away from that which we prohibit.[1]

In *Ghaibat Nomani* it is narrated through the author's own chain of narrators from Abu Baseer that he related from Imam Sadiq (a) that he said: "Shall I not tell you that which Allah does not accept any deed from the people except with it? The narrator said, "Yes, please do." He said: "Witnessing that there is no god but Allah and Muhammad is the messenger of Allah, submitting to the orders of Allah, believing in the guardianship of the infallible imams, submitting to them especially, and disavowing their enemies, piety, sincerity of faith and waiting for al-Qaim (a). There will be a state for us, Ahle Bayt. Allah achieves that when He wills. Whoever likes to be one of al-Qaim's companions has to wait while being pious and acting morally. If that one dies before the advent of al-Qaim (a), he will be rewarded as if he has accompanied al-Qaim (a). Try your best (in being pious) and wait. How lucky you are, O you the mercified group!"[2]

I say: It is possible that the words, "to them especially" are the Imam's and it is also possible that they are Abu Baseer's. And since it implies such a Wilayat that one should consider the Imam as his leader in all matters and that it is obligatory to follow him in all instances, His Eminence said: Wilayat is obligatory of one whom Allah has specially bestowed with Imamate and infallibility and not all who are related to the Holy Prophet (s). In the same way it is obligatory to be inimical to the enemies of Imam (a) even though they be from the progeny of the Messenger of Allah (s) or others.

That which proves that awaiting for the reappearance is an obligatory duty, is the traditional report that Shaykh Sadooq has mentioned in *Kamaluddin* through his own chain of narrators from Abdul Azeem Hasani that he said: I came to my chief, Muhammad bin Ali bin Musa bin Ja'far bin Muhammad bin Ali bin Husain Ibne Ali Ibne Abi Talib (a) and wanted to ask him regarding the Qaim, that whether he is the Mahdi or someone else. The Imam began the conversation and said: "O Abal Qasim, the Qaim is from us and he is the Mahdi. It is obligatory to wait for him in his occultation and to obey him in his appearance. He is the third from my descendants..."[3]

In the same book, through two chains of narrators, it is narrated from Abi Abdullah Imam Sadiq (a) that he said: "The most proximate servants of Allah and those with whom Allah is pleased are those who when the proof of Allah disappears from sight and they don't know about his location, yet they continue to have faith that the Proof of Allah can never be invalid and day and night they

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[1] *Usool Kafi*, Vol. 2, Pg. 21, Tr. No. 10
[2] *Ghaibat Nomani*, Pg. 133
[3] *Kamaluddin*, Vol. 2, Pg. 377, Chapter 36, Tr. No. 1

continue to wait for him. And the wrath of Allah is on those of His enemies who when the proof of Allah disappears from sight, they fall into doubts and denial. He (Allah) knew that His special servants will never fall into doubts and if it were not so He would not have taken away His Proof from their sight even for a moment. These doubts will reign supreme over the hearts of evil ones."[1]

3: The Real Meaning of Intezar:

Awaiting is a psychological condition of the person who is waiting for someone. The opposite of Intezar is usually expressed as despair etc. Thus the more hopeful you are for the arrival of a particular person, the more particular you shall be in making arrangements to receive him. And as the time of his arrival nears, you become more expectant and eager for him. So much so, that one ultimately starts spending sleepless nights. The more a person is attached to the one whom he is expecting, the more severe and painful his wait shall be. Therefore those who are waiting for their Imam (a) their waiting is proportionate to their love for him.

On the basis of this a believer who awaits for the reappearance of our master, the more difficult is the Intezar, the more he will try to practice piety and train his self, give up the bad traits so that he may be rewarded with seeing the Imam of the Time (aj). Therefore the Holy Imam (a) have emphasized this matter in many traditions. Rather the traditional report of Abu Baseer says that you can achieve the status of true Intezar only if you are pious and keep away from sins. Thus Imam Ja'far Sadiq (a) said: One who wants to be a companion of the Qaim, should await for him and in the condition of awaiting, he should be pious and perform righteous deeds; in case he dies and the Qaim reappears after that, his reward is same as that of one who lives till the time of His Eminence.

And without any doubt as difficult is the Intezar, as much its practitioner will be rewarded by Allah, the Mighty and Sublime. May the Almighty Allah make us sincere awaiters of our master, the leader of the time (aj).

4: Is the intention of seeking Allah's nearness a necessary condition for Intezar?

The reply to this question is based on two prefaces:

First Preface: Divine commands are of three types:

One: Acts of worship where we know that intention of seeking Allah's proximity is necessary, e.g. Prayers.

Two: The action which is not a direct act of worship. Like the cleaning of ones dress from Najasat (impurity). Here our intention is just to complete a particular job.

Three: Some acts about whom it is not known whether they are to be included in worship acts for Allah. In the first two types the command is crystal clear and as for the last type, if a person performs that particular act with the intention of seeking Allah's nearness he would be rewarded for it and if he performs it without

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[1] *Kamaluddin*, Vol. 2, Pg. 339, Chapter 33, Tr. No. 16

the said intention he will not qualify for any rewards. However, he shall not be liable for any punishment either. And the difference between these lawful acts, which one can perform with the intention of Allah, is that here an absolute command is related to it. Whereas in case of permissible acts there is no absolute command for them. Since the obligation is that they are lawful, rather, from this aspect the command with relation to them is clear, that they are with relation to a obligatory command.

Second Preface: To follow any command with the intention of Allah's obedience, whatever may be the cause. That is, for the love of Allah, for thanking Allah, for obtaining His nearness, desire for divine rewards, fear of divine chastisement. As there are various grades of this;[1] each is higher than the other and each has its own method. And the condition of intention is must for all as mentioned in the following verse of Quran:

Therefore serve Allah, being sincere to Him in obedience.[2]

Among the authentic traditions in this regard is one quoted in *Usool Kafi* from Imam Zainul Abideen (a) that he said: No deed is correct without an intention.[3] And also, in *Wasail*, through the author's own chain of narrators it is narrated from Imam Musa Kazim (a) from his forefathers from the Messenger of Allah (s) that he said: Indeed, deeds are related to intentions and each will get according to his intention. One who participated in a battle for the sake of getting divine rewards will be rewarded by Allah, the Mighty and Sublime and one how goes for getting booty will get only that.[4]

In the same book it is narrated from Imam Ja'far Sadiq (a) that he said: Allah, the Mighty and Sublime said: I am the best partner. If one performs a deed taking a partner other than Me, I won't accept it, except from one who does it solely for Me.[5]

Other traditions on the subject have also been collected by the scholars of traditions – may Allah have mercy on them. Now that you have understood this, you should also know that, that which is nearest to the view is that the awaiting that has been ordered in traditional reports is of three types as follows:

First: It is that the awaiter means one who obeys the Almighty Allah whether his aim is obedience, hope or anticipation of reward that is promised in traditions or some other motive.

Second: That his motive in awaiting is to obey a command so that he may be rewarded in material way or in the hereafter, however the aim of reward is secondary and subservient to the aim of obedience. (it means that the actual aim in Intezar is obedience and following it the aim is for rewards).

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[1] Surah Isra 17:2
[2] Surah Zumar 39:2
[3] *Usool Kafi*, Vol. 2, Pg. 84, Chapter of Niyyat, Tr. No. 1
[4] *Wasailush Shia*, Vol. 1, Pg. 34, Tr. No. 10
[5] *Wasailush Shia*, Vol. 1, Pg. 44, Chapter 8, Tr. No. 9

These two types enable one to obtain all rewards that are mentioned in traditional reports and it is appropriate that a believer should choose the first type which is the best of all that we have explained.

Third: It is that Intezar could imply eligibility for reward and spiritual or worldly benefits from the aspect that he knows that he would have the necessities of life, a long life span, a wide sustenance and many bounties and not have any grief and sorrow in the period of reappearance of the Imam of the Time (aj) because he only wanted this and didn't have obedience of the Almighty Allah in view.

Fourth: The converse of type two (that is he only aimed to get the reward for awaiting and always did not want to obey the command of Almighty Allah).

The apparent meaning is that he will not get the two types of eligibility of reward that is promised in these traditions, because eligibility is the reward of worship and is related to the aim of obedience as you have seen in the explanation of the traditional report. And the supposition is that the command should not change with aim of servitude, thus awaiting for him will not be worship. And just as he will not become eligible for reward in the same way he will also not be eligible for punishment, because I don't know if the exigency of awaiting is found only in doing it with the intention of proximity, rather the apparent study of traditional reports shows that it denotes not being despaired of the Imam's advent. Therefore Amirul Momineen (a) in a tradition that we quoted in the first point said: "Be an awaiter of the Faraj and do not despair of divine mercy..." and the apparent import of Imam's statement, "do not despair", is explanation of first stage of Intezar. This is also indicated in the saying of Imam Ja'far Sadiq (a) to Abu Baseer that, "O Abu Baseer, are you of those who want the world...and in this way he has objected to him and meant to ask if he was such that he wanted worldly benefits from Intezar? It shows that if one is doing Intezar for gaining only worldly benefits, it is not deserving of punishment. This matter can also be compared to many deeds, like visiting a believer, visiting a sick person, attending a funeral, fulfilling the needs of brother in faith etc. all of them are such that if a person performs them not with intention of servitude to the Almighty, he would be deserving of punishment. Thus the eligibility of all of them is related to the intention of servitude. So think upon this.

If it is said: It is possible to think that the aim of proximity is obligatory in Intezar, and its opposite is illegal, as mentioned in a tradition in *Tohafful Uqool*, in which Imam Ja'far Sadiq (a) has said to Mufaddal bin Umar: People are of three types with regard to us: A group is having love for us and is awaiting for the reappearance of our Qaim as long as they enjoy their world and they say it and they learn our statements by heart and they are deficient in keeping up with our character; these the ones that the Almighty Allah will gather towards the Fire...

I will say: This is a quality of the hypocrites to verbally express loyalty to the family of infallibility and deny it from the heart. That is the meaning of the Imam's words: "and they say it" as is clear. On the basis of this the implication is that: These people are hypocrites and only verbally express our love so that when the Qaim arises they can get their worldly benefits although their actions do not

match their words and this proves that they are hypocrites. And their final destination is Hell. It is the same people who are mentioned in traditional reports that regarding them His Eminence, the Qaim will order that they be eliminated while they would be standing on one side, and Allah knows best.

5: Intezar is the opposite of despair or hopelessness.

Hopelessness is of two types:

Type One: To be absolutely hopeless of the reappearance of Hazrat Qaim (a) is definitely haraam. The belief in the reappearance of Imam (a) is a necessity of Shia Imamiya faith. Rather there is a great possibility that it is a fundamental of Islam because traditional reports regarding this matter have come down from the Holy Prophet (s) to the extent of Tawatur, through Shia as well as Sunni channels. Rather the Sunni scholars are unanimous on this point and they only differ regarding the fact whether the Mahdi has taken birth already or he will be born in the future. On the basis of this, complete denial of the Mahdi will tantamount to denial of the Holy Prophet (s). That which proves this is the statement of Ibne Abil Hadid that Allamah Majlisi has quoted in *Biharul Anwar* that he said: All Muslim denominations agree that the world and religious laws will not end but after the advent of Mahdi (a).[1]

Type Two: Hopelessness from the advent of the Qaim (a) in the appointed period due to some notions; like one says: His Eminence, the Qaim (a) will not reappear for another 50 years and the requirement of this notion is not to await for the reappearance for another 50 years, whereas according to traditions we are supposed to await for the reappearance, day and night. Thus this type of hopelessness is also unlawful because apparent command is obligatory and omitting an obligatory thing is Haraam.

As for traditions that prove this matter, we have mentioned some of them above and also the traditional report of Hammad bin Uthman in *Iqbal*, quoting from Imam Ja'far Sadiq (a) that he said: Await for reappearance of your master, day and night, as the Almighty Allah is doing something every day and one work does not prevent Him from doing another, as we mentioned in Part Six.[2]

Also in *Biharul Anwar* it is narrated from Mufaddal bin Umar from Imam Ja'far Sadiq (a) that he said: The most proximate servants of Allah and those with whom Allah is pleased are those who when the proof of Allah disappears from sight and they don't know about his location, yet they continue to have faith that the Proof of Allah can never be invalid and day and night they continue to wait for him...[3]

For example: In the same way it is mentioned in *Biharul Anwar* quoting from Qummi from his father from Muhammad bin Fudail from his father from Imam Muhammad Baqir (a) that he asked the Imam: May I be sacrificed on you, thus

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[1] *Biharul Anwar,* Vol. 51, Pg. 114, Tr. No. 10
[2] *Iqbal,* Pg. 201
[3] *Biharul Anwar,* Vol. 52, Pg. 145, Tr. No. 67

when would this happen? Imam (a) replied: We have not been informed about any fixed time for this. But you should know that when we tell you something and that is fulfilled, you should say: Allah and His Messenger told the truth. And if that is not fulfilled, you should still say: Allah and His Messenger told the truth. In this way you will be rewarded twice. Then he said: But when hunger and poverty increases and people will deny each other, at that time you should await for the reappearance day and night. The narrator asked: What does, "people will deny each other" means? The Imam said: When a person approaches other the former will not meet him cheerfully, like he used to do previously and neither would he talk to him with the same courtesy as he used to do before.[1]

I say: The implication of 'waiting for reappearance day and night' means that at any possible moment the promised reappearance of the Imam may happen. Therefore it is necessary to continue to wait as without any doubt the Imam can appear on any day in any year by the order of the Almighty Allah, therefore it is obligatory on all to be in anticipation of the Imam's reappearance.

For example according to traditional reports it is prohibited to fix a time for reappearance and we would quote them from this aspect only, because the demand of negating the reappearance in a particular time frame of years and months is itself an act of fixing the time. By the passing of the same time period and it is haraam in view of the sayings of the Imam. And that which supports this are different types of traditions related from the Holy Imams (a).

For example: There are traditions that prove that the time of reappearance of His Eminence (a) is among the tentative matters, and it is possible that it may be sooner or later, depending on the exigency of the Almighty Allah as our master, Imam Ja'far Sadiq (a) has mentioned in a tradition to Hammad bin Uthman that we have narrated above and other traditional reports mentioned above also prove the same.

For example: There are traditions which advise armed readiness and Marabata all the time since if one follows these instructions he can never be hopeless of reappearance as mentioned in other traditional reports.

For example: That which is mentioned through the author's own chain of narrators in *Usool Kafi*, that Yaqteen tells his son, Ali bin Yaqteen: How is it that, that which was told regarding our kingdom (Bani Abbas) has been fulfilled, and that which was mentioned about your true kingdom has not been fulfilled? Ali said: What had been said to you and what had been said to us were from the same source but the time of your matter came and it occurred as it had been said to you whereas the time of our matter did not come yet so we justified that by hopes and wishes. If it was said to us that this matter would occur after two hundred or three hundred years, our hearts would be hard and then most people would apostize but they said to us that it would be so near in order to attract the hearts

[1] *Biharul Anwar*, Vol. 52, Pg. 185, Signs of Reappearance, Tr. No. 9

of people and to make them feel that deliverance was about to come.[1]

In *Biharul Anwar* quoting from *Ghaibat Nomani* and *Ghaibat Tusi* a similar type of report is mentioned,[2] and in *Ilalush Sharai*, through the author's own chain of narrators it is narrated from Ali bin Yaqteen that: I asked Imam Musa Kazim (a): How is it that the prophecies regarding you have not been fulfilled while all the prophecies regarding your enemies have been fulfilled? He replied: What was prophesied regarding our enemies was true, thus what was mentioned was fulfilled; but since you were eager for it, it has been mentioned to you.

Also, in *Ghaibat Nomani* it is narrated from Abu Marhaf that Imam Ja'far Sadiq (a) said: The Mahazeer will be destroyed. I asked: What is Mahazeer? He replied: Those who make haste will perish and those nearest to Allah will be saved...[3]

In the same book it is narrated from Abu Ja'far Imam Muhammad Baqir (a) that he said: "Those who make haste will perish and 'those who consider it near' will be saved..."[4] Since apparently 'those who consider it near' means the believers who expect the reappearance to be very soon and they are always waiting. That which supports this matter is a statement of Dua Ahad narrated by Imam Ja'far Sadiq (a): "They (the disbelievers) consider it to be distant while we consider it to be near..."[5]

Another reason for keeping the time of reappearance of His Eminence, confidential is that believers may await for it all the time and every year as indicated in the traditional report of Ibne Yaqteen.

Moreover, there is a traditional report that says that the reappearance of His Eminence (a) is like the 'hour' whose timing is known to only the Almighty Allah as mentioned before.

Also, there are traditional reports that show that the reappearance of His Eminence (a) would come all of a sudden, like the statement of His Eminence in the epistle mentioned in *Ihtijaj* that he wrote: Indeed, our reappearance would be sudden, and then repentance of anyone would be of no use...[6]and a tradition of the Prophet: Mahdi is from us, the Almighty Allah will reform his affairs in a single night. Another tradition from the Holy Prophet (s) says: "he would appear like a shooting star." It is also narrated from Imam Reza (a) that the Messenger of Allah (s) was asked, 'O Messenger of Allah (s), when is the Qaim from your progeny going to rise?' He said, 'His example is like the example of the Hour:

> None but He shall manifest it at its time. It will be momentous in the heavens and the earth. It will not come on you but suddenly.[7]

In *Usool Kafi* it is narrated from Imam Ali Reza (a) that he said: "When your

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[1] *Usool Kafi*, Vol. 1, Pg. 369, Tr. No. 6
[2] *Biharul Anwar*, Vol. 52, Pg. 111, Chapter 21, Tr. No. 18
[3] *Ghaibat Nomani*, Pg. 103
[4] *Ghaibat Nomani*, Pg. 104
[5] *Biharul Anwar*, Vol. 102, Pg. 112
[6] *Al-Ihtijaaj*, Shaykh Tabarsi, Vol. 2, Pg. 324
[7] *Kamaluddin*, Vol. 2, Pg. 373

knowledge [leader] disappears from amongst you, prepare yourselves for the release from [your] suffering [appearing] beneath your feet [i.e., from among yourselves]."[1]

I say: Apparently the words of His Eminence: 'beneath your feet' imply abruptness, on the basis of this it is obligatory to expect relief at every possible moment.

If it is said: If this reappearance of His Eminence (a) is sudden then does it not contradict traditional reports that abound in stating that the Imam's advent will be preceded by many signs, like the coming out of Sufyani, call from the sky and killing of Nafse Zakiyyah etc?

I will say: **Firstly**; awaiting, which is necessary for the reappearance is in fact awaiting for itself, thus when you indeed know that the reappearance of His Eminence will occur after some signs are seen, it is nothing but that the awaiter awaits for these signs, because those signs are signs of the reappearance of His Eminence Qaim (a). In short, the awaiting that is emphasized in traditions is awaiting for the reappearance of our master, even though it is having signs and portents as is clear for the intelligent persons, and to explain further we can present an example: If an important personality promises you that he would visit your house in any day next week, will you not start to gather means of refreshments and decoration right from the start of the week? Will you not await for him and expect him since then? Such that all those who come to you will be honored, so that you will not counted as a bad host. While you know that when he really comes there would be signs and these signs are not separate from himself. So the awaiter is one who awaits for all the necessary requirements.

Secondly; the apparent meaning of numerous traditions that are narrated from the Holy Imams (a), is that: All those signs will appear the same year, thus it is obligatory that the believer should be prepared for the reappearance all the year, as it is possible that the advent will take place that year, rather the traditional reports imply that all those happenings will occur very close to each other.

Regarding Sufyani, it is narrated in *Biharul Anwar* from Imam Zainul Abideen (a) in the description of signs of reappearance that: Before his advent, a man will appear whose name is Auf Salmi, in the land of Jazira, who will stay in Tikrit and will be killed in the Masjid of Damascus; after that will appear Shuaib bin Salih from Samarqand; at that time will appear the accursed Sufyani from the valley of Yabis, and he would be from the progeny of Utba bin Abu Sufyan; and when Sufyani appears, the Mahdi will go into concealment, after that he will appear again.[2]

I say: It can be concluded from this traditional report that the advent of His Eminence Qaim (a) is contemporary with the rise of Sufyani or very close to that and it does not contradict the numerous traditions that the rule of Sufyani will

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[1] *Usool Kafi*, Vol. 1, Pg. 341, Chapter of Ghaibat, Tr. No. 24

[2] *Biharul Anwar*, Vol. 52, Pg. 213

last for eight months and when it is mentioned that the Sufyani will appear before the advent of the Qaim, it implies that advent when the Qaim will appear openly in Kaaba and his appearance to one and all because traditions state that before this complete reappearance the Qaim will have a number of advents as mentioned before also.

With regard to the killing Nafse Zakiyyah it is narrated from Abi Abdullah as-Sadiq (a) that he said: "There will be only a gap of fifteen days between the rising of the Qaim of Aale Muhammad and the killing of the Pure Soul (Nafse Zakiyyah)."[1]

Type Three: Despair of seeing the reappearance in near future; that is one denies that the reappearance will happen soon, as is the condition of some people of our times, those who base their beliefs on probabilities and notions and that which proves such a type of hopelessness unlawful is same that which prove the second type as haraam because it is clearly mentioned in traditions that a believer should expect the advent to occur any time and in any year, even though there may be other reasons also and only the Almighty Allah is aware of all facts.

6: Expressing an eagerness to see him

This is one of the distinguishing characteristics of the Imam's (a) followers. There is no doubt regarding its praiseworthiness and preference. Numerous traditions and supplications mention this quality. How beautifully it is expressed in a couplet:

The heart burns and tears flow in the eagerness to see you. The desire to see is burning us and the tears of separation are going to drown us.

Have you ever seen a drowning man in flames?

That which supports this point is the statement of Amirul Momineen (a) in which he has expressed his eagerness to see the Imam as mentioned in a tradition in which he has described His Eminence Mahdi (aj) in the Chapter of Letter 'A'in'. In that traditional report Imam Ali (a) described some of his qualities and ordered his allegiance and acceptance of his leadership, then he sighed and putting his hand to his chest expressed his eagerness to see the Imam of the Time (aj). The complete text of this traditional report has passed in the Chapter of the Knowledge of His Eminence (first volume of this book). Also in support of this point is that which is mentioned in *Biharul Anwar* quoting from *Mazar Kabir* through the author's own chain of narrators from Ahmad bin Ibrahim that he said: I mentioned to Abu Ja'far Muhammad bin Uthman my eagerness to see our master and he said: In spite of eagerness are you really inclined to see him? I said: Yes. He said: May the Almighty Allah reward you for your eagerness and give you the honor of seeing him easily, O Abu Abdullah do not pray for seeing him and being in his company as these are important divine matters and it is better to accept them. But pay attention to his Ziarat...[2]

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[1] *Kamaluddin*, Vol. 2, Pg. 649

[2] *Biharul Anwar*, Vol. 102, Pg. 97, Chapter 7

I say: It is clear that having an eagerness to see the Imam is a good thing, as it is a part of having love for him, and as implied in the statement: 'May the Almighty Allah reward you for your eagerness'. It also clarifies that there is great reward for this as mentioned in a tradition of Imam Ja'far Sadiq (a). But as for his saying: 'O Abu Abdullah do not pray for seeing him' it is actually seeing him like the previous Imams, that is one could meet them whenever one wanted. Although the fact is that request to see the Imam is not absolutely prohibited, rather it is among the duties of the religious and many have been known to have got this honor. That which proves this matter is the sentence: Because during the period of occultation you be eager for him and do not request that you get to live with him as it is a divine matter. Because if meeting the Imam and being in his company had been absolutely prohibited so many people would not have got that opportunity. And it is something opposed to what is apparent, because traditions and incidents with regard to the meeting the Imam are based on reports of reliable persons. And lastly, it is clear that the sentence: 'Have eagerness to see him' is a positive statement and it shows the virtue of longing to see the Holy Imam (a). It can also be supported by the tradition of *Biharul Anwar*, in which through the author's own chain of narrators it is narrated from Muhammad bin Muslim that he said: I was on way to Medina while I was very sick and in pain. Imam Muhammad Baqir (a) was told that Muhammad bin Muslim is very ill and the Imam sent a servant with medicinal liquid to him. The servant came to him, handed him the vessel and said: Drink it now. The Imam has told me to wait and make you drink it in my presence. A fragrance of musk arose from the vessel and it looked delicious and cool. After I drank it, the servant said: My master said that after you drink it, you come to meet him. I was thinking what the Imam will say, and the fact that previously I didn't have the strength to get up; but when the drink entered my insides it seemed as if I had been released from being tied up. I got up and came to the Imam's place, and asked for his permission to enter. The Imam called out: You have become healthy; come in. I entered crying and greeted the Holy Imam (a) and kissed his hand and head. His Eminence (a) said: O Muhammad, why are you crying? I said: May I be sacrificed on you, I am crying due to my loneliness, distance from you and disability to remain with you and see you. He replied: Rarely does the Almighty Allah put our followers in these circumstances or through such hardships. And as for what you mentioned about being away from the native place; you should see how Abi Abdullah (a) lies so far away from his hometown besides the banks of Furat. And as for the distance that you mentioned, the believer is in this world is alone and unidentified. Till he leaves the abode of the world to enter into divine mercy. And as for what you mentioned about not being able to meet us and see us; the Almighty Allah knows what is in your heart and your rewards is with Him only.[1]

I say: In *Mazaar* this tradition has been narrated from *Kamiluz Ziaraat* with some additions that emphasize the excellence of the tomb of Imam Husain (a).[2]

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[1] *Biharul Anwar*, Vol. 101, Pg. 120, Chapter 16, Tr. No. 9

[2] *Kaamiluz Ziaraat*, Pg. 275

7: Relating the Praiseworthy Qualities of Imam (a)

To remember Imam (a) through the mention of his Fadail (special qualities). Proof for this is based on the general traditions that recommend the narration of the Fadail of other Purified Imams (a). For example it is mentioned in *Al-Kafi* that Imam Ja'far as-Sadiq (a) is reported to have remarked, "It is the duty of a group of heavenly angels to look at two or three people who are discussing the Fadail of Aale Muhammad (a). One of the angels says, 'Look at them! In spite of the fact that they are so few in number and in spite of having so many enemies, they are still discussing the Fadail of Aale Muhammad (a).' The other group of angels says:

> That is Allah's grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace.[1]

In the same book through the author's own chain of narrators it is narrated from Maseer from Imam Muhammad Baqir (a) that he said to me: Do you have secluded meetings and discuss among yourselves what you like? I replied: Yes, we indeed talk about the excellences of Aale Muhammad in private. The Imam said: I would like it very much to be present in those gatherings. By Allah, I like your fragrance and your souls. Indeed you are following the religion of the Allah and His angels, thus you help it through piety and effort.[2]

In the same book it is narrated from Imam Musa Kazim (a) that he said: That which is most despicable for Satan and his group is mutual interaction of the believer for the sake of Allah. He said: When two believers meet and remember Allah and discuss the excellence of us, Ahle Bayt (a), Iblees scratches his face badly and then his soul screams due to the intensity of pain so much that the angels of the sky and the custodians of Paradise hear it and they curse him and no angel remains but that he curses him, thus the Satan becomes disgraced and helpless.[3]

It can also be supported by traditional report that talk of responding to a good turn and to speak nicely of one who has done a favor to you. Like the tradition of Imam Zainul Abideen (a) mentioned in the *Treatise of Rights*, which is also quoted in books like *Makarimul Ahklaq* and *Tohafful Uqool* etc. In the said tradition, the Imam explains the rights of one who has done a favor to us. He says: As for the right of one who has done a good turn to you it is that you be thankful to him and that you remember his favor and talk of him in good terms among the people and pray for him with all sincerity to the Almighty Allah; thus if you do this you have thanked him openly and privately and if one day you are capable you recompense his favor by doing a good turn to him.[4]

Although we have mentioned in Parts Three and Four, the rights of His Eminence (a), at this point it would be advisable to refer to them once again so that your

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[1] *Raudatul Kafi;* Pg. 334, Tr. No. 521
[2] *Usool Kafi*, Vol. 2, Pg. 187, Tr. No. 5
[3] *Usool Kafi*, Vol. 2, Pg. 188, Tr. No. 7
[4] *Makarimul Akhlaq*, Tabarsi, Pg. 422, Chapter 12

breast may widen and you may enhance your faith. Also supporting this matter is the argument that speaks of making the Holy Imam (a) popular among the people and the excellence of attracting the people to His Eminence, as will be explained in the coming pages, Insha Allah. Another point which supports this matter is that traditions emphasize that during times of innovation it is obligatory for the scholar to make his knowledge evident; in the same way is all that is told about remembrance of the Almighty Allah because remembering the Imam is a part of remembrance of Allah as mentioned in traditional reports and will be stated in the Ninth duty.

8: Grief of a Believer due to Imam's Separation

One of the duties of a believer is to be sorrowful in the separation of Imam (a). It is a sign of ones attachment to Imam (a). In the poetic collection of Imam (a) the following couplets are mentioned on the subject of 'true friendship':

One of its signs is that it makes one seem like a sick person due to the eagerness to meet his beloved.

One of its signs is that he is so much attached to his beloved that he dreads anything that will make him busy (in other things).

One of its proof is that he laughs among the people in such a way that his heart is full of grief like a mother who has lost her grown up son.

This is one of the signs of the believers. In fact it is one of the most praiseworthy quality and numerous ahadith emphasize its significance.

1. A distinguishing quality of a Shia is that he is aggrieved by the grief of the Imams (a) and there is no doubt that the occultation of the Imam is greatest cause of sorrow for the Holy Imam (a) as will be mentioned in the excellence of weeping in separation of the Imam (a).

2. In *Kamaluddin*, through the author's own chain of narrators it is narrated from Imam Reza (a) that he said: "How abundant worthy men of faith and how abundant sorrowful men of belief will be perplexed and grievous at the loss of that crystal spring."[1]

3. In *Kafi* it is narrated from Imam Ja'far Sadiq (a) that he said: One who sighs in sorrow regarding us and is aggrieved for oppression on us, this act of his is like glorification of Allah, and to be sad with regard to us is like worship and maintaining our secrets is like Jihad in the way of God.[2] Kulaini says: Muhammad bin Saeed a narrator of this report says: The Imam said: Write down this tradition in gold, I have not written anything better than this.

4. Among the traditions mentioned in Part Four was a report of Ibne Abi Yafur regarding the right of one believer on another. That it is necessary to feel sorrowful on the grief of a believer. This is applicable to the Imam of the Time (aj) more because he is more deserving of it as he has precedence over all in the matter of faith.

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[1] *Kamaluddin*, Vol. 2, Pg. 371

[2] *Usool Kafi*, Vol. 2, Pg. 226, Tr. No. 16

5. In the third volume of *Biharul Anwar*, it is narrated from Masmah Kurdeen from Imam Ja'far Sadiq (a) that he said: Indeed, one whose heart is pained for us, when he sees us at the time of his death, he would become very happy in such a way that, that happiness will continue till he meets us besides the Cistern of Kauthar. Indeed Kauthar will be pleased on seeing our friend so much that it would make him taste different types of foods so that he may not like to leave its side. O Masmah, one who takes a drink from it, will never ever feel thirsty again and he would never feel sorrowful. The water of Kauthar is laced with camphor and smells of musk and tastes like Zanjabeel. It is sweeter than honey and finer than butter and more flowing than tear and more fragrant than Amber. It has come out from Tasneem (a high spring in Paradise) and passes on the streams of Paradise. Its bottom is strewn with gems and rubies. There are goblets on it that number more than the stars of the heavens. Its fragrance can be discerned from a distance of more than a thousand years' travel. The cups on it are made of gold, silver and different gems. Its fragrance will glow from those who drink it. Till a person who has drunk from it will say: Alas, if we could stay only here! I would not ask for anything else and not move from here. Indeed You, O Kurdeen, will be of those who will drink from it. And no eye wept for us but that it was rewarded by seeing the Kauthar and did not drink from it with our friends. Indeed the fact is that whosoever will drink from it will get a special taste and joy more than who has less love for us...[1]

9: To be Present in Assemblies where the Fadail and Manaqeb of Imam (a) are Discussed

Another important duty of a believer is to participate in gatherings specially associated with Imam (a) or where people discuss matters connected to Imam (a). In addition of being a necessary sign of love it is also the implication of Allah's words:

> Therefore hasten to (do) good works.[2]

A tradition of Imam Reza (a) also confirms this in *Amali* of Shaykh Sadooq,[3] "One who sits in an assembly where our affair is being enlivened (our Fadail are discussed), his heart will not die on the day the hearts of people die (Qiyamat)."

In support of this point is the statement of Imam Ja'far Sadiq (a) to Fudail in a tradition mentioned in *Biharul Anwar*[4] etc. that he asked: Do you gather and narrate traditions? Fudail replied: Yes, may I be sacrificed on you. Imam Ja'far Sadiq (a) said: Indeed, I like those gatherings; so revive our Wilayat. O Fudail, may the Almighty Allah have mercy on one who enlivens our matter (revives our Wilayat).[5]

This is also supported by all traditions that emphasize being present in the above

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[1] *Biharul Anwar,* Vol. 8, Pg. 22, Chapter 20, Tr. No. 17
[2] Surah Baqarah 2:148
[3] *Amali,* Majlis 17, Tr. No. 4
[4] *Biharul Anwar,* Vol. 44, Pg. 278
[5] *Biharul Anwar,* Vol. 44, Pg. 282

gatherings like the statement of the Holy Prophet (s): Enter the gardens of Paradise. He was asked: O Messenger of Allah (s), what are the gardens of Paradise? He replied: Gatherings of Zikr. And then we have the statement of His Eminence: Indeed the Almighty Allah forgives (the sins of) those who participate in the gatherings of Allah's remembrance and makes him secure from that which he fears. Then angels say: O Lord, though he was present there he didn't remember You? Allah says: I have forgiven him due to his participation in that gathering because those who remember the truth are such that anyone who sat with them could not be unfortunate.

These two traditions are quoted by Shaykh Fahd in *Oddatud Dai.*[1] The reason why these two traditional reports support the above mentioned point is that: Remembrance of His Eminence and his forefathers is remembrance of Allah, the Mighty and Sublime; from the aspect of a tradition that Shaykh Muhammad Yaqoob Kulaini has narrated in *Kafi* from His Eminence, Imam Ja'far Sadiq (a) that he said: No people attend a gathering where there is no remembrance of Allah and no mention about us but that this gathering would cause regret to them on Judgment Day. Then he said: His Eminence, Abu Ja'far Imam Muhammad Baqir (a) said: Our remembrance is the remembrance of Allah and remembrance of our enemies is remembrance of Shaitan.[2]

Also in favor of this point is that which is mentioned in *Wasail* and other books narrating from Abbad bin Kathir that he said to Imam Ja'far Sadiq (a): I saw in the story of Sarai that he said: This is such a gathering that anyone who participates in it cannot be unfortunate. Imam Ja'far Sadiq (a) said: From all aspects, their storytellers have made a mistake. The Almighty Allah has angels who go around – in addition to the scribe angels who write everything a man does. Thus when they hear anyone remembering Muhammad and the progeny of Muhammad they say to each other: Wait a bit. Thus they sit down and benefit from it. When they separate they visit their sick ones and take part in the funerals and search for their lost ones. Thus it is that gathering in which when one sits he will never be unfortunate.[3]

In addition to this, presence in a gathering helps in increase in numbers and according to terminology it is called 'increasing the blackness of the army'. Such a thing is considered good if the gathering is of righteous people and it is liked by the Almighty Allah and the Holy Imams (a) but if it is to increase the strength of the opponents, it is disliked by the Almighty Allah and Imams (a). This is illustrated by an incident narrated by Qadi Abdur Rahman that he asked a blind old man the cause of his blindness and he said: I was present in the battle of Kerbala but I did not take part in fighting. After some days I saw a terrible looking man who said to me: The Messenger of Allah (s) wants to see you. I said: I can't dare to see him. He took me by force and we came to where the Messenger

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[1] *Oddatud Daai,* Pg. 238, Tr. No. 17; *Mustadrakul Wasail,* Vol. 1, Pg. 400, Tr. No. 2

[2] *Usool Kafi,* Vol. 2, Pg. 496, Tr. No. 2

[3] *Wasailush Shia,* Vol. 11, Pg. 566, Chapter 23, Tr. No. 2

of Allah (s) was present. He was very much aggrieved. He was holding a weapon and behind him was a leather sheet on which people are guillotined. An angel stood with a sword of fire and he was executing them and throwing fire on them, burning them. Then they would become alive again and be killed in the same way, over and over again. I pleaded: Peace be on you, O Messenger of Allah (s), by Allah, neither I used a sword, nor threw a spear or shot an arrow. The Holy Prophet (s) said: Did you not increase the blackness of the army? Then he handed me over to a guard and from a bowl he applied blood to my eyes. When I woke up, I had become blind.[1]

10: To organize gatherings where the Fadail of Imam (a) shall be discussed

The next important duty is to organize programs where the virtues of Imam (a) are narrated. Where people will pray for Imam (a). Even if one has to work very hard to organize such gatherings it is highly recommended, because it is the propagation of the religion of Allah, it is the promotion of the word of Allah, it is a help in goodness in piety and it is a help to the signs of Allah and the friends of Allah.

Although all the previously quoted traditions prove this duty yet we shall quote a hadith of Imam Sadiq (a) from *Wasail* on this juncture, "Meet each other because it enlivens your hearts and causes the remembrance of our affair (Wilayat), and our traditions will promote love amongst you. That if you take them you are successful and achieve salvation and if you leave them you shall be misguided and fall into perdition. Act on these traditions and I guarantee your salvation."[2]

These traditions prove that when believers meet each other, it is a medium of revival of Wilayat and refreshing of the remembrance of the Holy Imam (a). On the basis of this, there is no doubt that to organize gatherings in which the Imam (a) is remembered; and his excellence and whatever is related from him is mentioned, such gatherings please the Imams (a) very much. Also alluding to this is the statement of Amirul Momineen (a) that: Allah, the High and the Mighty looked at the earth and chose us; then He chose the Shias for us, so that they may support us; that they be happy in our happiness and sad in our sorrow and that they may dedicate their lives and properties in our way. They are from us and shall return to us...[3]

A problem of Jurisprudence: Among the articles of Islamic Practical Law is that to spend obligatory Zakat funds in this matter is generally considered preferable; because it is one of the 'ways of Allah' which the Almighty Allah has mentioned in the verse:

> Note and beware: It can be said that holding such gatherings in some circumstances becomes obligatory; for example when people are getting

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[1] *Biharul Anwar*, Vol. 45, Pg. 303
[2] *Wasailush Shia*, Vol. 11, Pg. 567, Chapter 23, Tr. No. 3
[3] *Khisaal*, Vol. 2, Pg. 635

deviated and such programs will save their religion and guide them to the true path; this is thus a type of Amr bil Maroof and Nahy Anil Munkar and it a way of defeating the efforts of heretics. And the Almighty Allah is always the protector of those who are on the right path.

11-12: Composing and Reciting poems in Imam's Praise

One of the duties of Shias in Ghaibat is to compose poetry or couplets in praise of Imam (a) and recite these poems etc. These two activities are ways to help Imam (a). A tradition from Imam Sadiq (a) is recorded in the chapter of Al-Megar in the book *Wasailush Shia*. Imam Sadiq (a) says, "Allah makes a house in Paradise for one who composes a couplet about us."[1] It is also narrated from His Eminence (a) that he said: None composes a verse about us that Ruhul Qudus helps him.[2] It is narrated from Imam Ali Reza (a) that he said: For one who composes in our favor a verse of poetry, the Almighty Allah builds in Paradise a palace, seven times the size of this earth, where he will be visited by every proximate angel and every messenger prophet.[3]

I say: Perhaps different rewards mentioned in various traditions is due to the different level of recognition that different poets have for the Holy Imam (a) and the level of their faith. It is narrated from Zurarah that he said: Kumayt bin Zaid came to Imam Muhammad Baqir (a) when I was also present there. Kumayt recited a panegyric in praise of the Holy Imam (a). When he concluded, Imam Baqir (a) said: As long as you go on composing verse in our honor, you will be continued to be assisted by Ruhul Qudus.[4]

In *Rauda Kafi* through the author's own chain of narrators it is narrated from Kumayt bin Zaid Asadi that he said: I went to His Eminence, Abu Ja'far Imam Muhammad Baqir (a) and His Eminence said to me: By Allah, O Kumayt, if I had any money I would have given it to you but I can only say that which the Messenger of Allah (s) said to Hisaan bin Thabit: Ruhul Qudus will always be there with you, till the time you continue to defend us...[5]

This also proved by traditional reports regarding reciting of verses in the honor of the Holy Imams (a) in their presence and how they rewarded the poets with a great deal of wealth. There are many incidents on this subject that throw a great deal of light on the conditions and manners of Imam (a) and that which is mentioned is sufficient for believers.

13: To Stand up with Respect at the Mention of Imam's name

Whenever one utters the name or title of Imam (a) one should stand up in respect, as had been the practice of the Twelver Shias. The textual proof can be cited from the report regarding Imam Sadiq (a) as quoted in the book *Najmus*

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[1] *Wasailush Shia*, Vol. 10, Pg. 467, Tr. No. 1
[2] *Wasailush Shia*, Vol. 10, Pg. 467, Tr. No. 2
[3] *Wasailush Shia*, Vol. 10, Pg. 467, Tr. No. 3
[4] *Wasailush Shia*, Vol. 10, Pg. 467, Tr. No. 4
[5] *Raudatul Kafi;* Vol. 8, Pg. 102

Thaqib. The report says that one day the name of Imam Zamana (a) was mentioned in assembly of Imam Sadiq (a). When the name was uttered, Imam Sadiq (a) stood up in respect.[1]

That standing up in respect is recommended (Mustahab) is proved from this above tradition, but there are some occasions when it is obligatory to do so. For example, when the name of Imam (a) is uttered and all the people stand up. Anyone who continues to sit without any valid excuse has disrespected Imam (a). And there is no doubt that disrespect towards Imam (a) is haraam, because it tantamount to disrespect of Allah.

14-15-16: Due to the Sorrow of Imam's Separation One Should Weep, Make Others Weep and Make a Sorrowful Expression

It is the duty of every believer to weep in the separation of Imam Zamana (a) and help others in weeping for the same. We must mourn the difficulties that befall Imam (a). It is a duty of the Shias in Occultation of Imam (a). This is amply proved by a large number of traditions.

1. In *Biharul Anwar*, Vol. 10, it is narrated that Imam Reza (a) said, "One who remembers our calamities and weep on them or makes others weep, on the day of Judgment he shall be with us in our category. One who is reminded of our sorrows and weeps or makes other people weep, his eyes shall not weep on the day (Qiyamat) when all the eyes shall be weeping."

2. In the same book Imam Sadiq (a) is quoted, "One who remembers us or our mention is made before him and a tear equal to a mosquito's wing appears in his eyes, the Almighty Allah forgives his sins even if they are equal to the foam of the sea."[2]

3. In the report of Masmah, mentioned previously it was seen that the Imam said: "No eye weeps for us but that it is rewarded by seeing the Kauthar and one who loves us will drink from it..."[3] It is also narrated in the report of Masmah that Imam Sadiq (a) said: "One who weeps for our affection and for that which has befallen us is not but that the Almighty Allah send mercy for him, before the tear can come out of his eyes and when his tears flow on his cheeks, if one of those tears is thrown on Hell it can douse all the fire in such a way that no heat would remain in it."[4]

4. In *Biharul Anwar* it is narrated from Imam Ja'far Sadiq (a) that he said: One whose eyes weep for us due to a blood that is shed from us unjustly, or a right that has been trespassed or a sanctity of ours that has been infringed, Allah, the High and the Mighty for that tear, will make his home in Paradise for years.[5]

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[1] *Biharul Anwar*, Vol. 44, Pg. 278
[2] *Biharul Anwar*, Vol. 44, Pg. 278, Tr. No. 3
[3] *Biharul Anwar*, Vol. 44, Pg. 290
[4] *Biharul Anwar*, Vol. 44, Pg. 290
[5] *Biharul Anwar*, Vol. 44, Pg. 279, Tr. No. 7

5. In *Biharul Anwar* it is narrated from the *Amali* of Shaykh Tusi and his son that Imam Zainul Abideen (a) said: There is no one who sheds a tear for us or that his eyes become moist of us but Allah, the High and the Mighty due to that places him in Paradise for years.[1]

Ahmad bin Yahya Awdi says: I saw His Eminence, Imam Zainul Abideen (a) in dream and that I said to him: Narrated to me Makhul bin Ibrahim from Mundhir from his father from you that: There is no man whose eye sheds a tear for us or if his eyes fill with tears for us, except that Allah, the High and the Mighty due to it, settles him in Paradise for years? He replied: Yes, I said: I had heard this tradition without your authority.

6. In *Kamiluz Ziaraat* and *Biharul Anwar* it is narrated from His Eminence, Ali bin Husain (a) that he said: Every believer whose eyes shed tears in grief of martyrdom of Imam Husain bin Ali (a) till the tears flow on his cheeks, the Almighty Allah gives him buildings in Paradise where he would live for centuries. And every believer who wets his eyes with tears for a pain that our enemies have inflicted in this world, and the tears flow on his cheeks, the Almighty Allah gives him a lofty place in Paradise. And every believer who suffers in our path and weeps for the suffering he receives due to his loyalty to us and tears flow on his cheeks, the Almighty Allah will remove the torment from his face and on Judgment Day keep him secure from His anger and Hellfire.[2]

7. In *Biharul Anwar* it is mentioned from Imam Ja'far Sadiq (a) that he said to Fudail bin Yasar: O Fudail, One who remembers us or we are mentioned in his presence, and a tear as small as the wing of a housefly comes out from his eye, the Almighty Allah forgives his sins even if they are equal to the foam of the sea.[3]

8. In another tradition, it is narrated from His Eminence, that he said: For one who weeps when we are mentioned before him, the Almighty Allah will make his face unlawful for Hellfire.[4]

9. Sayyid Ibne Tawoos says in *Al-Lohoof*: It is narrated from the progeny of the Messenger of Allah (s) that they said: Paradise is reserved for one who weeps in our sorrow and makes a hundred persons cry, and Paradise is reserved for one who weeps in our sorrow and makes fifty persons cry, and Paradise is reserved for one who weeps in our sorrow and makes thirty persons cry, and Paradise is reserved for one who weeps in our sorrow and makes twenty persons cry, and Paradise is reserved for one who weeps in our sorrow and makes ten persons cry, and Paradise is reserved for one who weeps in our sorrow and makes one person cry, and Paradise is reserved for one who feigns to weeps in our sorrow.

10. It is mentioned in *Rauda Kafi* through the author's own chain of narrators from Abdul Hamid Wabshi from Abu Ja'far Imam Muhammad Baqir (a) that he

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[1] *Biharul Anwar,* Vol. 44, Pg. 279, Tr. No. 8

[2] *Kaamiluz Ziaraat,* Pg. 100, Chapter 320

[3] *Biharul Anwar,* Vol. 44, Pg. 282, Tr. No. 14

[4] *Biharul Anwar,* Vol. 44, Pg. 285, Tr. No. 22 quoted from *Kaamiluz Ziaraat,* Pg. 104, Tr. No. 10

said to the Imam: I have a neighbor who commits all sorts of unlawful acts, so much so that he even omits the Prayer. What to say about other things? The Imam (a) said: Glory be to Allah, shall I not tell about the one who is worse than him? 'Why not,' said I. He said: The Nasibi (our enemy) is worse than him, indeed there is no one that when Ahle Bayt (a) are mentioned in his presence and he weeps for us, except that angels touch his back and wipe off all his sins except the sins that take one out of the pale of faith. And intercession will be accepted, but it will not be accepted for the Nasibi and indeed the believer will intercede for his neighbor even though the latter may not have any good deed to his credit. He will say: O Lord, this is my neighbor, remove his torture. At that moment he will intercede for him and Allah, the High and the Mighty says: I am your Lord, and I am more worthy to reward someone on your behalf. Then the Almighty Allah would make him enter Paradise even though he didn't have a single good deed in his account. And indeed, the least intercessor from the believers will intercede for thirty persons. It is at that time that the inmates of Hell will say:

So we have no intercessors. Nor a true friend;[1]

11. In *Kamiluz Ziaraat* and other books it is narrated from Muawiyah bin Wahab that Imam Ja'far Sadiq (a) prayed in Sajdah: Send mercy on the eyes that shed tears for our sake. And send mercy on those hearts that become restless for us and send mercy on the wailing and weeping that is for our sake.[2]

Weeping in separation of the Imam of the Age

That weeping in the Imam's separation and weeping upon his hardships is a meritorious deed proved by a tradition of Mufaddal quoted in books like *Al-Kafi*, *Ghaibat Nomani*[3] and *Kamaluddin* in which it is mentioned that Imam Sadiq (a) said: The text according to *Kafi* is as follows: Mufaddal Ibne Umar says: I heard Imam Ja'far Sadiq (a) say: "Don't be fooled! By Allah! Your Imam shall remain hidden from you for a long time. You will be tried and examined in those times. To such an extent that some people shall say: He has died or he has gone in some cave. While the believers will be shedding tears for him. The hearts of the people will be shaken up by the calamities like the ship is tossed in the waves of the stormy sea. None shall get deliverance except those from whom Allah has taken oath, on whose hearts He has inscribed faith and whom He helped with His mercy. At that time twelve standards will arise and all of them will be alike, thus it will not be known which is the standard of truth. I began to weep on hearing this, so the Imam said: O Abi Abdullah why do you weep? I replied: Master, why shouldn't I weep when you say that twelve standards will arise and all of them will be alike, thus how do we know which is the standard of truth? The Imam said: Look at the sun, on which army it is shining. I said: Maula, this same sun? "Yes," he replied, "O Abi Abdullah, have you seen this sun? I said: Yes. Imam

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[1] *Raudatul Kafi,* Pg. 101, Tr. No. 72
[2] *Kaamiluz Ziaraat,* Pg. 117
[3] *Ghaibat Nomani,* Pg. 77, Chapter in praise of the period of occultation

said: I swear by Allah, our matter (Wilayat) is clearer than this sun."[1]

In *Ghaibat Nomani* it is narrated from Mufaddal bin Umar that he said: I heard Imam Ja'far Sadiq (a) say: Don't be fooled! By Allah! Your Imam shall remain hidden from you for a long time and his remembrance will be no more. So much so that it will be said: He is dead, killed, to which valley has he gone. And indeed the believers will weep for him...[2]

In *Kamaluddin*, it is narrated through the author's own chain of narrators from Mufaddal from Imam Sadiq (a) that he said: "Do not protest! By Allah! Your Imam shall remain hidden from you for a long time. You will be tried and examined in those times. To such an extent that some people shall say: He has died or he has gone in some cave. While the believers will be shedding tears for him. The hearts of the people will be shaken up by the calamities like the ship is tossed in the waves of the stormy sea. None shall get deliverance except those from whom Allah has taken oath, on whose hearts He has inscribed faith and whom He helped with His mercy."[3]

In *Ghaibat*, Shaykh Tusi, through his own chain of narrators quotes Mufaddal bin Umar that he said: I heard His Eminence, Abu Abdullah Imam Sadiq (a) say: Don't be fooled, by Allah, your Imam will remain hidden for years far away from you and his remembrance will be no more. So much so that it will be said: He is dead, killed, to which valley has he gone. And indeed the believers will weep for him and you shall be overturned like boats are overturned by the waves of the sea. Thus none will get salvation except those from whom the Almighty Allah has taken a covenant and imprinted faith on his heart and helped him by a spirit from Himself...[4]

I say: Pay attention and think upon it how the Imam (a) has mentioned weeping in separation of our master to be a sign of faith and something that cannot be denied. It is so because weeping for His Eminence (a) is the proof of Marifat and sincere love for the Imam, which is a part of faith, rather in the view of the people of certainty, it is the reality. Marifat and love for the Imam cause the people of faith to weep in separation of the Imam of the Time (aj) and due to the hardships that the Imam faces. How aptly it is said:

The heart burns and tears flow in the eagerness to see you. The desire to see is burning us and the tears of separation are going to drown us.

Have you ever seen a drowning man in flames?

In Persian it is said: The proof of a true lover is in his sleeve. More deeply a person is in love, more severe is his weeping.

The chief of tradition scholars, Shaykh Sadooq has written in *Kamaluddin*,[5] that

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[1] *Usool Kafi*, Vol. 1, Pg. 336, Chapter of Ghaibat
[2] *Ghaibat Nomani*, Pg. 77, Chapter in praise of the period of occultation
[3] *Kamaluddin*, Vol. 2, Pg. 347, Chapter 33, Tr. No. 35
[4] *Al-Ghaibah*, Pg. 204
[5] *Kamaluddin*, Vol. 2, Pg. 352, Chapter 33, Tr. No. 50

Sudair Sairafi said: "I, Mufaddal bin Umar, Abu Baseer and Aban bin Taghlib came to our master Abi Abdullah as-Sadiq (a) and saw him sitting on the floor and covered with Khaibari sheet made of hair, his neck was open and his sleeves folded up. He was crying like the mother having only one son laments at his death. The signs of sorrow were apparent from his face and its effects were spread on his cheeks. Tears had moistened the hollows of his eyes and he was saying: My master, your occultation has taken away my night's sleep, it has narrowed my bed for me, and has snatched away the solace from my heart. My master your occultation has turned my tragedies into the atrocities of eternity! The loss of one after the other perishes a crowd and a multitude. No more I feel the tear that drops from my eye, and the moon that faintly leaves my chest from the places of tragedies and past calamities except that it exemplifies before my eye the greatest and cruelest of catastrophes, the most dismal and disdainful mishaps, mixed with your wrath, and calamities coupled with your anger."

Sudair says: Our hearts and minds were overwhelmed by that terrifying scene and mortifying view. We thought that it is the sign of a dreadful shattering or times have brought him a calamity. So we said, "May Allah, O son of the best of the creation, never bring tears into your eyes. For what incidents are your eyes pouring and your tears raining and what situation has led you to this mourning?"

Sudair says: As-Sadiq (a) took a deep sigh that his chest expanded and his fright enhanced, and he said, O, you, I looked at the Book of al-Jafr this morning, and that is the book that encompasses the knowledge of deaths, trials and tribulations and the knowledge of all that has been and all that will be until the Day of Judgment, which Allah, glory to His name, has exclusively imparted to Muhammad and the Imams after him, peace unto him and them. I viewed therein the birth of our Qaim and his disappearance and its protraction and the length of his lifespan and the trials of the believers through him and after him in that period and the generation of doubts in their hearts from the length of his disappearance and the apostasy of most of them from their religion and their removing the cord of Islam from their necks, about which Allah, glory to His name, has said:

> And We have made every man's actions to cling to his neck.[1]

That is We have fastened to every man's neck his fateful bird which is the Wilayah. So emotions overpowered me and griefs overwhelmed me." We said, "O son of Allah's Messenger, dignify us and bestow honor upon us by sharing some of what you know from the knowledge." He said, "Allah, the Mighty and Sublime has consigned three qualities in the Qaim of ours, which He had consigned to three of the apostles. He foreordained his birth like the birth of Musa (a); his disappearance like the disappearance of Isa (a); and his protraction like the protraction of Nuh (a). Moreover, He made the lifespan of His virtuous servant, Khizr, a proof of his long life." I said, "Remove the curtains for us, O son of Allah's Messenger, from the faces of these concepts." He said: "As for the birth of

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[1] Surah Isra 17:13

Musa (a). "When Firon learnt that his downfall and destruction was going to be at the hands of Musa (a) he summoned the soothsayers and they predicted the downfall of his kingdom at the hands of a youth of Bani Israel. So Firon issued orders that the bellies of pregnant ladies of the Bani Israel be slit open, till more than twenty thousand newborns were killed. But he was not able to get Musa because Allah, the Mighty and the High protected him. In the same way when the Bani Umayyah and the Bani Abbas came to know that the downfall and destruction of their kingdom and tyrant rulers was to be at the hands of our Qaim, they began to wreak their enmity on us and swords were drawn out to slay the progeny of the Messenger of Allah (s) and to destroy his descendants so that through it they may be able to eliminate Qaim (a). But the Almighty Allah did not accept that His affair be divulged to anyone of the oppressors. But that His light may be perfected even though the polytheists may despise it." As for the disappearance of Isa (a). The Jews and Christians formed unanimity that he has been killed; whereas Allah belied them in this verse:

And they did not kill him nor did they crucify him, but it appeared to them so.[1]

Likewise is the disappearance of the Qaim since one group denies it for its length – ranging from one misguided person who says, 'He was never born'; to another who says, 'He was born and he died'; to another who rejects faith by saying that our Eleventh was issueless; to another who deviates by saying, 'This will increase to thirteen and upwards', and another who sins against Allah, the Mighty and Sublime by saying, 'The spirit of the Qaim speaks through the body of someone else'. "As for the protraction of Nuh: When he prayed for the descent of punishment against his people from the heavens, Allah, the Mighty and Sublime sent Jibraeel, the trusted spirit with seven kernels and said, O Apostle of Allah, Allah, the Mighty and Sublime says to you, 'They are My creation My servants. I will not destroy them with a lightning bolt until the call has been stressed upon and the proof has become binding. Retain your hard labor in making the call to your people, for I will reward you for that. Plant these kernels, because your relief and liberation will be at its plantation, outgrowth and fruition when it reaches fruition. Give this glad tiding to your believing followers.' When the trees grew and thrived and their trunks and branches developed and spread out and their fruits grew big, he asked Allah, the Mighty and Sublime for the fulfillment of the promise. Allah, the Mighty and Sublime ordered him to plant the seeds of those trees and retain patience and hard work and make the call to his people. He informed the community that believed in him; three hundred men of them turned away from him and said, 'If what Nuh is claiming were true, the promise of his Lord would not have been violated.' Then Allah, the Mighty and Sublime continued to order him every time to plant the seeds until they had been planted seven times. The community of believers continued to lose groups until there were left only seventy and some odd men. At that time, did Allah, the Mighty and Sublime sent a message to him and said, 'O Nuh, now the dawn on your eyes has

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[1] Surah Nisa 4:157

broken the night as the truth has manifested with clarity and the order of belief has become pure from impurity by the apostasy of everyone who had wicked disposition. If I had destroyed the disbelievers and kept those who have apostatized from among the believers in you, I had not fulfilled My early promise to the believers from your people who were sincere in their belief in Me and had adhered to the rope of your prophethood that I would make them heirs in earth and empower for them their religion and replace their fear with security, so that worship be pure for Me by the departure of doubts from their hearts. How could I provide heirship and empowerment and replacement of fear with security while I know the weakness of certainty of the people who apostatized and their wicked dispositions and their evil insides, which were the outcomes of hypocrisy and the initiation of misguidance. If they had procured from Me the kingdom that will be given to the believers at the time of heirship when I will have killed their enemies, they would have sniffed the smells of its attractions, and it would have strengthened the inner secrets of their hypocrisy, and eternalized the strings of misguidance and their hearts, and they would have faced their brothers with enmity and would have battled them in pursuit of chiefdom and the distinction of commanding and forbidding. And how can the religion's empowerment and the Command's spread among the believers coexist with rise of mischief and occurrence of wars? Never. Build the Ark under Our eyes and as We reveal.'"[1]

As-Sadiq (a) said, "Likewise is the Qaim (a). The days of his occultation will be lengthy so truth may become clear and belief may become pure from impurity by the apostasy of everyone from the Shia with a wicked disposition, who are feared they are hypocrites when they expect heirship and empowerment and a vast security in the reign of the Qaim (a)."[2] Al-Mufaddal says, I asked, "O son of Allah's Messenger, the Ahle Bayt-haters (Nawasib) believe this verse has been revealed about Abu Bakr, Umar, Uthman and Ali." He said, "May Allah not guide the hearts of the Nawasib. When was the religion which Allah and His Messenger empowered through spread of security in the Ummah and the departure of fear from their hearts and doubts from breasts during the reign of anyone of them? And in the reign of Ali (a) especially with the apostasy of Muslims and mischiefs which were occurring in their days and the wars that were breaking out between the disbelievers and between themselves." Then as-Sadiq (a) recited this verse:

> Until when the apostles despaired and the people became sure that they were indeed told a lie, Our help came to them.[3]

"And as for the Righteous Servant, Khizr (a); the Almighty Allah bestowed him with a long lifespan not due to the fact that He had made him a Prophet, or because a book was revealed to him, nor that he brought a new Shariat nullifying

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[1] Surah Hud 11:37

[2] It implies the verse: *Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them.* (Surah Nur 24:55)

[3] Surah Yusuf 12:110

the previous one, nor that He made him an Imam and required the people to follow him, nor because his obedience was compulsory.[1] Rather it was because it was there in the knowledge of Allah, the Blessed and the High, that during occultation the age of Qaim (a) would be prolonged to an extent that people would not believe it, and they would deny a long age, He prolonged the age of the Righteous Servant, Khizr (a) without any justification, except that it be a basis for proving the age of Qaim (a) so that the arguments and proofs of the opponents may be invalidated and that people may not have any argument against the Almighty Allah." We have quoted the complete text of the tradition as it contains many benefits and important points and it is necessary to ponder upon them.'"

17: To Pray to Allah that He bestows us with the Marefat (Recognition) of Imam (a)

One of the responsibilities during Ghaibat is that we regularly supplicate Allah to grant us the correct Marefat of Imam Zamana (a). This is because gaining knowledge is not restricted to writing and reading. Ilm (knowledge) is a light and to whomsoever He desires he inculcates his heart with it. He guides whomsoever he wishes. Only those guided by Allah are actually guided.

In *Al-Kafi* it is narrated that Abu Baseer says that Imam Sadiq (a) explained the verse:

> And those who are bestowed wisdom they indeed are bestowed with exceeding goodness.

'(Wisdom) Means the obedience of Allah and (exceeding goodness means) Marefat of Imam (a)'[2]

In the same book it is narrated from Abu Baseer that he said: "Abu Ja'far (a) said to me: 'Do you know your Imam?' I said: 'Yes, by Allah; before I came out from Kufa.' He said: 'Then this is sufficient for you."[3]

In the same source, in a correct report it is mentioned that Abu Ja'far (a) said: "The apex of the thing, the height of it, the key to it, the gate to everything and the good pleasure of ar-Rahman, the Blessed, the Sublime, is obedience to the Imam after knowing him."[4]

Abu Ayyub Khalid al-Kabuli said: 'I asked Abu Ja'far (a) concerning the words of Allah, to Whom belong Might and Majesty:

> Therefore believe in Allah and His Messenger and in the Light which we have sent down.[5]

He said: 'O Abu Khalid! The Light, by Allah, is the Light of the Imams from the Household of Muhammad (s) till the Day of Resurrection. They, by Allah, are the Light which Allah has sent down, and they, by Allah, are the Light of Allah in the

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[1] *Biharul Anwar,* Vol. 51, Pg. 219, Tr. No. 9
[2] *Usool Kafi*, Vol. 1, Pg. 185
[3] *Usool Kafi*, Vol. 1, Pg. 185
[4] *Usool Kafi*, Vol. 1, Pg. 185
[5] Surah Taghabun 64:8

heavens and on the earth. By Allah, O Abi Khalid! The Light of the Imam in the hearts is more brilliant than the sun shining in the day. They, by Allah, are those who illuminate the hearts of the believers. And Allah, to Whom belong Might and Majesty, veils their Light from whoever He wills; thus their hearts are darkened. By Allah, O Abu Khalid! No slave loves us and accepts our mastership until Allah purifies his heart. And Allah does not purify the heart of a slave until he submits to us, and is at peace with us. And when someone is at peace with us, Allah protects him from the terrible reckoning, and also makes him secure from the greater terror of the Day of Resurrection.'"[1]

Discussion and Explanation: Know that the most important obligatory duty after knowing Allah and the Messenger of Allah (s) is recognition of the Imam of the Time (aj) because this matter is a pillar of faith and one who dies without knowing the Imam of his time, dies the death of paganhood and Marifat of the Imam is the key to all the doors of goodness, success and divine mercy and the Almighty Allah has commanded His servants to obtain his recognition and Dua is one of the doors that the Almighty Allah has ordered us to approach Him. He says:

> Call upon Me, I will answer you.[2]
>
> And ask Allah of His grace.[3]
>
> Surely you cannot guide whom you love, but Allah guides whom He pleases.[4]

In *Al-Kafi,* through the author's own chain of narrators it is narrated from Muhammad bin Hakim that he said: I asked His Eminence, Abi Abdullah Imam Sadiq (a): Whose creation is Marifat? He replied: It is from the creations of the Almighty Allah; people have no share in that creation.[5]

There are a large number of traditions and reports that illustrate this matter, so the people are obliged to supplicate the Almighty Allah to grant them perfect Marifat of the Imam of the Time (aj). Supplications recorded with regard to this also show that it is important to ask Allah, the Mighty and Sublime for recognition of the Imam as will be explained in the coming pages, Insha Allah. This is also not in contravention of traditions that encourage us to undertake study for gaining Marifat. It is just like the case of earning livelihood. We have been told to make efforts and also pray to Allah, because it is He that gives sustenance. People only have to make efforts and it is on Allah to bestow the livelihood. Allah, the High and the Mighty says:

> And (as for) those who strive hard for Us, We will most certainly guide them in Our ways.[6]

In the same way as agriculture and irrigation is the duty of men. Since you will be

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[1] *Usool Kafi*, Vol. 1, Pg. 194
[2] Surah Ghafir 40:60
[3] Surah Nisa 4:32
[4] Surah Qasas 28:56
[5] *Usool Kafi*, Vol. 2, Pg. 163
[6] Surah Ankabut 29:69

under his control and discretion. And be safe from troubles. Till the time you reach your aim and it is upon Allah, as it is beyond their power but it is their duty to supplicate and request the Almighty to get the aimed result. In the same way Marifat of the Imam is having means and causes that the Almighty Allah has created for people and it is in their capacity. For example to ponder on the miracles and Akhlaq of His Eminence, and study of traditional reports of the Holy Imam (a) about the Imam of the Time (aj), his special qualities, prolongation of his Ghaibat and the duties of people during his Ghaibat. Thus we are duty bound to study all these things in order to gain the recognition of the Imam of the Time (aj) but since Marifat is a creation of Allah, logic and Islamic texts dictate that we must pray to the Almighty Allah to bestow us this Marifat. Because if Allah opens a door of mercy there is no one who can close it and if Allah has closed a door no one could open it.[1]

18: To Pray for Imam (a) Regularly

To pray regularly for the well being of Imam Zamana (a) is an important duty of the Shia Ithna Asharis. Various traditions have been recorded emphasizing this duty. The great scholar Shaykh Kulaini in *Al-Kafi*,[2] Nomani in his book *Ghaibat*[3] and Shaykh Tusi in *Ghaibat* state that Imam Ja'far as-Sadiq (a) said, "This youth will have Ghaibat before the advent of Qiyamat." "Why?" asked the narrator. "For the fear of his life", replied the Imam (a) pointing towards his belly. Then said, "O Zurarah! He is the awaited one (Muntazar), one whose birth will be doubted. Some will even say that his father departed from the world without leaving any heir. Others will say that he was not yet born when his father expired. Some will say that he was born two years prior to the martyrdom of his father. He is that same Awaited one. But the Almighty shall test the Shias. Immediately after this begins the period of doubts of the deviated people. O Zurarah! If you are alive in such a time, recite the following Dua:

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْ رَسُولَكَ اللَّهُمَّ عَرِّفْنِي رَسُولَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي رَسُولَكَ لَمْ أَعْرِفْ حُجَّتَكَ اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي.

In the name of Allah, the Beneficent, the Merciful. O Allah! Grant me Your recognition, for if I do not recognize You I will not recognize your Messenger. O Allah grant me the recognition of Your Prophet. For if I do not recognize Your Messenger, I will not recognize Your Hujjat (Proof). O Allah! Grant me the recognition of Your Hujjat. For if I don't recognize Your Hujjat I will deviate from my religion. O Allah, bless Muhammad and the Progeny of Muhammad.

It is mentioned in *Kamaluddin* that Zurarah bin Ayyan said: I heard Abi Abdullah (a) say: "There is an occultation for the Qaim before his reappearance." I asked:

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[1] Surah Fatir 35:2
[2] *Usool Kafi*, Vol. 1, Pg. 337
[3] *Ghaibat Nomani*, Pg. 86

"Why is it so?" He replied: "He is fearful." And he pointed towards his belly, implying that the Qaim fears for his life. Then he said: "O Zurarah; and he is that awaited one and he is the one in whose birth they shall doubt. Thus some will say: His father died heirless and some will say: He was in the womb of his mother when his father died. Some others will allege that he was born two years before the passing away of his father. And he is the Awaited one; but the Almighty Allah likes to test the Shias. It is the time when people of falsehood will fall in doubts." Zurarah says: I asked: "If I am able to live till that period, what action I should perform?" He replied: "O Zurarah if you live till that time you must recite the following supplication:

O Allah! Introduce Yourself to me... اللهم عرفني نفسك[1]

19: Steadfastness in Praying for Imam (a)

We have been commanded to recite this Dua regularly. Shaykh Sadooq narrates from Abdullah bin Sinan who says that Imam Sadiq (a) said, "After this a time of such doubt will befall you that you will be without the visible signs and a guiding Imam. And no one shall be able to achieve salvation from this except those who recite "Dua-e-Ghareeq." (Supplication of the drowning man).

The narrator asked what this Dua was? Imam (a) replied,

"O Allah! O Beneficent! O Merciful! O the One Who transforms the hearts! Make my heart steadfast upon your religion!"

The narrator repeated the Dua in this way:

"O Allah! O Beneficent! O Merciful! O the One Who transforms the hearts and sights! Make my heart steadfast upon your religion!"

The narrator added "Moqallebal Quloob. Wal Absaar" Imam (a) told him, "Indeed, Allah is Moqallebal Quloob Wal Absaar", but you say only "Ya Muqallebal Quloob Sabbit Qalbee Ala Deenek!"

O Allah! O Beneficent! O Merciful. O One who changes the hearts (of people) Give me steadfastness upon Your religion.

After repeating 'Muqallebal Quloob' the narrator added the word, 'Wal absaar' (and the vision). When Imam (a) heard this, he said, "Indeed Allah is the One Who changes the hearts and vision, but you recite the Dua as I have said."[2]

Shaykh Nomani in his book, *Ghaibah*, has through his own chain of narrators related from Hammad bin Isa from Abdullah bin Sinan that he said: My father and I went to Abu Abdillah as-Sadiq (a.s). He said: "What will you do if you see a time when you do not find an Imam of guidance not any banner and then no one will be saved from that confusion except one, who will recite the supplication of the drowning one (Dua Ghareeq)?" My father said, "By Allah, this is a great calamity. May I be sacrificed on you, what shall we do then?" He said, "If that occurs - and you will not attain it – then keep to that which you have had until the

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[1] *Kamaluddin*, Vol. 2, Pg. 342
[2] *Kamaluddin*, Vol. 2, Pg. 351

matter becomes clear."[1]

20: Reciting Supplications During the Period of Ghaibat

A Dua is mentioned by Sayyid Ibne Tawoos in *Muhajjud Dawaat* and it is to be recited during the occultation of Imam Mahdi (a). The narrator asked Imam (a) what the Shias are supposed to do in the Ghaibat of Imam (a)? Imam (a) replied, "In addition to reciting duas you must await for the reappearance." "What should we pray?" asked the narrator. Imam (a) replied:

اللَّهُمَّ أنتَ عَرَّفْتَنِي نَفسَكَ وَعَرَّفْتَنِي رَسُولَكَ وَعَرَّفْتَنِي مَلاَئِكَتَكَ وَعَرَّفْتَنِي وُلاَةَ أمرِكَ اللَّهُمَّ لاَ آخُذُ إلاَّ مَا أعطَيْتَ ولاَ أقِي إلاَّ مَا وَقَيْتَ اللَّهُمَّ لاَ تُغَيِّبْنِي عَنْ مَنَازِلِ أَولِيَائِكَ ولاَ تُزِغْ قَلْبِي بَعْدَ إذْ هَدَيْتَنِي اللَّهُمَّ اهدِنِي لِوِلاَيَةِ مَنِ افْتَرَضْتَ طَاعَتَهُ.

In the name of Allah, the Beneficent, the Merciful. O Allah! You have bestowed Your recognition (Marefat) to me and bestowed the recognition of Your Messenger, and the angels and made me recognize Your Prophet and made me recognize the guardians of Your affair. O Allah! I will not take anything except that You bestow. And except for You I have no protector. O Allah! Do not distance me from the grades of Your friends and do not neglect me from the grades of Your friends and do not neglect my heart after having guided it. O Allah. Guide me towards the Wilayat of one whose obedience is made incumbent on me.[2]

21: Knowledge of the Signs of Reappearance

It is obligatory to learn about the signs of Reappearance that are taught to us by the Imams (a). Especially the 'Certain' signs.

Rational Proof: We have already proved that Marefat of Imam Zamana (a) is Wajib. And this Marefat includes knowing correctly the 'certain' signs of his reappearance.

If it is said: It is also possible to recognize His Eminence through means other than those signs, therefore the means of recognition is not restricted to this. We will say: In traditions we have been ordered to join the Imam during the time of his reappearance as mentioned in a traditional report of Nomani through his own chain of narrators from Imam Muhammad Baqir (a) after the mention of the call and sinking of Baida land it is said: Then head to him even if you have to crawl on your hands and feet. By Allah, as I can see him between the Rukn and Maqam taking pledge of allegiance from the people...[3]

There is no doubt that going out to join the Imam during his reappearance from different cities will not be possible except after being informed that the Imam has reappeared and this will become apparent through the inevitable signs that are promised. However the recognition of the Imam through his miracles by the

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[1] *Al-Ghaibah*, Pg. 81
[2] *Muhajj ad-Dawaat*, Pg. 332
[3] *Al-Ghaibah*, Pg. 139-140

people and others in his service will take place in the presence of the Imam as is obvious.

Textual Proof: Imam Sadiq (a) is quoted in the book *Al-Kafi* that he said, "Recognize the signs (of reappearance). After knowing them correctly, the hastening or delay of this affair will not cause you any harm."[1] In addition to this, the Holy Imams (a) have described the signs that the Almighty Allah has appointed for the reappearance of the Imam of the Time (aj) so that the liar may be distinguished from the truthful and in some traditions there is mention of some mischiefs that the villains will create to mislead the gullible. But those who are aware of traditions of the Holy Imams (a) and know that such a thing would happen, they will not be fooled by these antics. They will be able to distinguish the liars from the truthful as they have learnt about the signs of reappearance on the basis of traditional reports. Have you not seen that some people, in our age as well as in the ages gone by, were misguided and became apostates by similar things only because they were ignorant of the signs of reappearance and special characteristics of the Imam? Therefore they became deviated and misled others also. If they had acquired knowledge and obtained Marifat and followed what is mentioned about the signs of reappearance and traits of the Imam of the Time (aj) they would have gained salvation and they would not have washed their hands of faith. I beg Allah, the Mighty and Sublime to bestow us knowledge and protect us from mistakes and deviations, as He is the hearer of supplications. Further explanation on this matter will be presented at a later stage, Insha Allah.

Also, supporting this matter is the dictum that it is obligatory on us to obey the commands of His Eminence (a) according to the saying of the Almighty Allah:

Obey Allah and obey the Apostle and those in authority from among you.[2]

On the basis of this it is obligatory for the believer to recognize the signs of the reappearance of His Eminence, so that when he reappears, he can be obeyed and that falsehood may be separated from truth. Here we shall present some traditions that Shaykh Nomani has included in *Ghaibat:*[3]

1. Umar Ibne Hanzala reports that Imam Sadiq (a) also said, "There are five certain signs for Qaim (a): Sufyani, Yamani, Call from the Sky, Slaying of Nafs-e-Zakiyyah (The pure soul) and sinking of the ground at Baida?"

2. In another report from the Imam (a) it is mentioned that he said: "Before the year of the cry (from the heavens), there will be a sign in the month of Rajab." He was asked, "What is it?" He said, "A face and a protruding hand will appear on the moon."

3. It is narrated from Abdullah bin Sinan that Imam Sadiq (a) said, "The cry (from the heavens), the rising of the Sufyani, the rising of the Yamani, killing of the pure soul and a hand appearing in the sky will be inevitable. There will be also

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[1] *Usool Kafi*, Vol. 1, Pg. 372

[2] Surah Nisa 4:59

[3] *Ghaibat Nomani*, Pg. 133

a fright in Ramadan, which will awaken the sleeping people, terrify those who are awake and bring the girls out of their veils."

4. It is narrated from Bazanti from Imam Reza (a) that he said, "Before the appearance of al-Qaim, there will be the risings of as-Sufyani, al-Marwani, al-Yamani, Shuaib bin Salih and the protruding hand; then how can he (Muhammad bin Ibrahim bin Ismail known as Ibne Tabataba) say this?"

5. It is reported from Abu Baseer that Imam Sadiq (a) said: "If you see a great fire burning in the east for three days or seven days, then wait for the deliverance of Muhammad's progeny if Allah wills. Allah is Mighty, Wise!" Then he said, "The cry will not occur except in the month of Ramadan because Ramadan is the month of Allah and the cry is the cry of Jibraeel to the people." Then he added, "A call will come from the heavens with the name of al-Qaim. It will be heard by everyone in the east and everyone in the west. The cry will make every sleeper awake, every stander sit and every sitter stand because of fright. Allah will have mercy upon whoever submits to the cry and obeys the caller because the first cry will be the cry of Jibraeel." Then he said, "The cry will be in the month of Ramadan, on a Friday eve, which will be the twenty-third of the month. Do never doubt that. Listen and obey! At the end of the day there will be the voice of Iblees, the cursed calling out: So and so (Uthman) is killed unjustly, just to make people doubt and become confused and then go to Hell. If you hear the call in Ramadan, do not doubt it. It will be the voice of Jibraeel. The evidence is that he will call out the name of al-Qaim and the name of his father. The call will be heard by everyone until the virgins in their veils instigate their fathers and brothers to rise (to join al-Qaim). These two calls must occur before the appearance of al-Qaim. One will be from the heavens calling out the name of al-Qaim and the name of his father. It will be the call of Jibraeel. The other will be from the earth and it will be the call of Iblees calling out the name of someone claiming that he has been killed unjustly just to create sedition among the people. Obey the first call and beware of being deceived by the second one."

6. From some of our associates it is narrated that they asked Imam Sadiq (a): "Is the rising of the Sufyani inevitable?" He said, "Yes, it is. Killing of the pure soul, the sinking of the desert, the appearance of a hand in the sky, the call that comes from the heavens and the appearance of al-Qaim are also inevitable." It was asked from him, "What is the call?" He said, "A caller calling out the name of al-Qaim and the name of his father."

7. It is reported by Ibne Abi Yafur that he said: His Eminence, Abu Abdillah Imam Sadiq (a) said, "Keep in mind the perishment of so and so (he mentioned a name of a man from Abbasids), the rising of as-Sufyani, killing of the Nafs Zakiyyah, the sinking and the call by which the man of this matter (al-Qaim) will be known."

8. Zurarah reports that asked Imam Sadiq (a): Is the call, a fact? He replied: Yes, by Allah, so much so that every people will hear it in their own tongues.

9. It is reported from Abdullah bin Sinan that he said: I was in the company of

Abi Abdullah Imam Sadiq (a) when a man from Hamadan said to him: "People criticize us and say that we claim that a caller from the heavens will call out the name of the man of deliverance." Abi Abdullah as-Sadiq (a) became so angry, he changed his sitting position and said: "Do not narrate this from me but narrate it from my father and you are not to be blamed for that. I heard my father say: By Allah, it is mentioned in Quran:

> If We please, We should send down upon them a sign from the heaven so that their necks should stoop to it.[1]

Everyone on the earth will then submit to that (the call coming from the heavens) and his neck will stoop when a call is heard from the heavens announcing: The right is with Ali Ibne Abi Talib and his followers. The next day Iblees will rise in the space until he disappears from the people of the earth and calls out: The right is with Uthman bin Affan and his followers. He has been killed unjustly so you are to avenge his blood. Allah will confirm the believers, who believe in the first call and then those, whose hearts are full of diseases, will doubt and become confused. By Allah, the disease of the heart is the enmity towards us. Then they will turn away from us and begin to criticize us. They will say that the first call is a piece of magic of the people of this house (Ahlul Bayt)." Then Abi Abdillah as-Sadiq (a) recited this Quranic verse:

> And if they see a miracle they turn aside and say: Transient magic.[2]

10. It is reported by Muhammad bin Samit that he said: I said to Imam Sadiq (a): "Will there be certain signs before this matter (the appearance of al-Qaim)?" he said, "Yes, there will be." I asked, "What are they?" He said, "The perishment of the Abbasids, the rising of al-Sufyani, killing of Nafs Zakiyyah, sinking of the desert and the call from the heavens." I said, "May I be sacrificed on you, I am afraid that these things may take a long time!" He said, "No, they will come like the beads of a rosary; coming one after that other."

11. It is narrated by Humran bin Ayyin from Imam Sadiq (a) that: "The inevitable things that must occur before the appearance of al-Qaim are the rising of as-Sufyani, the sinking of the desert, killing of Nafs Zakiyyah and the call from heavens."

12. It is narrated from Zurarah that he said: I heard His Eminence, Abu Abdillah as-Sadiq (a) say: "A caller will call out from the heavens that so and so is the emir and that Ali and his followers are the triumphant ones." I said, "Then who will fight al-Mahdi after that?" He said, "The Satan will call out that so and so and his followers are the triumphant ones, a man of the Umayyads (Uthman)." I said, "Then who will know which the truthful is and which the liar is?" He said, "Those, who used to narrate our traditions, will know that and will know that they are with the truth."

13. In another tradition from Zurarah it is mentioned that he said: I said to His

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[1] Surah Shoara 26:4
[2] Surah Qamar 54:2

Eminence, Abi Abdillah Imam Sadiq (a): "May Allah make you succeed! I wonder how people will fight against al-Qaim in spite of all the miracles they will see; like the sinking of the desert with the army and the divine call that comes from the heavens!" He said, "The Satan will not free them until he calls out as he had called out against the Prophet (s.a.) on the day of al-Aqabah."

14. It is reported from Hisham bin Saalim that he said: I heard His Eminence, Abi Abdillah Imam Sadiq (a) say: "There will be two cries; one at the beginning of the night and the other will be at the end of the second night." I asked, "How will that be?" He said, "One will come from the heavens and the other will be from Iblees." I said, "How one will be distinguished from the other?" He said, "He, who knows about it before its occurrence will recognize it."

15. It is narrated by Abdur Rahman bin Maslama that he said: I said to Imam Sadiq (a): "Some people blame us and say how the truthful call is distinguished from the false one when they both occur." He said, "With what do you answer them?" I said, "With nothing." He said, "Say to them: He, who has believed in them before they occur, will know which of them is true and which is false. Allah has said:

> Is He then Who guides to the truth more worthy to be followed, or he who himself does not go aright unless he is guided? What then is the matter with you; how do you judge?[1]

16. It is reported from Abdullah bin Sinan that he said: I heard His Eminence, Abi Abdillah Imam Sadiq (a) that he said: "This matter, which you stretch your necks to, will not be until a caller from the heavens calls: So and so is the master of the affair, so what is this fighting for?"

17. It is narrated by Muhammad bin Muslim that Imam Baqir (a) said: "The rising of as-Sufyani and the rising of the Qaim will be in the same year."

18. It is mentioned by Badr bin Khalil Asadi that he said: I was in the company of Abu Ja'far Imam Baqir (a) when he said that two signs would appear before the appearance of al-Qaim that had never appeared since Allah had sent Adam down to the earth. He said that the sun would be eclipsed in the middle of Ramadan and the moon would be eclipsed in the end of Ramadan." A man said, "O son of Allah's Messenger, it is the moon that will be eclipsed in the middle of Ramadan and the sun will be eclipsed at the end of it." Abu Ja'far al-Baqir (a) said, "I do know what I say. They are two signs that have never occurred since Adam (a) descended to the earth."

19. It is narrated by Ward, brother of Kumayt, the famous poet from His Eminence, Abu Ja'far al-Baqir (a) that he said: "Before the appearance of al-Qaim, the moon will be eclipsed five days before the end of the month and the sun will be eclipsed in the middle of the month. That will occur in Ramadan and then the calculations of the astrologers will fail."

20. It is reported by Abdul Malik bin Ayyin that he said: I was in the company of

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[1] Surah Yunus 10:35

His Eminence, Abu Ja'far Baqir (a) when Qaim (a) was mentioned. I said to His Eminence: "I hope this (reappearance) happens soon and that there is no rise of Sufyani also." He said: "By Allah, it is inevitable and is bound to happen in any case."

21. It is narrated by Humran bin Ayyin that Imam Baqir (a) said regarding the exegesis of the verse:

Then He decreed a term; and there is a term named with Him.[1]

They are two fixed terms, one is inevitable and the other conditional." Humran asked His Eminence: "What is inevitable?" He replied: "It is something that has nothing to the contrary." I asked: "What is conditional?" He replied: "It is something in which there is hidden divine wisdom." Humran said: "I hope the decree of Sufyani is from the conditional matters." Imam Muhammad Baqir (a) said: "No, by Allah, it is from the inevitable matters."

22. Again by Fudail bin Yasar it is narrated from His Eminence, Abu Ja'far Baqir (a) that he said: "Indeed, there are some inevitable matters and some conditional. Although Sufyani is an inevitable matter, it is bound to occur in any case."

23. It is narrated from Khallad Saigh that His Eminence, Abu Abdillah Sadiq (a) said: "Sufyani; there is no remedy from it. And he will not appear except in the month of Rajab." A person asked: What should we do when he appears? He said: "When he rises you should remain attached to us, (Ahle Bayt)."

24. Imam Baqir (a) is quoted by Muhammad bin Muslim to have said: "As-Sufyani is red, blonde and blue. He has never worshipped Allah at all. He has seen neither Mecca nor Medina. He says: O my God, I take revenge even if I go to Hell! O my God, I take revenge even if I go to Hell!"

25. It is narrated from Imam Sadiq (a) that he said: "When Qaim (a) rises up, he will appoint a person in every province of the earth and tell him: If you ever be in a position when you cannot understand or you do not know what judgment you should deliver, glance at the palm of your hand and act upon what is mentioned there. And he would dispatch an army to Constantinople. When it reaches the gulf they would write something with their feet and walk on the surface of the water. The people of Constantinople will say: They are the companions of one who walks on water, then what would be his own excellence? At that moment they would open up the gates of the city for them. They would enter the city and rule over it as long as they like."[2]

I say: The strength of Sufyani's army that will be swallowed by the desert between Mecca and Medina, is almost three hundred thousand, according to the narration of Mufaddal. It is mentioned in a lengthy report quoted in *Anwarun Nomaniya* and *Biharul Anwar*.[3] In some versions it is stated that when this army will reach Baida, Jibraeel will descend and call out: "O Baida, swallow the people."

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[1] Surah Anaam 6:2
[2] *Ghaibat Nomani,* Pg. 172
[3] *Biharul Anwar,* Vol. 53, Pg. 25

We shall rest content with only this much as it should be sufficient for those who want to benefit from them although Shaykh Sadooq and others have narrated a large number of sayings in this regard. And Shaykh Sadooq has narrated from Abdullah bin Ijlan that he said: We were discussing the advent of the Qaim in the company of Abi Abdullah (a) when I asked him: "How would we know about this?" He replied: "When you get up in the morning, a slip of paper will be found below your head with the following written on it: Obedience with recognition."[1]

Testimony of some signs

In the book, *Noorul Oyoon*, among the signs of reappearance is that: People in the last period of time will give up wearing the turban and instead of that wear hats. It is also mentioned in a tradition that among the signs of reappearance is that: People would be happy not to have children and one who is childless will express joy and thankfulness.

I say: These signs have appeared in this year, that is year 1346 Hijri. I saw some people taking off the turban and donning hats to resemble non-Muslims. I also saw childless people happy of not having issues due to the burden of upbringing. I protest to the Almighty Allah regarding the Ghaibat of His Wali and beseech Him to hasten the advent of His Eminence, and make us among his companions.

22: We must be Submissive as well as Impatient

This topic can be discussed in two parts:

Part One: Some traditions narrated from the Holy Imams

1. Abdul Rahman Ibne Kathir is quoted in *Al-Kafi* that he was present in the assembly of Imam Sadiq (a) when Muhzam entered and said, "May our lives be sacrificed on you! Please tell us when the affair that we await shall come to pass?" Imam (a) replied, "O Muhzam! Those who fix a time are liars, those who were impatient were destroyed and those who resigned themselves to the situation were saved.[2]

2. It is narrated by Ibrahim bin Muhzam from his father that he said: In the presence of Imam Abu Abdillah (a) were mentioned rulers of so and so clan and His Eminence (a) said: Indeed people will perish as a result of their haste in this matter, the Almighty Allah does not advance a matter due to haste of people about it. Indeed, for it is the last command which will (surely) reach it, thus when it reaches; it will neither be advanced nor delayed by an hour.[3]

3. It is narrated from Mansoor that he said: His Eminence, Abu Abdillah Imam Sadiq (a) said: O Mansoor, this matter of yours (reappearance) will not occur except after hopelessness. No. by Allah, till you separate from each other. And no by Allah, till you are tested. And no by Allah, till one who is to be damned is

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[1] *Kamaluddin*, Vol. 2, Pg. 654, Chapter 57, Tr. No. 22
[2] *Usool Kafi*, Vol. 1, Pg. 368-369
[3] *Usool Kafi*, Vol. 1, Pg. 368-369

damned and one who is to succeed succeeds.[1]

4. It is narrated from Muhammad bin Mansoor Saiqal from his father that he said: I, Harith bin Mughaira and a group of our companions were sitting in the gathering of Imam Ja'far Sadiq (a) and he was listening to our discussion. He said: What are you worried of? Never! Never! By Allah! That which you await (reappearance) will not happen except till you are sieved. No by Allah, what you are longing for will not come to pass till you are sifted. No by Allah, that which you are eager for will not come till good is separated from the evil. No by Allah, that which you are looking for will not happen except after hopelessness. No by Allah, that which you are anticipating will not come till one who is to be damned is damned and one who is to succeed succeeds.[2]

5. In another tradition it is narrated from Abu Ja'far Imam Baqir (a) that he said: Indeed, the hearts of the people collapse from these traditions of yours (belief in the occultation of Imam Qaim (a), thus one who accepts them, tell more and leave those who deny them. Indeed, there will be trials so that all the evil is sieved, such that even those who split hair (for perfection) would fall off. So much so that except for us and our Shias none would remain.[3]

6. In *Wafi*, it is narrated from *Kafi* through the author's own chain of narrators from Abul Marhaf from Imam Muhammad Baqir (a) that he said: Its dust (mischief and sorrow) will reach all those who instigate it. The Muhazireen will perish. The narrator asked: May I be sacrificed on you, who are Muhazireen? He replied: Those who make haste.[4] And in *Wafi* the author says: If the word is pronounced as Muhasireen it will denote straitening of the breast. If it is pronounced as Muhazireen it would denote running. And Majlisi says in *Biharul Anwar:* Muhazireen is the plural of Mahzeer and it is a fast running horse.

7. Also, in *Ghaibat Nomani* it is narrated from Abu Marhaf that Imam Ja'far Sadiq (a) said: The Muhazireen will be destroyed. I asked: What is Muhazeer? He replied: Those who make haste will perish and those nearest to Allah will be saved. And the fort will remain firm upon its strong pillars...[5]

8. Abdul Rahman Ibne Kathir is quoted in *Al-Kafi* that he was present in the assembly of Imam Sadiq (a) when Muhzam entered and said, "May our lives be sacrificed on you! Please tell us when the affair that we await shall come to pass?" Imam (a) replied, "O Muhzam! Those who fix a time are liars, the impatient are destroyed, those who resigned to the situation are saved and you shall come back to us.

9. Through the author's own chain of narrators it is narrated from Imam Muhammad Baqir (a) that he said: The hasteners will perish and those nearest to

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[1] *Usool Kafi*, Vol. 1, Pg. 370
[2] *Usool Kafi*, Vol. 1, Pg. 370
[3] *Usool Kafi*, Vol. 1, Pg. 370
[4] *Al-Wafi*, Vol. 1, Pg. 103; *Raudatul Kafi;* Pg. 273
[5] *Ghaibat Nomani*, Pg. 103

Allah will be saved. After distress there will be a wonderful deliverance.[1]

10. Through the author's own chain of narrators it is narrated from Ibrahim bin Hilal that he said: I asked Abu Hasan Imam Ali Reza (a): May I be sacrificed on you, my father died while still believing in this matter (the imamate) and I became so old. Shall I die and you do not tell me of anything? He replied: O Abu Ishaq, you hasten (to hasten the will of Allah). I said: Yes, by Allah, I hasten, why do I not hasten where I became so old as you see? He said: O Abu Ishaq, by Allah, that does not occur until you are tried and clarified until none of you remains save the least (then he clenched his hands).[2]

11. Through the author's own chain of narrators it is narrated from Abdur Rahman bin Kathir from Imam Ja'far Sadiq (a) that he said regarding the saying of the Almighty:

Allah's commandment has come, therefore do not desire to hasten it...

It is our matter. The Almighty Allah has ordered not to hasten it until He assists it with three armies; the angels, the believers and awe. His (Qaim's) advent will be like the advent of the Prophet as Allah has said:

Even as your Lord caused you to go forth from your house with the truth...[3]

In *Tafseer Burhan*[4] and *Muhajja* through the author's own chain of narrators a similar type of tradition is narrated from *Ghaibat* of Shaykh Mufeed.

12. In those two books it is also narrated from *Musnad Fatima (s.a.)*, by Shaykh Abu Ja'far Muhammad bin Jurair Tabari through his own of narrators from Aban from His Eminence, Imam Sadiq (a) that he said: When the Qaim arises, the Almighty Allah will send Jibraeel in the form of a white bird. Thus he would place one foot on the Kaaba and another upon Baitul Maqdas and proclaim in a loud voice:

Allah's commandment has come, therefore do not desire to hasten it...

Imam Sadiq (a) said: At that moment His Eminence, Qaim (a) will appear and perform two rakats prayer at the Place of Ibrahim (a); then he will move with his 313 companions who would be surrounding him. Indeed, among his companions will be those who had rushed from their beds overnight. Thus they will set out from there. The Qaim will have a stone with him; when it is cast down, vegetables grow from the ground.

13. In *Kamaluddin*, The chief of traditionists, Shaykh Sadooq has narrated through a correct chain of narrators from Imam Sadiq (a) that he said: "The first to pledge allegiance to Qaim (a) is Jibraeel who would come down in the form of a white bird and give him oath of allegiance. Then keeping one foot on the Holy Kaaba and another on the Holy Qods issue such a loud call that when the creatures hear it they would cry:

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[1] *Al-Ghaibah*, Pg. 104

[2] *Al-Ghaibah*, Pg. 111

[3] *Al-Ghaibah*, Pg. 104

[4] *Tafseer Al-Burhan*, Vol. 2, Pg. 359, Tr. No. 1

Allah's commandment has come, therefore do not desire to hasten it...[1]

I say: These two traditions prove that the implication of 'Allah's commandment' is reappearance of His Eminence Qaim (aj) and that Jibraeel will recite that verse on this moment from the aspect of proving this same matter and censuring of deniers and hasteners, and Allah knows best.

14. In *Tafseer Burhan* quoting from Ayyashi from Hisham bin Saalim from some of our associates from Abu Abdullah Imam Sadiq (a) that he was asked regarding the verse:

Allah's commandment has come, therefore do not desire to hasten it...

He said: When the Holy Prophet (s) fixed a time for something, this statement of the Almighty Allah is for that only: 'Allah's commandment has come, therefore do not desire to hasten it...' till that time arrives. His Eminence, Sadiq (a) said: If the Almighty Allah says a thing has to occur it is as if it has already occurred.[2]

15. In the book of Husain bin Hamadan through the author's own chain of narrators it is narrated from Mufaddal from Imam Ja'far Sadiq (a) that he said regarding the verse:

And what shall make you know that haply the hour be nigh? Those who do not believe in it would hasten it on, and those who believe are in fear from it, and they know that it is the truth. Now most surely those who dispute obstinately concerning the hour are in a great error.[3]

The 'hour' denotes reappearance of His Eminence, Qaim (a). Mufaddal said: Master, what is the meaning of 'who dispute obstinately'? He replied: They say: When was he born, who has seen him and where he is and where he will be and when he will reappear? All these statements imply impatience with the command of the Almighty Allah and doubt in His predestination. They are those who will suffer loss in the world and the hereafter and indeed bad is the end of the unbelievers.

16. In Hadith Arba Miya from Amirul Momineen (a) it is mentioned that he said: It is easier to find the source of mountain but it is difficult to find a rule which has a stipulated time. Seek help from the Almighty Allah and observe patience, the earth belongs to Allah, He gives it to whom He likes and the end is for those who are pious. Do not hasten regarding a matter before its time, as you will have to regret and do not consider that period to be long as your hearts will become hard.

17. In *Kamaluddin*, Ibne Babawayh has through his chain of narrators quoted from Saqr bin Abi Dulf that he said: I heard Aba Ja'far Muhammad bin Ali ar-Reza (a) say: "The Imam after me is my son, Ali. His command is command of his father and his statement is statement of his father and his obedience is obedience of his father. Then the Imam fell silent. Then he said: The Imam after him will be his son, Hasan. His command is command of his father and his statement is

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[1] *Kamaluddin*, Vol. 2, Pg. 671, Tr. No. 18

[2] *Tafseer Al-Burhan*, Vol. 2, Pg. 360, Tr. No. 6

[3] Surah Shura 42:17-18

statement of his father and his obedience is obedience of his father. After this Imam (a) became silent. The narrator asked: 'O son of Allah's Messenger, who will be the Imam after Hasan?' Imam (a) started weeping profusely and said: 'After him, his son Qaim (aj) will be the Imam'. He will be in Ghaibat and pious and sincere people will await his reappearance while those in doubt will deny him and will ridicule his remembrance (Zikr). Those who will hasten will be destroyed and those who submit will be successful."[1]

18. It is narrated from Ali bin Husain bin Ali Ibne Abi Talib (a) that he said: "The verses:

> ...and the possessors of relationship have the better claim in the ordinance of Allah...[2]

And:

> And he made it a word to continue in his posterity.[3]

Were revealed about us. And the Imamate will remain in the progeny of Husain bin Ali (a) till Judgment Day. There are two occultations for our Qaim, one of which shall be longer than the other. As for the first one, it would be for six days, or six months or six years. And as for the second one it would be so long that most of those who have faith in this matter will turn back from their belief. Then they would not remain firm on this matter except those who have very strong faith and correct recognition, and in their hearts there is no discomfort from our decisions and those that submit to us, Ahle Bayt (a)."[4]

19. And from the same chain of narrators he said: Ali bin Husain (a) said: "The religion of Allah, the Mighty and Sublime is not obtained through defective intellect, invalid opinion and corrupted analogy. It is achieved through submission. Thus there is security for one who submitted to us. There is guidance for one who followed us. And one who resorted to analogy and personal opinion, he is destroyed and one who felt unconvinced by our statements and decisions, he has denied the one who revealed the seven oft repeated verses and the great Quran."[5]

20. In *Kifayatul Athar*, the venerable Shaykh, Ali bin Muhammad bin Ali Khazzaz Razi Qummi through his own chain of narrators narrated from our master, Imam Hasan (a) that he said: One day the Messenger of Allah (s) delivered a sermon, in which after praise and glorification of Allah he said: O people, I have been summoned and I will have to harken to it. Indeed I leave among you two weighty things; the Book of Allah and my progeny, my Ahle Bayt; till you remain attached to them you will not go astray. Thus you learn from them and don't remind them as they are more learned than you. The earth will never be devoid of them and if it remains devoid, it will sink into itself along with its inhabitants. Then the Holy Prophet (s) said: O Allah, I know that the knowledge

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[1] *Kamaluddin*, Vol. 2, Pg. 360, Tr. No. 3
[2] Surah Anfal 8:75
[3] Surah Zukhruf 43:28
[4] *Kamaluddin*, Vol. 2, Pg. 323, Chapter 31, Tr. No. 8
[5] *Kamaluddin*, Vol. 2, Pg. 324, Chapter 31, Tr. No. 9

will not come to an end and be lost and indeed You will never keep the earth devoid of Your proof over Your creatures, whether it be apparent and obeyed or afraid and hidden, so that the Divine Proof is never validated and your friends do not go astray after You have guided them, their numbers are the least of all but their value in the view of Allah is more than all.

When he came down from the pulpit, I asked: O Messenger of Allah (s), are you not Hujjat on all creatures? He replied: O Hasan, the Almighty Allah says:

> You are only a warner and (there is) a guide for every people.[1]

Thus I am the one who warns of divine punishment and Ali is the guide. I asked: O Messenger of Allah (s), you said that the earth will not be devoid of the Divine Proof?

He said: Yes, he is the Imam and Hujjat after me and you are the Imam and Hujjat after him and Husain is the Imam and Hujjat after you. And indeed, Allah the Kind and the Knowing has informed me that a son would be born to Husain, who would be named Ali after the name of his grandfather Ali. So when Husain will pass away, his son Ali, will take over the charge of Imamate and he would be the Hujjat of Allah and the Imam. And Allah will create a son from the loins of Ali, who would be named after me and would resemble me the most. His knowledge will be my knowledge and his command will be my command. And he will be the Imam and Hujjat after his father. A son will be born to him, who will be named Ja'far, the most truthful among the people. And he will be the Imam and Hujjat after his father. The Almighty Allah will create a son from the loins of Ja'far who will be named Musa after the name of Prophet Musa bin Imran. He will be an ardent worshipper. And he will be the Imam and Hujjat after his father. The Almighty Allah will create a son from the loins of Musa who will be named Ali. He will be a mine of divine knowledge and wisdom. And he will be the Imam and Hujjat after his father. The Almighty Allah will create a son from his loins named Muhammad. And he will be the Imam and Hujjat after his father. The Almighty Allah will create a son from his loins named Ali. And he will be the Imam and Hujjat after his father. The Almighty Allah will create a son from the loins of Ali who will be called Hasan. And he will be the Imam and Hujjat after his father. The Almighty Allah will create a son from his loins named Muhammad who will be the Hujjat, the Qaim, the Imam of his time on the people and one who will bring deliverance to his followers. He will disappear from among the people. Some will lose faith in him and some will remain steadfast and (the doubters) will say: When will this promised be fulfilled, if you are from the truthful ones? Thus even if a single day remains from the tenure of the world, Allah, the Mighty and Sublime will prolong it so much that our Qaim will reappear and fill up the earth with justice and equity as it would have been filled with injustice and inequity. Thus the earth will not be devoid of one of you, the Almighty Allah has given my knowledge and understanding to you and I pray that the Almighty Allah appoints knowledge and perception in my progeny and in our progeny.[2]

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[1] Surah Raad 13:7

[2] *Kifayatul Athar*, Pg. 309

Section Two: Types of hastes that are denounced, that lead to corruption, apostasy and infidelity

Type One: Any undue impatience in this matter and failure to maintain patience causes one to be misguided by deviant leaders. These false claimants take the opportunity to exploit those who are ignorant of the traditions of Imams (a). By propagating false concepts these people create doubts regarding the true reappearance and invite people towards indecencies and deviations. The same impatient people start following these false claimants, even though Imams (a) have clearly informed the people of the signs that would precede the reappearance of Imam Mahdi (a). They have made a special mention of the signs that are certain and commanded us to be steadfast on our beliefs. If we encounter a claimant of being the special emissary (Naib-e-Khaas) of Imam (a) or one who claims to be Imam Mahdi (a); before the occurring of the certain signs, we must not pay any attention to him. We should beseech Allah to keep us safe from the deceit of that satan.

Type Two: It is possible that those who hasten in this matter may become despaired that it will not occur; as result of which, this haste would lead one to deny the numerous sayings of the Prophet and the Holy Imams (a) in which they have said that the divine government will be established one day; and they have ordered us to await for this as mentioned in some traditional report that we have quoted in the foregone pages.

Type Three: Sometimes making haste in this matter will cause one to deny His Eminence, the Imam of the Time (aj) and this is more severe haste than the previous one. Because it is possible that a person may be having faith in the Imamate of the twelfth Imam and that he is alive, while at the same time he is despaired and hopeless of his advent due to the prolongation of Ghaibat, he makes haste about it, so that he may die of it. This is the second type of haste which is source of his death, and the third type is that he makes haste to the extent of denying His Eminence as he has the corrupted view that: If he had been there he would have revealed himself.

Type Four: Making haste that puts one in doubt and it is also like the previous type; it can also cause one to go out of the pale of faith and enter the league of the companions of Satan. Our Holy Imams (a) have said in some of the traditions that: He (Allah) knew that His special servants will never fall into doubts and if it were not so He would not have taken away His Proof from their sight even for a moment. This tradition is mentioned in *Kamaluddin, Ghaibat Nomani* and other books.[1]

Type Five: That which will cause one to question the will of the Almighty Allah and lead one to object to the Imam as regards delay in his reappearance is that one says: Why does he not appear, and statements like this as one who makes haste in this regard due to objection against and doubt about the Almighty Allah,

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[1] *Ghaibat Nomani*, Pg. 102

is the follower of Satan, whom when Allah commanded to prostrate before Adam and said:

> Shall I make obeisance to him whom You have created of dust?[1]

In a Surah the Almighty Allah has said:

> And it behooves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter.[2]

Shaykh Kulaini through a correct chain of narrators narrated from His Eminence, Abi Abdillah Imam Sadiq (a) that he said: If a people worships the Almighty Allah without associating anything or anyone with Him, perform the ritual prayer, pay the Zakat, do the Hajj of the House of Allah, keep fasts during the month of Ramadan; and then he says about something that the Almighty Allah or the Holy Prophet (s) has done: Would it not have been better if he had done the opposite? Or even if they have such a notion; they would become polytheists due to this. Then His Eminence (a) recited the following verse:

> But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission.[3]

Then Imam Sadiq (a) said: Submission is obligatory for you.[4]

Type Six: Sometimes making haste becomes the cause that the person denies the wisdom behind Ghaibat and this in fact is denial of divine justice and relating a despicable act to Him. Whereas the Almighty Allah is much above it – and we have explained some reasons behind occultation and its prolongation in Part Four under the chapter of Letter A'in; and some of its secrets will be revealed after the reappearance of His Eminence (aj).

Type Seven: It is that sometimes making haste and not being submissive becomes the cause of considering light the traditions of the Infallible Imams (a) that have commanded us to await for the reappearance of the Hidden Imam (aj). Thus one who makes haste in it, in fact does not lend any importance to those traditional reports and through this is included among the disbelievers because to consider the sayings of the Holy Imams (a) light is to consider the Imams themselves unimportant. And to consider the Imams unimportant tantamount to carelessness about Allah, the Mighty and Sublime and that is in fact, disbelief. I seek refuge of the Almighty Allah from deviation after being guided.

In *Tohafful Uqool*, Imam Sadiq (a) has mentioned in the explanation of faith and infidelity as follows: Apostasy from Islam occurs when one of five matters, all of which are similar and familiar, occurs. They are atheism, polytheism, deviation,

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[1] Surah Isra 17:61
[2] Surah Ahzab 33:36
[3] Surah Nisa 4:65
[4] *Usool Kafi*, Vol. 2, Pg. 398

immorality, and committing a greater sin. Atheism is every deed by which God is disobeyed due to renouncement, denial, disparagement, and underestimation, whether that deed is small or big. The doer of such a deed is an atheist...[1]

Type Eight: It may happen that haste may lead to rejection of traditional reports with regard to the victory and reappearance of our master (a). The hasty person, due to the straitness of his heart and lack of patience, and due to the long period of time, is dominated by Satan who whispers in his heart: Perhaps these traditional reports have not come from the Holy Imams (a) and perhaps the followers of this school or the narrators of these traditions have fabricated them, due to some exigency or material gain that they might have got from this act. And this notion takes root in his mind and gains strength till the end of his matter, due to his rejection of these traditional reports gets over, he is thrown into the valley of destruction in Hell, and how bad is the abode of this man! It is so because to reject what the reliable companions and students of the Holy Imams (a) have narrated from the Imams, is same as rejection of the Imams themselves and denial of their rights as stated in the tradition of Umar bin Yazid in *Wasail* etc. in which he says: I asked His Eminence, Abu Abdillah Imam Sadiq (a): What is your view about the one who does not accept your position in Shab-e-Qadr as you mentioned and he does not reject it also. Imam Sadiq (a) said: Indeed, if argument is complete on a person with regard to our knowledge and he is still not satisfied, he is a Kafir.

Type Nine: Sometimes haste in some people impels them to interpret the traditional reports of the Holy Imams (a) according to their personal whims and desires, and derive meanings that are completely against their clear or apparent meanings. In this way they fall into deviation using the sayings of the Holy Imams (a) for this purpose. They don't know that most of those who went astray from the people of the past did so because they devised elaborate interpretations of the verses of Quran, sayings of the Messenger of Allah (s) and his true successors; and they also misled others through this. Don't they know that to interpret a sentence in a way which is opposed to its apparent meaning and is against the context and to mislead people through it is a very despicable act in the view of intellectuals? And the Almighty Allah says regarding the ambiguous verses:

> Then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation, but none knows its interpretation except Allah, and those who are firmly rooted in knowledge...[2]

These foolish ones interpret the apparent of traditional reports and religious texts according to their personal whims and they apply their own twisted logic to justify their own views. This is due to their narrow mindedness and lack of patience in prolongation of Ghaibat and its severe conditions. O Allah, I seek your

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[1] *Tohaf al-Uqool,* Pg. 244
[2] Surah Aale Imran 3:8

refuge from deviation after having been guided. O Lord, for the sake of your proximate friends, save us from going astray. Amen, O Lord of the worlds.

Type Ten: Sometimes, haste and lack of patience in this matter leads one to make a resolution that 'if he does not reappear till such and such time I will deny him'. Such an attitude places that person in the rows of the doubters who shall be damned as they have either doubted the sayings of Holy Imams (a).

Or they have doubted the veracity of the narrators of traditional reports even though the Holy Imams (a) have ordered us to trust them. In the blessed epistle of the Holy Imam (a) that has come through Qasim bin Alaa and quoted in some books like *Wasail* etc it is mentioned: There is no excuse for any of followers to doubt in anything that our reliable ones have narrated from us, while knowing that we entrust our secrets to them and inform them of confidential matters...and there are numerous sayings on the same lines.

Type Eleven: Sometimes due to the effect of this haste one begins to doubt or deny other traditional reports of the Imams also. Since according to his distorted notion the traditional reports regarding reappearance and relief are doubtful, it is also possible that other sayings of the Imams and Prophet (s) may be wrong. In this way, such a man begins to deny even the traditions regarding rewards and punishment, promise and threat etc...[1]which finally leads him to become a disbeliever, may Allah give us refuge.

Type Twelve: Perhaps the one who is hasty and impatient, due to lack of faith or due to his doubting nature and narrow mindedness begins to ridicule the true believers who patiently await for the reappearance of our master, which would make him liable to be ridiculed by the Almighty Allah. And this means that he has become a disbeliever and an opponent of Allah, the High and the Mighty. Allah says:

> Allah shall pay them back their mockery, and He leaves them alone in their inordinacy, blindly wandering on.[2]

In the same way is one who becomes like the people of the community of Prophet Nuh (a), regarding whom the Almighty Allah has said:

> And he began to make the ark; and whenever the chiefs from among his people passed by him they laughed at him. He said: If you laugh at us, surely we too laugh at you as you laugh (at us). So shall you know who it is on whom will come a chastisement which will disgrace him, and on whom will lasting chastisement come down.[3]

Type Thirteen: Sometimes, haste leads one to become angry at Allah, the High and the Mighty and makes one dissatisfied with divine will, and this quality is source of destruction and damnation. It is from this aspect that it is mentioned in the supplication narrated through Amri (r.a.) from the Imam of the Time (aj): O

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[1] *Wasailush Shia*, Vol. 18, Pg. 108, Tr. No. 40

[2] Surah Baqarah 2:15

[3] Surah Hud 11:38-39

Allah, and You are the learned without being taught, about the time when the circumstances of Your Wali will be reformed and when he will reappear and the veil of occultation shall be opened. Then give me patience so that I don't make haste in what You have delayed or that I be inclined to the delay of that which You want to hasten. And that I do not ask of the exposition of what You have concealed. And search for that which You have concealed. Or that I should be dissatisfied with what You have decreed. And I should not say why and how the hidden Imam is not reappearing while the world is fraught with injustice and oppression. I have entrusted all my affairs to You.[1]

Type Fourteen: Sometimes haste and impatience in some people impels them to forsake Dua for an early reappearance of the Imam of the Time (aj) and as a result of that they are deprived of the effects and benefits of supplicating for an early reappearance of the Imam of the Time (aj). This happens when a person prays to Allah for a period of time and begs for the advent of the Holy Imam (a), but after sometime due to his impatience he begins to think that the supplications he is making are of no use; so he gives up supplicating. Although he is ignorant of the fact that Duas are only accepted after all conditions are fulfilled and it satisfies the criteria laid down by the Almighty. It is same as one who prays the ritual prayer without fulfilling the necessary conditions. For instead of earning rewards and benefits, such a man will become eligible for divine punishment. So it is obligatory for the suppliant to follow the proper decorum in order to attain his aim.

If it is said: It is mentioned in traditions that the Holy Prophet (s) and the Holy Imams (a) prayed for an early reappearance of the Imam of the Time (aj) and without any doubt their supplications must have complied with all requirements and followed the decorum perfectly; in spite of that the reappearance of the Imam has not occurred yet; does is not make one doubt in the acceptance of their supplications? I will say: This question will be replied from two aspects:

Firstly: It is mentioned in traditions that the matter of reappearance is a Badi-ee matter and there is possibility that it can be advanced or postponed, even though its occurrence is inevitable as Allah, the High and the Mighty has promised it and He does not go back on His word. Thus it is possible that as a result of the supplications of Imams and Prophet (s) the reappearance will indeed occur earlier than its time, but even that time has not arrived yet. And if they had not prayed for it, it would have taken place at a much later date.

Secondly: It is that traditional reports, in addition to forsaking Dua, there are obstacles also in an early reappearance of Imam (a). Thus when believers arrange for Dua, these obstacles are removed and the time of reappearance is advanced. It is also necessary to find out what other obstructions are. We have mentioned some of these in the Chapter of Letter 'Ghain' in Part Four of this book. And if Dua is abandoned, there will be further delay.

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[1] *Kamaluddin*, Vol. 2, Pg. 512

From what we have explained above it becomes clear that there is no contradiction between the command for praying for an early reappearance and prohibition for making haste and being impatient. The haste that is censured is of the types we have mentioned. As for praying for an early reappearance, but at the same time being submissive to divine decree, is something that the Almighty Allah and the Holy Imams (a) have commanded and emphasized. On the basis of this the supplicant becomes eligible for one of the two rewards:

1. Either our master will reappear in his time or by obtaining other benefits and effects of Dua his age will be prolonged; hence our prayer will be a kind of Sile Rahm to him. As mentioned in a Dua of Imam Zainul Abideen (a): "O One Who does not change the mediums of His wisdom."[1]

2. Or he will gain other benefits of Dua and be included among the supplicants of reappearance and awaiters of it. On the basis of this to pray for an early reappearance is in any case a praiseworthy deed and it is in not contradictory to the prohibition of making haste in this matter.

Conclusion: Haste which has been censured is one which is the opposite of patience and submission, and all the types of hastes that we have explained lie in this category. Without any doubt supplicating and begging Allah, the Mighty and Sublime that He may hasten an early reappearance of the Imam of the Time (aj) is something other than this. Rather, such a supplication is an expression of certainty and faith that the reappearance of the Holy Imam (a) is beyond the power of all, except the Almighty Allah. It is compliance of His command to supplicate, therefore we beg the Almighty for this. In other words we say: Haste in a person is an expression of choice and leaving off submission and asking for something before its time. And this will cause regret as mentioned in the statement of Amirul Momineen (a) previously. However, request for an early reappearance from Allah, the High and the Mighty is admission of servitude to Him and acceptance of His power, might and will; it is belief in ones own helplessness and incapacity and knowing that there is no other option. Thus the reality behind Dua is that a person should become attentive to the Almighty Allah with all his being and he must comply with His orders, and confess to ones own incapacity and helplessness. Thus it is mentioned in traditions that Dua is the essence of worship. May the Almighty Allah give us and all the believers Taufeeq that we arrange for Dua for an early reappearance of the Imam of the Time (aj) with this same acceptance and submission. Allah is the acceptor of Dua and is the Most Merciful.

23: Giving Sadaqah on Behalf of Imam (a)

Giving Sadaqah on behalf of Imam (a) proves ones love and friendship for him. The correctness of this statement is based on whatever has been recorded concerning the giving of Sadaqah or praying on behalf of believers. As Imam (a) is the Master of the believers, he is the most deserving. Apart from this, we have

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[1] *Sahifa Sajjadiya,* Supplication no. 13

many traditions that recommend performing Hajj, Tawaf, Ziarat etc. on behalf of Imam (a). Further research, however, throws up the evidence that if we sift through the huge collection of hadith we shall find that every kind of worship act on behalf of Imam (a) is highly rewarding.

As mentioned by Allamah Ali Ibne Tawoos in his book *Kashful Muhajja*, in which he has reminded his son about the acts that we should perform during the Ghaibat of Imam (a). He finally says, "You must care for his leadership, loyalty and attachment in a way that Allah, Prophet (s.a.) and the forefathers of Imam Mahdi (a) expect from you. You must give preference of the needs of Imam (a) over your own needs when you are reciting the Namaz-e-Hajat (Prayer of having your need fulfilled). Before giving Sadaqah on behalf of your family members, give Sadaqah on behalf of Imam Zamana (a) and pray for him. In addition to this, give him preference in every good deed. All these things will invite Imam's (a) attention and favors."[1]

In addition to this, this deed is a type of kindness to the Holy Imam (a) and we shall study the merits of kindness towards the Imam (a) in the coming pages, Insha Allah. That which illustrates that giving Sadaqah for the Imam is an act of kindness to him, is the traditional report of Ali bin Abi Hamza that is quoted in *Bihar, Wasail* and other books in which he says: I asked Abu Ibrahim [Imam Musa Kazim (a)]: Shall I perform Hajj, pray and pay Sadaqah on behalf of my dead and alive relatives and friends? He replied: Yes, on their behalf give Sadaqah and pray and as a result of your kindness to them and for joining relationships you will become eligible for other rewards.[2]

I say: Even though the above tradition mentions only relatives and friends, the fact is that acts of kindness with regard to all those who are having some connection with us is a meritorious deed. And in this instance relatives and friends are mentioned only by way of examples. The question is about the legality of performing worship acts on behalf of the dead and alive believers. Hence the Imam replied with further clarification and said 'yes' and then to stress on its recommended nature said: 'on their behalf pay Sadaqah and pray'. At that moment the Imam wanted to encourage further and said: 'you will become eligible for other rewards' and since he wanted to highlight the eligibility for reward he said, 'as a result of your kindness to them and for joining relationships'. Thus this statement confirms the legality of this action and shows that it is lawful as well as recommended. Therefore, the respected reader is requested to think deeply on this point. If kindness of one believer makes one eligible for divine rewards, what would be the position of one who gives Sadaqah on behalf of the Imam of the Time (aj)? Yes, he will be rewarded for that and be counted as the best of the Sadaqah-givers since he has performed this worship act on behalf of one who is the best in the whole world. And without any doubt the more perfect is the connection between him and the Holy Imam (a), the more will

[1] *Kashful Muhajja*, Pg. 151-152, Part 150

[2] *Wasailush Shia*, Vol. 5, Pg. 367, Tr. No. 9

be the reward of giving Sadaqah on his behalf. We pray to the Almighty Allah to bestow on us and all the believers love and devotion towards the Holy Imam (a) and opportunity to serve him; and Allah is the Hearer of Dua. That giving Sadaqah on behalf of the Imam is better than giving it on behalf of others can be proved from logic as well as a tradition from *Tafseer Imam Hasan Askari (a)* which we shall present ahead, Insha Allah.

Note and Guidance: We should know that from the above mentioned traditional report of Abu Hamza it becomes clear that it is allowed to perform worship acts on behalf of believers, whether dead or alive, although the tradition has only spoken of Hajj, Sadaqah and prayer. The narrator only mentioned these three items as examples. This can be proved by the following:

Firstly: It is that when the Imam replied, he only mentioned Sadaqah and prayer and did not make any mention of Hajj, while on the basis of other traditional reports, Hajj on behalf of others is allowed and none of our scholars have doubted this matter. This shows that the Imam considered the three items as examples only.

Secondly: To bring the cause of His Eminence (a) and think that it is lawful, rather Mustahab that he says: "And there will be other rewards for you due to your good turn to him." It proves that to represent the believer men and women in ones divine obedience and worship acts is a good turn and a favor to them, therefore the person who does this gets other rewards in addition to the rewards of those worship acts due to the good turn and favor done to them.

As for the obligatory worship acts: It is proved with evidence that a person must perform these himself and obligatory worship acts are not allowed by proxy, except for Hajj and that also in a particular case, which will be explained later. Also, the above mentioned traditional report even though narrated by Abu Hamza, is weak because he was a Waqifi[1]. However, we have already explained that weak reports can be accepted in matters of recommended deeds. Proving this matter are some traditional reports that are quoted in *Kafi,*[2] *Wafi* and other books, which say: If a person hears a traditional report about reward of a good deed and performs that act with intention of gaining that reward, will get the same reward even if that tradition is not authentic. Here, two points become clear: First: All worship acts are acts of goodness Secondly: To perform them by proxy on behalf of the dead and alive, is a recommended act except in cases which are out of this scope. And there is no obstruction except the possibility that it is an innovation but such a thought is rejected, because he does an act in hope of reward with reference to traditional report mentioned that: "One who hears about the reward of the deed..." And joining with this aim to another it can be proved as it is mentioned: From the above mentioned tradition it is proved that it is allowed, rather recommended to pray recommended prayers on behalf of the living, therefore this order is applicable to all kinds of good actions and worship

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[1] Waqifi are those who stopped at the Imamate of Imam Musa Kazim (a).

[2] *Usool Kafi*, Vol. 2, Pg. 87

acts because there does not exist a command contrary to this, as all those who consider it permissible for prayer, also consider it permissible for other worship acts. Thus if anyone considers it lawful only in prayer and denies it in other worship acts; the third statement appears that Ijma composed of by itself.

Shaykh Ansari has mentioned this reason in one of his writings, but it is worth attention because the proof of Ijma that is narrated is worth contemplation as mentioned in its own place. Although, for the purpose of supporting this point it is appropriate.

And also for proving this point we can reply on this argumentation because among the best recommended worship acts are prayer, fasting, Tawaf, Marabata, Ziarat and Qurbani, and it is permissible rather recommended to perform these on behalf of others as the traditional reports prove clearly. Further, this rule also applies to other worship acts.

And in this context also it is possible that a doubt may arise about it, because this inductive reasoning is conjectural and in this way it is not a proof for us. But we can join the motives mentioned in traditional reports about proxy of Hajj and Tawaf etc. as these causes are linked with one who performs them under proxy, and therefore the reward of the doer is two-fold. The same is the conclusion for doing recommended acts by proxy of believers as an absolute act of good turn with relation to him; and the goodness and value of a good turn to believer is not concealed from anyone having a perfect understanding. In the same way, as regards the correctness of proxy in prayer on behalf of others is proved by the traditional report of Muhammad bin Marwan in *Kafi* that he said: His Eminence, Imam Sadiq (a) said: What stops a person from among you to perform good deeds on behalf of your parents, whether dead or alive? Perform the ritual prayers on their behalf, pay Sadaqah, do the Hajj and keep fasts. What you do for them will be recompensed to them and you will also get its equal reward. Thus Allah, the Mighty and Sublime, in view of that good deed increases it many times for you.[1]

The cause of this reasoning is that the statement of the Imam: 'Perform the ritual prayers on their behalf', apparently shows the importance of kindness to parents during their lifetime and after their passing away and this is what our scholars have concluded, may Allah have mercy on them. This is what they have claimed that this order applies to the matter in discussion. However Allamah Majlisi, the second, in his book, *Miratul Uqool*[2] has explained it to be kindness to parents after their passing away (pay attention). And it is possible to prove the point under discussion with the help of the following verse of Quran:

And help one another in goodness and piety.[3]

Because helping one other, sometimes takes the shape of two persons doing something jointly and sometimes one person does it on behalf of another who

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[1] *Usool Kafi*; Muhammad bin Yaqoob Kulaini; Vol. 2, Pg. 159, Chapter of Parents, tr. No. 7

[2] *Miraat al-Uqool,* Vol. 8, Pg. 388

[3] Surah Maidah 5:2

gets the benefit. Doing something on behalf of a believer is of the same type as is clear to those who tread the straight path. The conclusion derived from this is that it is recommended to perform recommended worship acts on behalf of dead and alive believer men and women.

Of those who are inclined to this view is Shaykh Ansari (r.a.) who in his treatise on Qadha of Mayyit, after quoting the report of Ali bin Abi Hamza says: Apparently to perform prayer on behalf of another, praying by proxy and not that one performs the prayer and gifts its reward to that person.

Thus this report proves that praying by proxy for a living person is allowed and this also applies to all acts of goodness as the statement is not talking exclusively about prayer, rather in the case of obligatory fasts it becomes necessary as result of vow of a living person and this is mentioned in the report of Abdullah bin Jabla in *Faqih*, quoting from Ishaq bin Ammar. Rather, the generality of proxy in all obligatory acts except on those regarding whom there is consensus that they are not lawful, can be derived from traditional reports that talk of legality of repaying the debts of Allah. Then can be derived the law of legality of proxy in recommended acts because no one can distinguish between the two whether it be voluntary or proxy. So think on this point.

Also having the same view is the author of *Jawahir* who in his book, *Kitabul Wikala* in the explanation of lawfulness of proxy in Tawaf Prayer says: As for instances other than these two recommended deeds and optional fasts: In the book of *Masalik* it is considered lawful to do it by proxy and it is that a group of our scholars have definitely considered it unlawful to perform worship acts by proxy, which are also included in it, although some of the instances are restricted. I [author of *Jawahir*] say: From religious sources we can derive the legality of gifting of reward of all recommended deeds to the living and dead, rather perhaps it can be derived that a recommended act can be performed in a number of ways in proxy of a person that he should get the reward for it, as we indicated in most worship acts, although in acts when we don't have the proof of legality of proxy its recommended address is not cancelled from the responsible person, rather the recommended nature of that act remains for that person, even though from the aspect of performing it be another person with the intention of proxy which makes the reward related to him. So think upon this. This shows the absolute value of legality of proxy in deeds as this is taken as the base in *Masalik*. Even though it may be related to special circumstances, there is doubt in the statement of the author of *Masalik*, because in worship acts there is nothing but performing those acts with the intention of gaining proximity and the legislator has related its reward to that person. And this does not contradict performing of that act in proxy. Thus it is taken as a general rule of proxy, whose requirement is its legality to consider the act of another as ones own through permission and proxy of another. And this meaning is applicable to worship etc. so think on this point as it would be beneficial. And it is the result of that same origin that we mentioned before. Along with this we should know that it is allowed when the person is alive and after his death especially in case of monetary worship acts; so think on this. Allah knows best." End of quotation from the book of *Jawahir*.

I say: The main aim of the author is clear from his words: "Originality of justification of proxy in all acts, except when it is proved that it is not allowed." May Allah have mercy on the author. We can refer to it whenever we have a doubt that a particular act allows proxy or not. But the evidence of this origin deserves consideration and that which is well known cannot prove it, and the details of this will be given at an appropriate place.

Among those who apparently consider proxy lawful in recommended prayers is Muhaqqiq Hilli in the book of *Sharai* as the prohibition of proxy of living persons is only in case of obligatory prayers as he says: "And proxy is valid in all circumstances when one is under control, that Allah wants to make that person directly responsible like, Ghusl or Wudhu with the power even though proxy is allowed in washing parts of the body in times of need and like the Obligatory Prayer, till one is alive..."

Sometimes suspicion arises that there is contradiction between the tradition of Ali bin Abi Hamza and Abdullah bin Jundab. Abdullah bin Jundab says: I wrote this question to His Eminence, Abul Hasan [Imam Musa Kazim (a)]: There is a person who would like to keep a third of all his good deeds and prayers for himself and dedicate the rest to his parents; or can he dedicate all his recommended deeds for them? What is the command if one of them is alive and the other, dead? Imam (a) wrote in reply: As for the dead, it is allowed and as for the alive, nothing is allowed, except good deeds and favor.[1]

I say: There is no contradiction between these two traditional reports because the query in the letter is concerned with dedication of rewards and not performing the acts by proxy. Thus between this report and traditional reports that prove the legality of gifting of deeds and their rewards – that we mentioned in their place – there is contradiction. And supposing we accept that it implies proxy, it supports the reconciliation of this report and the one quoted previously. It is that which Sayyid Ibne Tawoos (r.a.) has mentioned that Prayer should be considered as obligatory prayer but before that he says: It does not imply recommended prayer, because apparently it is considered lawful to pray the recommended prayer of Ziarat and Hajj etc on behalf of the living.

24: Giving Sadaqah for the Safety of Imam Zamana (a)

There is no doubt that this is a recommended action; it is a demand for the love of the kinsfolk of the Messenger of Allah (s). Don't you give Sadaqah on behalf of your family members when you fear for their health and safety? Your Imam is more deserving of this. Besides, a special kind of attachment develops between those who give such a Sadaqah and Imam (a) himself.

Another thing that indicates the importance of this act is the tradition of the Messenger of Allah (s). Shaykh Sadooq reports that the Holy Prophet (s) said, "The faith of a slave is not complete till he does not consider me above himself and till he does not consider my family above his family, my honor over his honor, myself over his own self."[2]

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[1] *Wasailush Shia*, Vol. 5, Pg. 368, Tr. No. 16
[2] *Amali*, Pg. 201

Previously this tradition was quoted through another channel and its requirement is nicety of expression of love with regard to them (a) in such a way that the believer performs for himself, his family, wives and children, and this is a very big chapter from which many meanings can be derived as is clear to the people of insight. And we shall also indicate to the types of good turns to Imam (a).

25-26: Performing Hajj on behalf of Imam (a) or sending someone as a proxy for Imam (a)

This is customary among the Shias from the past centuries. Many traditions have clearly stated the recommended nature of these good deeds. Also the traditions that speak of doing good to a believer, also apply in such a case and support this custom. Scholars have recorded numerous traditions that praise the performance of good deeds on behalf of believers. A couple of such traditions are presented below:

1. Ibne Miskan narrates from Imam Sadiq (a) in the book of *Al-Kafi* that he asked Imam (a): How much reward is earned by a person who performs a Hajj on behalf of someone else? Imam (a) replied, "The reward of ten Hajjs shall be given to the one who performs it on behalf of someone else."[1]

2. Shaykh Sadooq (a.r.) writes in his book, *Man La Yahzarul Faqih* that Imam Sadiq (a) was asked regarding the person who performs Hajj on behalf of others. Would be earn any rewards? Imam (a) said, "One who performs Hajj on behalf of someone else gets rewarded for 10 Hajjs. (Also), the person (who has performed the Hajj on behalf of someone) his mother, father, sons and daughters, brothers and sisters, paternal uncles and aunts and maternal uncles and aunts, all of them receive salvation. The Mercy of Allah is spread wide and He is kind."[2]

3. In *Kafi* it is narrated through the author's own chain of narrators from Abu Baseer that Imam Ja'far Sadiq (a) said: One who performs a Hajj on behalf of his relatives as a good turn to them, his Hajj will be perfect, and one on whose behalf he performed the Hajj will get an equal reward, Allah, the Mighty and Sublime is One Who expands that reward.[3]

I say: The above two traditional reports and some other traditions that we have not quoted for the sake of brevity, prove that it is recommended to perform Hajj on behalf of other believers whether dead or alive, especially if they are relatives. Thus proxy Hajj on behalf of our master (aj) is more meritorious and its reward is higher, because the status of His Eminence (a) is much higher than other believers and his reward is more than all others. Also in support of this is the tradition that says that kindness to the relatives of the Holy Prophet (s) is more important than kindness to anyone else.

For example: There is a tradition that mentions the excellence of taking other

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[1] *Furu Kafi,* Vol. 4, Pg. 312, Chapter of Hajj by Proxy, Tr. No. 2
[2] *Man Laa Yahzarul Faqih,* Vol. 2, Pg. 222-223, Tr. No. 9
[3] *Furu Kafi,* Vol. 4, Pg. 316

believers as partners in recommended Hajj. That which proves it is are traditions that talk of doing it absolutely on behalf of all believers. After that it is derived from traditional reports that doing Hajj of proxy on behalf of the Imam of the believers is more deserving.

1. There is a traditional report of Muhammad bin Hasan that is mentioned in *Kafi* and other books that His Eminence, Imam Musa Kazim (a) said: Imam Ja'far Sadiq (a) said: If you make a thousand persons as partners in your Hajj, each will get reward of a complete Hajj without there being any decrease in your reward.[1]

2. In the same book, through the author's own chain of narrators it is narrated from Muhammad bin Ismail that he said: I asked His Eminence, Imam Musa Kazim (a): How many persons can I include as partners in my Hajj? He replied: As many as you like.[2]

3. It is narrated from Muawiyah bin Ammar that he asked Imam Ja'far Sadiq (a): Can I make my parents partners in my Hajj? He replied: Yes, indeed Allah, the Mighty and Sublime will make it a Hajj for you and a Hajj for each of them and as it would be a good turn on your part towards them, you will also get reward for that. I asked: Can I perform Tawaf for a man and a woman who reside in Kufa? He replied: Yes, when you begin the Tawaf, recite as follows: O Allah, accept it from so and so, as I am doing Tawaf on his/her behalf.[3]

I say: The last hadith clearly shows that taking a partner in a an act means to take him or her right from the beginning and does not mean that after doing the thing for yourself, you make him or her share in the reward. Pay attention to this point.

For example: There is a tradition which proves sending of proxy for Imams (a) to Mecca so that he may perform the Hajj on behalf of the Holy Imam (a) and to compensate that person for this. As it is allowed for the living Imam it must also be permitted for others as there is nothing which shows that it can only be for the living Imam.

In *Wasail*, it is narrated from *Tahdhib* of Shaykh Tusi through the author's own chain of narrators from Muhammad bin Isa Yaqteeni that he said: Imam Ali Reza (a) sent through Yunus bin Abdur Rahman some clothes, servants and money to perform Hajj and ordered me to perform the Hajj on behalf of the His Eminence. Thus a hundred dinars were divided into three parts between us...[4]

For example: In *Kafi* it is narrated through the author's own chain of narrators from Musa bin Qasim Bajli that he said: I asked Imam Muhammad Baqir (a): My master, I hope to keep the fasts of Ramadan in Medina. He replied: Insha Allah, you will get those fasts. I said: And I hope to set out on the 10th of Shawwal for Hajj and may the Almighty Allah bless me with Ziarat of the Messenger of Allah (s) and his family and to see you once more. Sometimes it so happens that I

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[1] *Furu Kafi,* Vol. 4, Pg. 317
[2] *Furu Kafi,* Vol. 4, Pg. 317
[3] *Furu Kafi,* Vol. 4, Pg. 315
[4] *Wasailush Shia,* Vol. 8, Pg. 147, Chapter 34; *At-Tahdhib,* Vol. 8, Pg. 40, Chapter 3, Tr. No. 40

perform Hajj on behalf of your father, and sometimes on behalf of my father, and sometimes on behalf of one of my brothers and at times on my own behalf. Thus how should I perform it? He replied: Perform the Hajj Tamatto. I asked: I am living in Mecca since the last ten years. He said: Perform the Hajj Tamatto.[1]

I say: This tradition can be testified from two aspects:

One: The words of the narrator, that: 'Sometimes it so happens that I perform Hajj on behalf of your father' and Imam's silent approval to its shows that there is no difference between Hajj on behalf of the late Imam and on behalf of the living.

Two: It is that the silent approval of Imam to the following words of the narrator: 'and sometimes on behalf of one of my brothers' shows its goodness. If Hajj is performed on behalf of the Imam of the Time (a) it would be more perfect and more preferable.

For example: Qutub Rawandi has mentioned in *Al Kharaij wal Jarah:* Abu Muhammad Da-alji who was a good co-religionist of us, was a traditionist and he had two sons. One was named Abul Hasan and he was a righteous man who had lawful profession and washed the dead bodies. The other son indulged in unlawful professions. A sum of money was sent to Abu Muhammad to perform Hajj on behalf of the Imam of the Time (aj) and this custom was prevalent among the Shias. So, Abu Muhammad gave some of this money to his errant son, and then he went to perform the Hajj. When he returned from there he reported the following incident: I was standing in Arafat when I saw an elegant young man of wheaten complexion standing besides me and busy in supplication and worship. When people departed from Arafat, he turned to me and said: O Shaykh, are you not ashamed? I said: My master, for what? He replied: From the money someone sent to do Hajj on my behalf you gave an amount to a person who is a transgressor and drinks wine? Very soon you will lose this eye. And he pointed to one of my eyes. From that day I am living in dread. Abu Abdullah Muhammad bin Muhammad Noman, Shaykh Mufeed also heard of this. The narrator says: Not even forty days passed after his return that from the same eye which was pointed to, pus came out and it became blind.[2]

I say: It is appropriate to study this tradition from the beginning to the end as it contains numerous benefits and important matters.

1. His Eminence (a) informs about a matter of the unseen.

2. To accord importance and respect to funds associated with Imam (a) and that they must not be given to anyone except the righteous because in that incident Abu Muhammad gave only a part of that money to his erring son and not the whole of it as some people think.

3. Swiftness of punishment for a believer who does something that is inappropriate. And this is a blessing on him from the Almighty Allah.

4. Implied approval of the Imam for Hajj on behalf of himself or paying someone

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[1] *Furu Kafi,* Vol. 4, Pg. 314

[2] *Al-Kharaij wal Jarah,* Qutub Rawandi, Pg. 73

to do Hajj on the Imam's behalf as is clear from the above.

Among the matters that more or less show that it is recommended to do Hajj by proxy of Imam are traditions that emphasize performing Tawaf on behalf of the Holy Imam (a).

27-28: To perform Tawaf (circumambulation) on behalf of Imam (a) or to send someone for performing Tawaf on his behalf

When we have proved that Tawaf on behalf of Imam (a) is Mustahab (recommended) then it is understood that sending someone in lieu of Imam (a) would also be Mustahab. Because this is a result of friendship and gratefulness. Therefore its merit and goodness is proved by reason. To send a person for Hajj as a proxy on behalf of Imam (a) is naturally more rewarding than sending a person to perform a Tawaf.

However, there are some particular actions that are specially recommended (Mustahab) on behalf of the Living Imam (a). The same are mentioned in the book of *Al-Kafi* in a tradition of Imam Taqi (a) reported by Musa bin al-Qasim. The narrator says that he asked Imam (a), "I wanted to perform Tawaf on behalf of you and your forefathers (a) but people said that Tawaf was not permitted on behalf of the successors (awsiya)?" Imam (a), "Rather, you must do as many tawafs as possible." The narrator says that after a period of three years, again he came to Imam (a) and said, "I had previously obtained permission from you to perform Tawaf on behalf of you and your father. After this I performed as many tawafs as Allah willed for me on behalf of you and your respected father. After this I had an idea!" "What was it?" asked Imam (a). "One day I performed Tawaf on behalf of the Messenger of Allah (s)." Imam (a) recited Salawat on the Holy Prophet (s) thrice. The narrator continued, "On the second day I performed Tawaf in lieu of Amirul Momineen (a), then for Imam Hasan al-Mujtaba (a), Imam Husain (a), Imam Sajjad (a), Imam Baqir (a), Imam Sadiq (a), on the eight day I performed it on behalf of your grandfather Imam Musa al-Kazim (a). On the ninth day for your respected father Imam Reza (a) and on the tenth day I had the fortune of performing Tawaf for your respected self. (a). I worship Allah through the Wilayat of these personalities." Imam (a) said, "By Allah! You are worshipping Allah through a religion (din) other than which Allah will not except any din." The narrator said, "Often I have performed Tawaf on behalf of your respected grandmother, Fatima Zahra (s.a.) and sometimes I didn't." Imam (a) said, "Do more Tawaf! If Allah wills it will be the best action performed by you."[1]

Among the things that prove that it is recommended to do Tawaf on behalf of general believers is a tradition that is mentioned in *Kafi* through the author's own chain of narrators from Abu Baseer from His Eminence, Imam Ja'far Sadiq (a) that he said: One who does a good turn to the father or a relative and performs Tawaf on behalf of them, will get the full reward for it and one for whom he has

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[1] *Furu Kafi,* Vol. 4, Pg. 314

performed the proxy will also get the same reward. And since the person has accorded importance to the relationship of that person, in addition to the reward of the Tawaf he will get extra rewards.[1]

29: Ziarat of the Holy Prophet and Imams (a) on behalf of Imam (a)

This action towards Imam (a) which is the best action of people proves that proxy Ziarat is Mustahab, and other factors also prove it.

1. For example the proof that giving Sadaqah on his behalf is Mustahab.

2. The reason for the Istehab of proxy Hajj and Tawaf also proves that proxy Ziarat is Mustahab.

3. Tradition that recommends the Ziarat on behalf of Momineen.

In the same way it is narrated from Ali bin Ibrahim Hadhrami from his father from His Eminence, Imam Musa Kazim (a) that he said in a traditional report: Thus when you approach the tomb of the Holy Prophet (s) you must do that which is necessary for you. Perform two rakats of prayer; then recite at the head of the Holy Prophet (s): Peace be on you, O Prophet of Allah from my father and mother and wife and children and all my relatives and on behalf of all the townsmen, free and enslaved, and white and black. Thus if you like you can say to anyone: I have saluted the Messenger of Allah (s) on your behalf, and you will be right in saying so.[2]

4. The prevalence of this practice among the scholars and common people of the Shias is to such an extent that scholars have written in detail about the reward of all this in their books of Ziarat etc. And there is no difference whether it is for Imams (a) or other believers.

5. Traditions that mention that it is recommended to do proxy Hajj and Tawaf also apply to proxy Ziarat. Since it is mentioned that if we do Ziarat on behalf of other Shias it is a meritorious deed, it also implies that we can do Ziarat of the Holy Imam (a) on behalf of the Imam (a) and it will be more meritorious of all as is very much clear to all.

6. The traditions of Allamah Majlisi in *Biharul Anwar* also proves our point: Imam Hasan al-Askari (a) sent a Zaer (visitor) for the Ziarat of Imam Husain (a) and said: One of the places where Allah likes supplication and where He accepts supplication is the Haa-e-re-Husain.[3]

I say: When it has been proved that it is recommended to perform Ziarat of some tombs on behalf of the Imams (a) it also implies that it is allowed and preferable for other places of visitation also, because, without any doubt there is no difference between different places of visitation.

Note: You should know that among those who have clarified and explained that it

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[1] *Furu Kafi*, Vol. 4, Pg. 314

[2] *Furu Kafi*, Vol. 4, Pg. 314

[3] *Biharul Anwar;* Vol. 102, Pg. 257

is recommended to perform Ziarat of tombs of the Holy Prophet (s) and the Holy Imams (a) by proxy for the Masoomeen and Momineen, is Muhaddith Amili who has devoted a chapter in *Wasailush Shia*: Chapter of recommendation of Ziarat on behalf of Momineen and Masoomeen.[1] Then he has mentioned the traditional report of Dawood Surmi that he said to His Eminence, Imam Hasan Askari (a): I performed the Ziarat of your father and dedicated it to you. He replied: For that you shall get a great reward from the Almighty Allah and we are thankful to you.

I say: In this tradition there is no proof of the matter under discussion because apparently it is dedication of the reward of Ziarat and not doing it by proxy. And if we suppose that we can deny this meaning there is minimum possibility in it, and in case we take the opposite meaning, the possibility goes away.

30: To Send a Pilgrim for Ziarat on Behalf of Imam (a)

It is Mustahab (recommended) to send a pilgrim on behalf of Imam Zamana (a). It is a highly rewarding act because it helps in goodness and piety and it is a gesture of love for the kinsfolk of the Prophet (s.a.). It is a goodwill gesture to Imam (a). All the arguments that prove the recommended nature of sending proxy for Hajj and Tawaf are applicable for this also.

31: Striving for Imam (a)

As much as possible, one should strive in the service of Imam (a) because tradition says that the universe exists due to the *barakat* of Imam (a). Secondly there are some angels who are specially appointed in the service of Imam (a) and they do not even sit down in his presence without his permission. There are many types of these traditions; however we are not relating them for prolonging the discussion but just as a proof we present herewith a tradition of Imam Sadiq (a) wherein he says, "If I live till his time, I shall spend my life in his service."

I say: Pay attention to this statement. This saying of Imam (a) in not something unusual or astounding. It is the reality. It indicates the superiority of Imam Zamana (a) and it shows that if the service of Imam Zamana (a) had not been the best form of worship and obedience, Imam Sadiq (a), whose each moment of his life was spent in worship, would not have expressed his desire to spend his valuable time in the service of Imam Zamana (a).

Among the points mentioned in the Imams statements is that the followers of the Holy Imam (a) are the best of followers and according importance and respect to the Imam of the Time (aj) is the best of all and his companions are the best of the companions, just as the Ummah of the Last Prophet (s) is the best of all Ummahs. It is so because the status of the followers depends on the status of one whom they follow. And since the position of the Imam of the Time (aj) is known we can estimate the status of his followers and those who believe in his Wilayat. May the Almighty Allah include us among them.

First: The statement of the Holy Prophet (s) in which he said that followers of the Imam of the Time (aj) are his brothers as mentioned in the following: One

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[1] *Wasailush Shia,* Vol. 10, Pg. 464, Chapter 103, Tr. No. 1

day the Messenger of Allah (s) said twice in the presence of his companions: "O Allah, show my brothers to me. Companions who were around him asked: Are we not your brothers, O Messenger of Allah (s)? He replied: No, you all are my companions, and my brothers would be those people at the end of the time who would believe in me without having seen me, the Almighty Allah has informed me about their and their fathers' names before they will emerge from the loins of their fathers and the wombs of their mothers. For each of them, it would be more difficult to guard their religion than walking on thorns in the darkness of the night or holding embers; they would be lamps in darkness, the Almighty Allah would save them from every mischief and evil."

Second: It is that they shall be the most excellent people of all times, because it is mentioned in the tradition of Imam Sajjad (a) that he said: O Abu Khalid, during this period of occultation, those who believe in his Imamate and who await for his reappearance, they shall be better than the people of all times because Allah, the Mighty and Sublime would bestow them intelligence, understanding and recognition and for them occultation would be same as presence. Their status shall be like that of the holy warriors who fought under the command of the Messenger of Allah (s). It is they who are sincere and are our true Shias. They shall call the people to the religion of Allah openly and secretly.[1]

Third: The rewards of their worship acts is multiplied. Thus is mentioned in a narration from Imam Sadiq (a) that he said: O Ammar, giving Sadaqah in secret is better, by Allah, than giving it openly; similarly, by Allah, your worship in secret with your hidden Imam during government by an illegal ruler, and your fear of your enemy during government by an illegal ruler and in a state of truce with your enemy, is better than that you should worship Allah, may remembrance of Him be made Mighty and Majestic, during the manifestation of the Truth with the Imam of Truth which is manifest during the government of Truth. Worship while you fear during government by an illegal ruler is not the same as worship and security during the government of Truth. Know that whoever of you now prays a prescribed prayers at its hour in congregation, thereby concealing himself from his enemy, and completes it correctly, Allah will register rewards for having completed fifty prescribed prayers in congregation; and that whoever of you prays a prescribed prayers at its hour by himself, thereby concealing himself from his enemy, and completes it correctly, Allah to Whom belong Might and Majesty, will register thereby reward for having completed twenty-five prescribed prayers recited alone; and that whoever of you prays a supererogatory prayers at its hour and completes it correctly, Allah will register thereby reward for having completed ten supererogatory prayers; and that whoever of you performs a good deed, Allah to Whom belong Mighty and Majesty, will register reward for having performed twenty good deeds; and Allah, to Whom belong Might and Majesty, will handsomely double [the reward] of the good deeds of the believer among you when he does good deeds and practices Taqayyah with regard to his religion, his

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[1] *Kamaluddin*, Vol. 1, Pg. 320

Imam and himself, and keeps his tongue in check; for Allah, to Whom belong Might and Majesty is Generous.'[1] This tradition is mentioned in many books, like *Al-Kafi,*[2] *Kamaluddin* and *Biharul Anwar* etc.[3]

Fourth: It is that their certainly is stronger and their faith is more astonishing as mentioned in *Kamaluddin*, from Ali Ibne Abi Talib (a) in a long tradition about the bequest of the Prophet (s) in which he mentions that the Holy Prophet (s) said to him: "O Ali, know that, the faith is astonishing and certainty great of those who shall be there in the last period of time. There will be no prophet among them and Divine Proof will be hidden from them; inspite of that they will believe in black upon white (writings/books)."[4]

Fifth: It is that they are the friends of the Prophet and the most respected people of his Ummah on Judgment Day, as quoted in *Kamaluddin* from Messenger of Allah (s) that he said: "Blessed be those who are fortunate to live in the time of Qaim of my Ahle Bayt; those who would believe in him during his occultation and before his advent, who would love his friends and remain aloof from his enemies. Such people would be my closest ones and my friends on Day of Judgment."[5]

Sixth: In *Ghaibat* of Shaykh Tusi it is narrated from the book of Fadl bin Shazan through a correct chain of narrators from Imam Ja'far Sadiq (a) that he said: The Messenger of Allah (s) said: Very soon a people will come after you such that one person from them will earn a reward equal to fifty of you. They asked: O Messenger of Allah (s), we were with you in the battles of Badr, Uhad and Hunain and the Quran was revealed about us. His Eminence (s) said: Indeed, if that which will befall on them, befalls you, you will not be patient as they would be.[6]

Seventh: In *Ghaibat* of Shaykh Tusi and other scholars have narrated through their own chains of narrators from Imam Ja'far Sadiq (a) that he said: The most proximate servants of Allah and those with whom Allah is pleased are those who when the proof of Allah disappears from their sight and they don't know about his location, yet they continue to have faith that the Proof of Allah can never be invalid and day and night they continue to wait for him. And the wrath of Allah is on those of His enemies who when the proof of Allah disappears from sight, they fall into doubts and denial. He (Allah) knew that His special servants will never fall into doubts and if it were not so, He would not have taken away His Proof from their sight even for a moment. And it (doubt) is not except from the bad people.[7]

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[1] *Kamaluddin*, Vol. 2, Pg. 643, Tr. No. 7
[2] *Usool Kafi*, Vol. 1, Pg. 333
[3] *Biharul Anwar;* Vol. 52, Pg. 127, Chapter 22, Tr. No. 20
[4] *Kamaluddin*, Vol. 1, Pg. 288
[5] *Kamaluddin*, Vol. 1, Pg. 286
[6] *Al-Ghaibah*, Shaykh Tusi, Pg. 275
[7] *Al-Ghaibah*, Shaykh Tusi, Pg. 276

Eighth: It is that due to them calamities are warded off and rain descends from the sky, as mentioned in *Biharul Anwar* etc. from His Eminence, Abu Abdullah Imam Sadiq (a) that he said: A time will come upon the people when their Imam shall disappear from their view. Blessed be those who remain firm upon our guardianship during such times. The least divine reward that shall reach them would be that the Almighty Allah shall call them and say: O My servants and maidservants, you brought faith in My secret and believed in My unseen. Then good news to you for My goodness and rewards as you are truly My servants and maidservants. I shall accept your deeds, disregard your faults and forgive your sins. And due to you I shall send rain to My creatures and ward off calamities from them. If you hadn't been there I would have sent My chastisement upon them...[1]

I say: O my brothers, now that you know some of the merits of following and making efforts in service of our master, the Imam of the Time (aj), it is necessary for you to strive to obey and serve His Eminence, and to be thankful for that great blessing, and you must continue in this and not forgo the remembrance of the Holy Imam (a) due to prolongation of his occultation. You must not be greedy after the people of the world and be patient on the hardships that afflict a little part of your life so that you may get a long relief. May the Almighty Allah, through His excellence, make us of those who are such; as He is close to His servants and He answers their supplications.

Some points: Here it would be better to clarify and explain some important points.

First: It is that in our leader and master His Eminence, the Imam of the Time (aj) all such virtues and excellences have come together, that each of them alone would justify our efforts in his service and obedience. For example: Absolute Wilayat, caliphate and successorship of His Eminence (a) from the Almighty Allah and the Messenger of Allah (s).

For example: It is the right of the scholar, as logic and texts also prove, that it is appropriate to serve the scholar as mentioned in *Kafi* through the author's own chain of narrators from Muhammad bin Sinan that he said: His Eminence, Isa Ibne Maryam (a) said: O Hawariyun, I wish to ask you for something, please get it for me. They replied: Your order will be obeyed, O Spirit of Allah. Then His Eminence stood up and kissed their feet (In some versions it is mentioned that he washed their feet). The Hawaris said: It is more appropriate that *we* do this, O Spirit of Allah. He said: Indeed, the one most worthy of service is the scholar. Indeed I have explained like this so that, after me you may be humble to the people as I have done to you. Then Isa (a) said: Wisdom is built by humility and not by arrogance, just as vegetation grows on fertile land and not on a [rocky and barren] mountain.[2]

For example: It is paternal right as His Eminence (a) is our kind father as

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[1] *Biharul Anwar;* Vol. 52, Pg. 145, Tr. No. 66
[2] *Usool Kafi*, Vol. 1, Pg. 37, Tr. No. 6

mentioned in traditions – and this matter has been discussed in Part Three of this book, which Insha Allah is sufficient and established.

For example: Right of Faith and Islam as mentioned *Kafi* in a tradition of Abu Motamar in which he said: I heard Amirul Momineen (a) say: The Messenger of Allah (s) said: A Muslim who serves a group of Muslims would not rewarded by the Almighty Allah except by that he would get the same number of servants in Paradise.[1]

I say: Without any doubt, if the faith of all Muslims is weighed against the faith of our master (a), indeed the faith of His Eminence will be found heavier than theirs. On the basis of this the excellence of serving His Eminence should be compared to serving the believers. In addition to the merits of His Eminence, that I don't have the capacity to describe because they are beyond human computation.

For example: Our status in relation to His Eminence is the position of a slave to his master, because people are the slaves of the Holy Imam (a) in obedience as proved by traditions on this subject and therefore it is a matter of certainty.

For example: Relationship of His Eminence to the Messenger of Allah (s) as explained to you in Part Five. And if you like me to enumerate to you all the justifications for striving in service of the Imam it would not be possible for me to explain and write about, because they are unlimited. From the aspect of what we have often mentioned all the apparent and hidden blessings of the Almighty Allah, which surround us all of them are due to the Barakat of the Imam (a). Thus for each of the blessing we are duty bound to be thankful to him, just as it is obligatory for us to be thankful to the Almighty Allah. Thus it is proved that there are countless justifications for us to be in service on the Holy Imam (a). Allah says:

> And if you would count Allah's favors, you will not be able to number them.[2]

Second: That service to the Imam is distinguished from help and assistance in two ways: One is that service can be offered directly but help can be rendered indirectly also. Secondly, service consists of humility and display of lowliness for the master, contrary to help and assistance; thus every service is help also, but the converse is not the same.

Third: It is serving our master the Imam of the Time (aj) by doing what he has ordered, or doing that which will be help and favor to him even though he might not have specifically ordered it. Sometimes, these can be seen under the heading of good deeds, like praying for an early reappearance of His Eminence, organizing gatherings for his remembrance, compiling books on the subject of His Eminence, printing and distributing these books, reciting Salawat and salutations on His Eminence, doing favors to friends and Shias with the intention of serving the Holy Imam (a), doing favors to the Shias and friends of the Holy Imams (a) is

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[1] *Usool Kafi*, Vol. 2, Pg. 207

[2] Surah Nahl 16:18

doing favor to them and being nice to them is being nice to the Holy Imams (a); considering them unimportant is considering the Holy Imams (a) unimportant, and reason also supports this matter. Among the traditions that are recorded on this matter, is a tradition mentioned in *Kamiluz Ziaraat* through the author's own chain of narrators from His Eminence, Abul Hasan Musa bin Ja'far (a) that he said: One who is unable to visit us should pay a visit to a righteous follower of ours, as a reward for our Ziarat will be written for him; and one who is unable to do a favor on us should do favor to our righteous follower, and the reward of doing a favor to us will be noted in his account.[1]

For example: In *Rauda Kafi* through the author's own chain of narrators it is narrated from Abu Haroon that he said: His Eminence, Abu Abdullah Imam Sadiq (a), in my presence, told some people from Hazzar: What has happened to you that you have considered us insubstantial? At that moment a man from Khorasan arose and said: We seek Allah's refuge that we should consider you all insubstantial or that we consider something from your commands and practices to be petty. His Eminence (a) said: Then how you are one of those who has considered us petty? He said: I seek refuge from the Almighty Allah that I should consider you petty. The Imam said: May Allah forgive, did you not hear so and so follower of ours in Jofa begging to you: Allow me to ride with you for a mile as by Allah I am very tired. By Allah, you didn't even look up at him and considered him of no importance. And one, who considers a believer unimportant, has considered us unimportant and has trespassed the sanctity of Allah, the Mighty and Sublime.[2]

32: Organizing help of Imam Zamana (a)

During the period of Ghaibat it is the duty to help Imam Zamana (a). Because one who has helped Imam (a) has actually helped Allah. As Allah says:

> Indeed Allah helps those who help Allah. Certainly Allah is all powerful, the mighty.[3]

Elsewhere, Allah says:

> If you help Allah, He shall help you and make you firm-footed.[4]

Three points are worth noting here:

Issue 1: There is no doubt that Allah is All-Powerful and He does not have any kind of need because He is the absolute cause and Himself is Self-sufficient and all the creatures are in need of Him, whereas He Himself says:

> You all are poor in relation to Allah while Allah is the self-sufficient, the praised one.[5]

Commentators of Quran state that 'helping Allah' means helping the Holy Prophet and the Imams (a).

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[1] *Kaamiluz Ziaraat*, Pg. 319, Chapter 105

[2] *Raudatul Kafi*, Vol. 8, Pg. 102, Tr. No. 73

[3] Surah Hajj 22:40

[4] Surah Muhammad 47:7

[5] Surah Fatir 35:15

Issue 2: Also, helping them means taking every step that is in compliance of their commands. Therefore the method of helping them depends upon the time and place. There is a difference between the help at the time of reappearance and help during his Ghaibat. If he is present among us we help him by fighting Jihad in his company and when he is in Ghaibat we sometimes help him by praying for his reappearance, sometimes by mention of his excellence and qualities and miracles and signs; sometimes by helping his friends and devotees, sometimes by compiling and distributing books. There are many ways of rendering help as is clear to every enlightened person.

Issue 3: In the discussion of the value of helping Allah, it is mentioned that it is a part of helping the Awliya of Allah, helping His religion and His prophets on the basis of what traditions have mentioned.

I say: As evident from traditions it is possible that Allah helps His creatures in ease and in difficulty, in trials and prosperity by keeping them safe from those things that distance him from His Mercy. However, in this life their success over their enemies depends upon the time and circumstances. Thus sometimes our friends are in power and sometimes they are overpowered. The phrase:

> And makes them firm-footed...[1]

May imply that in the end Allah would make them march on Siraatul Mustaqeem (the Right Path).

Note: It is that in our leader and master His Eminence, the Imam of the Time (aj) all such virtues and excellences have come together, that each of them alone would justify our efforts in his help and assistance. Helping the Imam is helping an oppressed one, helping him is helping a person in alien land, it is helping a scholar, assisting the near kindred of the Prophet, support of one for whose sake we have received a bounty, it is helping one who is medium for blessings to reach us, it is helping one whom Allah helps, and helping a noble, a munificent one...And if you think upon it you will be able to derive many more points if you are devoted to the Imam and are inclined to him. May the Almighty Allah make us a shield of every type of hardship for the Holy Imam (a). Reason is the best support of this. If we bring together all the textual proofs for this we would have to write a separate book on this. When I (the author) reached this point I decided to perform an Istikhara to ask the Almighty whether I should present some traditional report of the Holy Imams (a) to illustrate this point further, but when I opened the Holy Quran the following verse appeared:

> And surely Allah will help him who helps His cause; most surely Allah is Strong, Mighty. Those who, should We establish them in the land, will keep up prayer and pay the poor-rate and enjoin good and forbid evil; and Allah's is the end of affairs.[2]

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[1] Surah Muhammad 47:7
[2] Surah Hajj 22:40-41

33: Having a firm Intention of Helping Imam (a) in event of his reappearance

Apart from the fact that this intention is a necessary requirement of Eimaan (belief) and one of the signs of conviction (Yaqeen), many traditions have been recorded for intention, reward and performing of good deeds and the reward of every person depends upon his intention. This is also proved from the words of the Master of Pious, Ali Ibne Abi Talib (a), who says: "Halt! Be patient in calamities and difficulties. Do not move your hands and swords under the madness that you utter. And for those affairs where Allah has not made hasty you do not act hastily in them. One who dies sleeping on his bed with correct understanding of the rights of Allah, His Messenger (s) and his family, dies a martyr and his reward is upon Allah. And he has received the reward of that which he intended to do. This intention of his will be considered as pulling out the sword. And there is no doubt that there is a fixed time for everything and a particular period."[1]

That which proves this matter is that which Thiqatul Islam Muhammad bin Yaqoob Kulaini has mentioned in *Rauda Kafi* through the author's own chain of narrators from Abdul Hamid Wasiti that he said: I asked His Eminence, Abu Ja'far Imam Baqir (a): May God bless you, we have stopped going to the markets in anticipation of the reappearance. The Imam said: O Abdul Hamid do you think that Allah will not open the way for one who controls his self for His sake? No, by Allah, Allah will indeed open a way for him. May Allah have mercy on one who controls his self for our sake. May Allah have mercy on one who keeps our matter alive. I said: May God bless you, these Murjiya people say: There is no deviation in what we believe in. Till the time what you say comes about and thus we and you will be same. He said: O Abdul Hamid, they have said the truth. One who repents, the Almighty Allah accepts his repentance. And one who resorts to hypocrisy, the Almighty Allah humiliates him. And one who exposes our matter, the Almighty Allah makes his blood go waste, [and to such men], the Almighty Allah will sacrifice on Islam, just as a butcher cuts off the neck of the sheep. The narrator says: I asked: Then we and the people will be same on that day? He replied: No, you shall be the pillars of earth and its rulers. And there is nothing else in our religion. I asked: What if I die before the time of Imam Qaim? He replied: If one of you is of the view that if he is present in the time of Qaim of Aale Muhammad, he will render help to him, he is like the one who fights in his company; and martyrdom in the company of His Eminence is equal to two martyrdoms.

Also supporting this point is that which Sayyid Nimatullah Jazairi has mentioned in *Sharh Sahifa Sajjadiya* in a tradition quoting directly from the Masoom that Imam Ja'far Sadiq (a) said: I don't consider myself outside the circle of the martyrs of Kerbala and don't consider my reward to be less than theirs, because there is help [of religion and assistance of my great grandfather Imam Husain

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[1] *Nahjul Balagha,* Subhi, Sermon 232, Pg. 282

(a)] in my intention; if I had been present on that day; in the same way are our Shias are martyrs even if they die in their beds. And His Eminence (a) has prohibited the Shias from insisting importunately for the reappearance of the Imam of the Time (aj) and exposing his conditions and he said: Due to your intention you will get the reward of one who is martyred in the service of His Eminence, even though you may die in your bedroom.[1]

Among the evidences of this point and emphasis upon it, is a tradition that Thiqatul Islam Kulaini has mentioned in *Usool Kafi* through a correct chain of narrators from Imam Ja'far Sadiq (a) that he said: Indeed, a poor believer says: O my Lord, give me sustenance so that I may perform such and such charitable acts through it. Thus if Allah, the Mighty and Sublime finds that he is true in his intention, he writes for him a reward for performing those deeds, the Almighty Allah is kind and His mercy is unlimited.[2]

The author of this book, Muhammad Taqi Musawi Isfahani – may Allah the mighty, include him among the companions of the Imam of the Time (aj), says: Without any doubt if a sincere believer requests the Almighty Allah to advance the reappearance of his master so that he may fight Jihad with the infidels in the Imam's company, and he decides to do thus with a sincere intention, Allah, the High and the Mighty gives him the reward of fighting Jihad in the company of His Eminence and bestows His blessings to him. This is clear to people of perception as proved from the above tradition. And as for the excellence of Jihad in the company of His Eminence, in *Usool Kafi* it is narrated from His Eminence, Abu Ja'far Imam Baqir (a) that he said: One who lives till the time of our Qaim and arises along with His Eminence, and kills our enemy, a reward equal to that of twenty martyrs will be given to him and one who is killed in the company of our Qaim, a reward equal to that of twenty-five martyrs will be given to him.[3]

I say: If the determination and intention of the believer is such, he will achieve this great reward in the period of the occultation of his Imam (a) on the basis of traditional reports that we have mentioned before.

34: Renewal of Oath at the hands of Imam (a) Every day - Every Friday

One of the duties during Ghaibat is to renew the oath of fealty with Imam (a). This can be accomplished after every obligatory prayer, or on Friday. There are two aspects of this discussion. (1) In the meaning of Bayyat (oath) (2) The command of Bayat.

Discussion One - Meaning of Bayat:

Bayat means that a person gives oath of fealty to a person in all sincerity and with loyalty. That is, he shall help with his property and life one to whom he has given the oath. And in helping him he shall not be deficient in anything related to this

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[1] *Raudatul Kafi*, Pg. 80, Tr. No. 37
[2] *Usool Kafi*, Vol. 2, Pg. 85
[3] *Usool Kafi*, Vol. 2, Pg. 222

oath.[1]

It this like the oath mentioned in Dua Ahad. There is special emphasis to recite it in the morning for forty days regularly. Also, the Messenger of Allah (s) has commanded his nation to pay allegiance to the Purified Imams (a). And there is no difference between the presence or absence (Ghaibat) of Imam (a). This type of allegiance is a necessary requirement of Eimaan. Rather, you cannot imagine faith without allegiance. Thus the seller here, is the believer and the purchaser is the Almighty Allah. As mentioned in the Holy Quran:

> Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden."[2]

Allah, the High and the Mighty has encouraged the prophets and messengers for renewal and emphasis of this Bayyat that one who does Bayyat to them, it is as if he has given Bayyat to the Almighty Allah. And one who neglects it, it is as if he has ignored Allah; it is from this aspect that the Almighty Allah says:

> Surely those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward.[3]

This verse also proves that Bayyat and Mubaiya both imply the same ledge and vow with Allah and His Messenger, and those who fulfill this pledge are promised a great reward.

This Bayyat can be established in two steps:

Firstly: Making a firm intention to be steadfast in obeying the command of Imam (a) and helping him; and sacrificing ones life and property for him as mentioned in the holy verse: "Surely Allah has bought of the believers their persons and their property for this..." Now it is obligatory on the seller to hand over without any delay, what he has sold to the buyer whenever the latter demands it and that which is in his mind will be revealed.

Secondly: What he has in his mind and that which he has decided should be at the same time expressed verbally and in this manner the Bayyat will take place, just as the formula of sale and purchase and other transactions is not complete except through two steps: One: An intention and determination to undertake that transaction as per the agreement of the buyer and seller; and Two; To recite all this verbally; and only after that is the transaction complete.

Sometimes Bayyat is also performed by putting of ones hand over that of the other as was customary among the Arabs and this is according to the saying of the Almighty: One who does Bayyat to you, has in fact done Bayyat to Allah. Allah's hand is upon his hand. Moreover, companions of the Messenger of Allah (s) used to place their hands in the hand to give Bayyat.

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[1] *Majma al-Bahrayn,* Vol. 2, Pg. 345

[2] Surah Taubah 9:111

[3] Surah Fath 48:10

In *Ihtijaj* it is mentioned in the incident in which our master, Amirul Momineen (a) was forced to do the Bayyat to the first usurper of caliphate as follows: Then they pulled the hand of His Eminence [Amirul Momineen (a)], while he was holding it back, but they pulled by force and putting it over the hand of Abu Bakr said: Do the Bayyat. Do the Bayyat. And the call echoed in the Masjid: Abul Hasan has done the Bayyat, done the Bayyat...

Also in *Ihtijaj* it is mentioned in the traditional report of our master His Eminence, Baqir (a) that he said: When Usamah entered Medina and saw that people had joined on the Bayyat of Abu Bakr, he went to Ali Ibne Abi Talib (a) and said to His Eminence: What is this? Ali (a) replied: It is as you see! Usamah asked: Have you done Bayyat to him? He replied: Yes, O Usamah. Usamah said: Did you do it of your own accord or you were forced? Imam Ali (a) said: Yes, it was by force...[1]

Thus from what we have mentioned it becomes clear that allegiance is effected by putting ones hands in another's. In the same way is shaking of the hands as the experts of lexicology are aware. And it is called a 'good allegiance' and it is mentioned in tradition that 'Allah has blessed the shaking of hands'. And the poet has said:

Time came to purchase my life continually. I said I will not sell it for the world and what is in it. But it began to purchase it little by little with nothing. May those hands perish that sell at a loss.

In *Kafi*, it is narrated from His Eminence, Abu Abdullah Imam Sadiq (a) that he said: One who separates from the congregation of Muslims and breaks the allegiance of the Imam will come to Allah, the Mighty and Sublime on Judgment Day with amputed hand.[2]

Although it must be clarified that placing of the hand is itself not the essence of Bayyat, it only a sign that Bayyat is complete and apparently whereas the main thing is the pledge and vow so that one is really included among the believers who have purchased Paradise even thought they might not have placed their hands over the hand of the Messenger of Allah (s) or the Imam (a), as was the case of most believers who lived during the time of the Holy Imam (a). We will bring the evidence for this. The aim of all this was that this is a deviation. I beg to the Almighty Allah by the Barakah of Ahle Bayt (a) to keep us safe from deviation.

Discussion Two – Regarding the command of Bayyat:

Here it must be mentioned that: Bayyat in the first sense is obligatory on all; men and women, slave and freemen, rather Faith is not complete without it, as the essence of faith is belief by heart and acceptance by tongue of the obedience of the Prophet and the Holy Imams (a) and to submit to them and to help them with ones life and property. The Almighty Allah says:

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[1] *Al-Ihtijaaj*, Vol. 1, Pg. 115
[2] *Usool Kafi*, Vol. 1, Pg. 405

The Prophet has a greater claim on the faithful than they have on themselves.[1]

The Almighty Allah also says:

> But no! by your Lord! they do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission.[2]

As submission to the commands of the Prophet and Imams (a) with that which is related to ones life, relatives and property, is a sign of perfection of faith.

Among the proofs of essentiality of Bayyat with all Imams (a) is a tradition that is mentioned in the Sermon of Ghadeer Day quoted from the Messenger of Allah (s) in which he (s) commanded the people to give Bayyat to Amirul Momineen (a), Hasan (a) and Husain (a) and the Imams from the progeny of Husain (a) and the Prophet reminded them of the pledge to obey them, even though they were all not contemporary to the people of that time. It was only done so because it is obligatory to believe in the heart and make a firm pledge to follow and help them, to sacrifice ones life and property on their path and to obey their commands.[3] And all that we have mentioned is included in the following verse of Quran:

> Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than Allah and His Apostle and striving in His way, then wait till Allah brings about His command: and Allah does not guide the transgressing people.[4]

Since this matter is very much clear there is no need to bring further evidences to prove it. Supporting this point we also find a tradition narrated through Sunni channels and recorded in *Muslim, Bukhari* and *Rabiul Abrar*[5] of Zamakhshari that the Messenger of Allah (s) said: One who dies without having on his neck, allegiance to the Imam of the Muslims, dies the death of paganhood.

Renewal of Bayyat Everyday:

Now that you have understood what we have explained above, we say: It is recommended that the mentioned Bayyat should be renewed everyday according to the evidence that Sayyid Ali Ibne Tawoos has mentioned in *Misbahuz Zaer* and other scholars have also mentioned in their books that among the recommended things is to recite the following Dua everyday after the Morning Prayer:

O Allah, convey to the master, the Master of the Time, from all the believer men and women in the easts of the earth and its west. In its lands and

اللّٰهُمَّ بَلِّغْ مَوْلاَيَ صَاحِبَ الزَّمَانِ صَلَوَاتُ اللّٰهِ عَلَيْهِ عَنْ جَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

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[1] Surah Ahzab 33:6

[2] Surah Nisa 4:65

[3] *Al-Ihtijaaj*, Vol. 1, Pg. 74, Tradition of Ghadeer

[4] Surah Taubah 9:24

[5] Muslim, Vol. 3, Pg. 1478; Bukhari, Vol. 2, Pg. 13; Rabiul Abraar, Vol. 4, Pg. 221

فِي مَشَارِقِ الأَرْضِ وَمَغَارِبِهَا وَبَرِّهَا وَبَحْرِهَا
وَسَهْلِهَا وَجَبَلِهَا حَيِّهِمْ وَمَيِّتِهِمْ وَعَنْ وَالِدَيَّ
وَوُلْدِي وَعَنِّي مِنَ الصَّلَوَاتِ وَالتَّحِيَّاتِ زِنَةَ
عَرْشِ اللَّهِ وَمِدَادَ كَلِمَاتِهِ وَمُنْتَهَى رِضَاهُ
وَعَدَدَ مَا أَحْصَاهُ كِتَابُهُ وَأَحَاطَ بِهِ عِلْمُهُ بِهِ
اللَّهُمَّ أُجَدِّدُ لَهُ فِي هَذَا الْيَوْمِ وَفِي كُلِّ يَوْمٍ
عَهْداً وَعَقْداً وَبَيْعَةً لَهُ فِي رَقَبَتِي اللَّهُمَّ
فَكَمَا شَرَّفْتَنِي بِهَذَا التَّشْرِيفِ وَفَضَّلْتَنِي
بِهَذِهِ الْفَضِيلَةِ وَخَصَصْتَنِي بِهَذِهِ النِّعْمَةِ
فَصَلِّ عَلَى مَوْلَايَ وَسَيِّدِي صَاحِبِ الزَّمَانِ
وَاجْعَلْنِي مِنْ أَنْصَارِهِ وَأَشْيَاعِهِ وَالذَّابِّينَ عَنْهُ
وَاجْعَلْنِي مِنَ الْمُسْتَشْهَدِينَ بَيْنَ يَدَيْهِ
طَائِعاً غَيْرَ مُكْرَهٍ فِي الصَّفِّ الَّذِي نَعَتَّ أَهْلَهُ
فِي كِتَابِكَ فَقُلْتَ صَفّاً كَأَنَّهُمْ بُنْيَانٌ
مَرْصُوصٌ عَلَى طَاعَتِكَ وَطَاعَةِ رَسُولِهِ وَآلِهِ
ع اللَّهُمَّ هَذِهِ بَيْعَةٌ لَهُ فِي عُنُقِي إِلَى يَوْمِ
الْقِيَامَةِ.

its seas, in its plains and its mountains, their living and their dead, and from my parents and my children and from me, from the blessings and greetings, which are the weight of Allah's throne and ink on his words, and whatever His knowledge enumerates and his book encompasses. O Allah renew for him my covenant, pledge and allegiance on my neck on this day and whatever days (of my life) I live. O Allah, like You honored me with this honor, and gave me this excellence and bestowed this bounty to me especially, bless my master and chief, the leader of the time and make me from his helpers and followers and protectors and make me of those who seek martyrdom in his presence, with full eagerness, without any hesitation put me in that row of the army of those whom You have described in Your Book and said: "in ranks as if they were a firm and compact wall" on Your obedience and the obedience of Your Messenger and his progeny, peace be on them. O Allah, indeed, this allegiance is upon my neck till Judgment Day.[1]

In *Mazar Bihar*, the Late Allamah Majlisi, after the mention of this pledge says: I have seen in some ancient books that after reciting this Dua one has to place his right hand over his left like it is done in Bayyat.[2] And it is also recommended that this pledge should be renewed after every obligatory prayer according to a tradition that is quoted from Imam Ja'far Sadiq (a) in *Biharul Anwar* citing *Al-Ikhtiyar* of Sayyid Ibne Baqi,[3] which we had mentioned at the beginning of Part Six.

Dua Ahd:

One of the supplications for renewing the allegiance to Imam Zamana (a) is Dua Ahad. Regarding this Dua, Imam Sadiq (a) says: One who recites this Dua for forty days, will be included among the helpers of Hazrat Qaim (a). If he dies before reappearance, the Almighty Allah will make him alive so that he can fight

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[1] *Biharul Anwar;* Vol. 102, Pg. 111
[2] *Biharul Anwar;* Vol. 102, Pg. 110, Chapter 7
[3] *Biharul Anwar;* Vol. 86, Pg. 61, Chapter 38, Tr. no. 69

Jihad alongside him (Imam Mahdi a.f.t.s.). For every word of this Dua a thousand Hasanat (good deeds) are written in the scroll of his deeds and one thousand sins shall be erased. The Dua is as follows:

In the Name of Allah the Beneficent the Merciful. O Allah ! Lord of the great light, Lord of the elevated throne, Lord of the tumultuous seas and the revealer of the Taurat, Injil and Zaboor, Lord of the shadows and the warmths, and the revealer of the Great Quran. Lord of the proximate angels and Prophets and Messengers. O Allah I beseech thee, for the sake of Your noble visage. And for the sake of Your enlightening visage, and Your ever existing kingdom. O Ever living! O Controller! I beseech thee in Your name. Which lits the heavens and the Earths; and in Your name, by which the ancient and the latter ones become upright. O Ever living Who was before every living being. O Ever living Who shall (exist) after every living being. O Ever living who existed when there was no life. O giver of life to dead. O one who causes death to the living one. O Ever living. There is no god except You. O Allah send our master the leader, the Guide, the guided, the upriser with Your command. Blessings of Allah be on him and his pure forefathers. From all the believing men and believing women. In the easts of the earth and its wests, in its plains and its mountains, its lands and its seas, from me and my parents. Blessings which are the weight of Allah's throne and ink on his words, and whatever His knowledge enumerates and his book encompasses. O Allah renew for him my covenant, pledge and allegiance on my neck in the morning of this day of mine and whatever days (of my life) I live. I shall never turn away from it nor let it ever vanish. O Allah appoint me among his helpers, aides, and his protectors. Those who hasten to fulfill his commands and obey

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. اللَّهُمَّ رَبَّ النُّورِ الْعَظِيمِ وَرَبَّ الْكُرْسِيِّ الرَّفِيعِ وَرَبَّ الْبَحْرِ الْمَسْجُورِ وَمُنْزِلَ التَّوْرَاةِ وَالْإِنْجِيلِ وَالزَّبُورِ وَرَبَّ الظِّلِّ وَالْحَرُورِ وَمُنْزِلَ الْقُرْآنِ الْعَظِيمِ وَرَبَّ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَالْأَنْبِيَاءِ وَالْمُرْسَلِينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ وَبِنُورِ وَجْهِكَ الْمُنِيرِ وَمُلْكِكَ الْقَدِيمِ يَا حَيُّ يَا قَيُّومُ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَشْرَقَتْ بِهِ السَّمَاوَاتُ وَالْأَرَضُونَ يَا حَيُّ قَبْلَ كُلِّ حَيٍّ لَا إِلَهَ إِلَّا أَنْتَ اللَّهُمَّ بَلِّغْ مَوْلَانَا الْإِمَامَ الْهَادِيَ الْمَهْدِيَّ الْقَائِمَ بِأَمْرِكَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَعَلَى آبَائِهِ الطَّاهِرِينَ عَنِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا سَهْلِهَا وَجَبَلِهَا بَرِّهَا وَبَحْرِهَا وَعَنِّي وَعَنْ وَالِدَيَّ مِنَ الصَّلَوَاتِ زِنَةَ عَرْشِ اللَّهِ وَمِدَادَ كَلِمَاتِهِ وَمَا أَحْصَاهُ عِلْمُهُ وَأَحَاطَ بِهِ كِتَابُهُ اللَّهُمَّ إِنِّي أُجَدِّدُ لَهُ فِي صَبِيحَةِ يَوْمِي هَذَا وَمَا عِشْتُ مِنْ أَيَّامِي عَهْداً وَعَقْداً وَبَيْعَةً لَهُ فِي عُنُقِي لَا أَحُولُ عَنْهَا وَلَا أَزُولُ أَبَداً اللَّهُمَّ اجْعَلْنِي مِنْ أَنْصَارِهِ وَأَعْوَانِهِ وَالذَّابِّينَ عَنْهُ وَالْمُسَارِعِينَ إِلَيْهِ فِي قَضَاءِ

his orders. Those who are his supporters and compete with each other to (fulfill) his intention and seek martyrdom in his presence. O Allah! If death occurs between me and him (before the reappearance) (death which You have made obligatory and decreed for Your servants, then raise me from my grave, wrapped in my shroud, my sword unsheathed, my spear bared, answering the call of the caller in cities as well as deserts. O Allah! Show me the rightly guided face of (Imam a.s.), the praiseworthy moon and enlighten my vision by looking at him. Hasten his reappearance, make his arrival smooth, vasten his path, make me tread on his way and implement his authority and strengthen his back. O Allah, inhabit Your cities through him, and give life to your servants due to him for surely You have said and Your word is truth, "Corruption will become rampant in land and on sea because of the evil which men's hand have earned." Then O Allah! Manifest for us Your slave and the son of Your Prophet's daughter, whose name is the same as that of Your Messenger. So that nothing from falsehood is victorious except that he tears them (falsehood) to pieces, establishes the truth and the truth confirms him. And O Allah! Appoint him as a refuge for Your oppressed servant and a helper for the one who does not find any helper for himself except You and the renewer of all the laws of Your book which have been tempered with and rebuilder of the signs of Your religion and of Your Prophet (peace of Allah be on him and his Progeny). And O Allah! Make him among those whom You have protected from the evils of the adversaries. O Allah! And provide joy to your Prophet Muhammad (Peace be on him and his Progeny). By his vision and (the vision of) the one who follows him on his call. O Allah!

حَوَائِجِهِ وَالْمُحَامِينَ عَنْهُ وَالسَّابِقِينَ
إِلَىٰ إِرَادَتِهِ وَالْمُسْتَشْهَدِينَ بَيْنَ يَدَيْهِ
اللَّهُمَّ إِنْ حَالَ بَيْنِي وَبَيْنَهُ الْمَوْتُ
الَّذِي جَعَلْتَهُ عَلَىٰ عِبَادِكَ حَتْماً
فَأَخْرِجْنِي مِنْ قَبْرِي مُؤْتَزِراً كَفَنِي
شَاهِراً سَيْفِي مُجَرِّداً قَنَاتِي مُلَبِّياً
دَعْوَةَ الدَّاعِي فِي الْحَاضِرِ وَالْبَادِي
اللَّهُمَّ أَرِنِي الطَّلْعَةَ الرَّشِيدَةَ وَالْغُرَّةَ
الْحَمِيدَةَ وَاكْحُلْ نَاظِرِي بِنَظْرَةٍ مِنِّي
إِلَيْهِ وَعَجِّلْ فَرَجَهُ وَسَهِّلْ مَخْرَجَهُ
وَأَوْسِعْ مَنْهَجَهُ وَاسْلُكْ بِي مَحَجَّتَهُ
فَأَنْفِذْ أَمْرَهُ وَاشْدُدْ أَزْرَهُ وَاعْمُرِ اللَّهُمَّ
بِهِ بِلَادَكَ وَأَحْيِ بِهِ عِبَادَكَ فَإِنَّكَ قُلْتَ
وَقَوْلُكَ الْحَقُّ ظَهَرَ الْفَسَادُ فِي الْبَرِّ
وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ
فَأَظْهِرِ اللَّهُمَّ لَنَا وَلِيَّكَ وَابْنَ بِنْتِ
نَبِيِّكَ الْمُسَمَّىٰ بِاسْمِ رَسُولِكَ حَتَّىٰ لَا
يَظْفَرَ بِشَيْءٍ مِنَ الْبَاطِلِ إِلَّا مَزَّقَهُ
وَيُحِقَّ الْحَقَّ وَيُحَقِّقَهُ وَاجْعَلْهُ اللَّهُمَّ
مَفْزَعاً لِمَظْلُومِ عِبَادِكَ وَنَاصِراً لِمَنْ لَا
يَجِدُ لَهُ نَاصِراً غَيْرَكَ وَمُجَدِّداً لِمَا
عُطِّلَ مِنْ أَحْكَامِ كِتَابِكَ وَمُشَيِّداً لِمَا
وَرَدَ مِنْ أَعْلَامِ دِينِكَ وَسُنَنِ نَبِيِّكَ ص
وَاجْعَلْهُ مِمَّنْ حَصَّنْتَهُ مِنْ بَأْسِ
الْمُعْتَدِينَ اللَّهُمَّ وَسُرَّ نَبِيَّكَ مُحَمَّداً
ص بِرُؤْيَتِهِ وَمَنْ تَبِعَهُ عَلَىٰ دَعْوَتِهِ

[1] *Biharul Anwar;* Vol. 102, Pg. 111-112, quoted from *Misbah az-Zaaer*, Pg. 235-236

Remove this sorrow (of occultation) from this nation with his presence and hasten for us his reappearance. They (the disbelievers) consider it to be distant while we consider it to be near. For the sake of Your mercy, O the most Merciful of all mercifuls.	وَارْحَمِ اسْتِكَانَتَنَا بَعْدَهُ اللَّهُمَّ اكْشِفْ هٰذِهِ الْغُمَّةَ عَنِ الْأُمَّةِ بِحُضُورِهِ وَعَجِّلْ لَنَا ظُهُورَهُ إِنَّهُمْ يَرَوْنَهُ بَعِيداً وَنَرَاهُ قَرِيباً الْعَجَلَ يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.*

In some traditional reports it is mentioned that after this hit your hand on your thigh and say thrice:

Hasten! Hasten! O my Master, O master of the era.	الْعَجَلَ يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ.

Renewal of oath every Friday:

It is Mustahab (recommended) to renew the oath of allegiance with Imam Zamana (a) every Friday. According to traditions every Friday the angels gather at Baitul Ma'moor and renew the oath of allegiance to Imams (a). There is another Dua by Imam Sajjad (a) expressing the same thoughts. This Dua is recorded in the book *Abwaabul Jannaat Fee Aadaabil Jamaat*. Moreover, Friday is the day when the Almighty Allah has obtained the oath of allegiance from mankind for the Wilayat of Imams (a). One should try to perform as many virtuous acts as possible on this day, because the reward for deeds is double on Fridays and there is no doubt that this oath of allegiance is an exceedingly important and perfect act of worship.

Command for Bayyat in the second meaning:

In the second meaning is the command for Bayyat. That is the command of putting ones hand into the hand of one whom we pay allegiance. This is also of two types: (1) In the presence of Imam (a). (2) In the Ghaibat of Imam (a). In the first case, once Imam issues a command there is nothing that can make the opposite valid because it is obligatory to obey the Imam (a). If Imam (a) demands allegiance from us we have to give him the oath of allegiance or in case he commands we have to give it to his special representative (Naib-e-Khaas). An example of this type of allegiance is the allegiance commanded by the Holy Prophet (s) for Ali (a) at Ghadeer-e-Khum. However, in the presence of an Infallible Imam if a fallible person demands allegiance, is it allowed to obey him? The Reply: If that person is specially appointed by Imam (a) and Imam (a) has commanded us to give him the oath of allegiance, giving him oath of allegiance is necessary. Because in these circumstances his Bayyat shall be construed as the Bayyat of Imam (a) and it is obligatory. However, if Imam (a) has not appointed him specially and has not issued any command, it is not permitted to give him oath of allegiance. Whether that person calls people to himself or claims to be the special representative of Imam (a), because the actual laws could be ascertained from the one who frames the laws. And such a thing was not there at time of the Imams that some other person may be given Bayyat in lieu of the Imam. Because

such a thing would imply that you give Bayyat to one who has temporal power. And in that case you would be bound to lay at his disposal your life and property and everything. Now such a thing has not been allowed for anyone, except the Holy Prophet (s) and the Holy Imams (a). Allah, the Mighty and Sublime says:

> The Prophet has a greater claim on the faithful than they have on themselves.[1]

And the Almighty Allah said:

> Only Allah is your Guardian and His Apostle and those who believe, those who keep up prayers and pay the poor-rate while they bow.[2]

And He also said:

> O you who believe! obey Allah and obey the Apostle and those in authority from among you.[3]

Traditions that support this point are so numerous that cannot even be counted; and some of them are mentioned in *Usool Kafi* and *Basairud Darajat*. It is also mentioned in the supplication of Imam Zainul Abideen (a) for Friday and two Eids as follows: "O Lord, verily this position belongs to Your vicegerents and Your chosen ones and is the place of Your trusted ones in the exalted rank with which You distinguished them. People robbed them of it..."[4]

On the basis of what we have explained, it becomes clear that it is not allowed to do Bayyat of anyone other than the Prophet and the Imams (a). Because if one does such Bayyat, it implies that he has considered them to share in the holy status of the Prophet and the Imams that the Almighty Allah has given to them and as a result of his opposition to the chosen ones of Allah, he goes out of the pale of faith. Allah, the Mighty and Sublime says:

> And it behooves not a believing man and a believing woman that they should have any choice in their matter when Allah and His Apostle have decided a matter.[5]

Interpreting the words of Almighty that:

> And certainly, it has been revealed to you and to those before you: Surely if you associate (with Allah), your work would certainly come to naught and you would certainly be of the losers.[6]

A traditional report says: If you associate (with Ali's Wilayat anyone else) your work would certainly come to naught...This tradition is mentioned in *Burhan* and other books.[7]

From what we have discussed it becomes clear that it is not allowed to do Bayyat for any of the people, whether they be scholars or laymen, whether it be to them

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[1] Surah Ahzab 33:6
[2] Surah Maidah 5:55
[3] Surah Nisa 4:59
[4] *Sahifa Sajjadiya*, Supplication no. 48
[5] Surah Ahzab 33:36
[6] Surah Zumar 39:65
[7] *Tafseer Al-Burhan*, Vol. 4, Pg. 83

directly or on behalf of the Imam in the period of occultation of His Eminence. As we mentioned previously it would denote absolute authority and rulership, because Bayyat to them is Bayyat to Allah as mentioned in the Ghadeer Sermon. Thus one who does Bayyat to them, does Bayyat to the Almighty Allah and one who turns away from them turns away from the Almighty Allah.

That which further proves that Bayyat to anyone other than the Prophet and Imams (a) is invalid, is a tradition mentioned in *Biharul Anwar* quoting from Mufaddal bin Umar from Imam Ja'far Sadiq (a) that he said: O Mufaddal, every kind of Bayyat before the reappearance of His Eminence Qaim (a) is a Bayyat of infidelity, hypocrisy and deception; the Almighty Allah has cursed one who gives such Bayyat and one who takes it...[1]As you can clearly see, this tradition is emphatic that all Bayyats are invalid, whether it be to a scholar or to a layman. And also that Bayyat means absolute submission to the authority, which is not allowed for anyone except His Eminence. For example:

1. There is no mention of any Bayyat between the companions of any of the Imams. And neither is there any record of Bayyat between the believers who were present in their time.

2. There is no traditional report which can show that any of the Imams allowed any of their companions to take Bayyat on their behalf.

3. There is no mention of Bayyat in sayings and writings and books of scholars and there is no mention of its manner and decorum etc. Rather we have no instance from the time of the Holy Imams (a) that Bayyat to so and so implied Bayyat to the Imam.

4. The Messenger of Allah (s) noticed at time Bayyat was being given to Amirul Momineen (a) that it was not possible for all of them to place their hands on his, so he told them to recite the Bayyat only verbally. He did not tell them to give Bayyat to another righteous companion of his on behalf of Amirul Momineen (a) while such a thing was possible at that time. But as we see in *Ihtijaj* there is no mention of it in that account.[2] Those who like may refer to this book.

5. When the Messenger of Allah (s) conquered Mecca and was taking Bayyat from the people, some ladies also wanted to do Bayyat to him. The Holy Prophet (s) said: 'I don't shake hands with ladies,' and then he called for a bowl of water, placed his and in it, then removed his hand and told the ladies: Now put your hands in this water as this very act is Bayyat.

This tradition and other traditions on this topic have come in *Kafi, Burhan* and other books. A notable point is that the Holy Prophet (s) did not select one of the ladies to take Bayyat on his behalf.

6. That which is mentioned by Allamah Majlisi in *Biharul Anwar* after quoting the Dua or renewal of Bayyat: I have seen in some ancient books that after reciting this Dua one has to place his right hand over his left like it is done in

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[1] *Biharul Anwar*, Vol. 53, Pg. 8

[2] *Al-Ihtijaaj*, Vol. 1, Pg. 66, Tradition of Ghadeer

Bayyat.[1] Note it is allowed to place one's right hand over one's left hand but it is not allowed to place it on anyone else's hand.

7. In *Ihtijaj* it is mentioned from our master His Eminence, Imam Muhammad Baqir (a) that after narrating about the event of Ghadeer, the Prophet's sermon on that occasion and how Bayyat was given to Amirul Momineen (a), he said: The giving of Bayyat continued for three days. Whenever a group of people gave Bayyat the Messenger of Allah (s) used to remark: Praise be Allah, Who gave excellence to us over all the worlds. Imam Muhammad Baqir (a) says: And the giving of hand in Bayyat became a Sunnat and a custom, lest someone who does have the right to this position should misuse it.[2]

I say: From all that we have mentioned etc. it is certain that the mode of Bayyat that took shape between the Prophet and his companions, that is putting one's hand in that of others, was something that was restricted to the Holy Prophet (s) and the Holy Imam (a). No one other than them was permitted to take it in that way except if he had been appointed as a representative of the Prophet or an Imam. Representation in this matter is same as representation in other issues.

If it is said: On the basis of the norm that general guardianship is proved for the jurisprudent it can be said that the jurisprudent is a representative of Imam (a); thus it is permissible for him to take Bayyat from the people in the capacity of being the representative of Imam (a), and it is permissible for the people to give Bayyat to them and put their hands on his hand.

I will say: Firstly: General guardianship (Wilayat) is not proved for the Faqih (jurisprudent).

Secondly: Even if we suppose that general guardianship is proved for the Faqih, according to traditions it is one of those issues that are only valid for the Prophet and the Imams (a), like the matter of Jihad, which is only possible during the time of the Imam and by his permission; and it is like the Eid Prayer which is Wajib only in the presence of the Imam and it is not allowed for any representative to take the place of the Imam. Its equal is that the manners of Imams (a) in eating, drinking and dressing, when they are in power will be on the manners of Amirul Momineen (a) – as mentioned in some traditional reports – to quote whom here would prolong the discussion - and its equal is lawfulness of sacrifice while the wife and children are in need and distress etc. and like eating from the right hand is despicable etc. that the Holy Prophet (s) and the Imams have mentioned.

Thirdly: Supposing that it is not proved that Bayyat is restricted for the Prophet and Imams, in that case the Faqih can also take the Bayyat but it cannot be proved that it is allowed for non-infallibles to take Bayyat on behalf of the infallibles.

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[1] *Biharul Anwar,* Vol. 102, Pg. 111, Chapter 7

[2] *Al-Ihtijaaj*, Vol. 1, Pg. 84, Sermon of Ghadeer

If it is said: Its legality can be proved by verses that exhort the people to follow the Prophet (s). For example the verse:

> Say: If you love Allah, then follow me.[1]

And the verse:

> Certainly you have in the Apostle of Allah an excellent exemplar for him who hopes in Allah and the latter day.[2]

The point of evidence is that: Since it is recommended to emulate the Prophet in every action it is also recommended to take Bayyat like he did.

I will say: Firstly: There is nothing which proves that it is obligatory or recommended to emulate the Prophet in each and everything he did. The only thing that is established is that the believers have to follow all the commands and prohibitions of His Eminence. And if we go into more details, we would be going beyond the scope of this book.

Secondly: Supposing we take the verses to mean that emulating the Prophet is preferable in all instances; I will say: In that case it will have to be exactly in the same fashion as was in the time of the Prophet and the Imams. That is it was conducted under their orders and it was by putting ones hand in the hand of His Eminence, or as per his instruction as was the case of Bayyat to Muslim Ibne Aqeel under the express instructions of Imam Husain (a). But in this time of ours there is nothing which can prove the legality of giving Bayyat by placing a hand in another, thus it would be a heresy and an unlawful act. It will be a source of curse and regret and this is from the aspect of the statement of our master, Imam Ja'far Sadiq (a) when he said to Mufaddal: "O Mufaddal, every kind of Bayyat before the reappearance of His Eminence Qaim (a) is a Bayyat of infidelity, hypocrisy and deception..." What we have mentioned is the corrupted belief of a scholar from Zanjan, who in his book, *Saighul Uqood*, has advocated that it is recommended to give Bayyat to the Faqihs, and he has composed a formula to be recited for this Bayyat. In the beginning of the discussion the author has himself admitted that the formula of Bayyat is not found in any of the books of the ancient or modern scholars.

I say: O intelligent reader, can you imagine that all the scholars from the time of the Holy Imam (a) to this day have ignored such an important matter, even though it is also mentioned in the Holy Quran, even though it is something that is supposed to be obligatory or recommended? And that none of them have ever mentioned it in their speeches and in any gatherings? Can it be anything other than that it is not lawful to place ones hand in another's for Bayyat except in case of the Holy Imam (a) or his special representative? So much so that they have not even mentioned it as a possibility as they have done in case of many other jurisprudential issues. We pray to the Almighty Allah to protect us from mistakes and deviation in speech and actions.

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[1] Surah Aale Imran 3:31

[2] Surah Ahzab 33:21

Since the book written by this person is in Persian we see that he has tried to prove that Bayyat is recommended in this age through the following verse:

> Surely those who swear allegiance to you do but swear allegiance to Allah; the hand of Allah is above their hands. Therefore whoever breaks (his faith), he breaks it only to the injury of his own soul, and whoever fulfills what he has covenanted with Allah, He will grant him a mighty reward.[1]

He says: It is known that it is a rewarding act and having the same position as pledge to Allah, and like placing ones hand in the hand of Allah, even though it may not be obligatory, it in any case be recommended emphatically.[2] Then he says: "The main thing in an act or avoidance of the Holy Prophet (s) that serves as a preface to his prophethood is inclination."[3] At that point he says: "And since his inclination is known thus by the proof of originality of sharing it can also be referred to the Imam (a) and also his deputies." This is his conclusion and you know such a statement is not appropriate to be announced by scholars. Since the holy ayat proves that it is obligatory to fulfill the vow made to the Holy Prophet (s) and it is that whoever fulfills it would be given a great reward; and one who breaks that oath will cause harm to himself. To prove allegiance to anyone other than the Prophet is more difficult with this verse. But the root that is mentioned in its first doubt is that: It is an intellectual matter to be inclined to something that is related to the Holy Prophet (s). In addition to the fact that it is recommended and that its reward is in addition to the actual act that the Holy Prophet (s) has ordered. It is like looking for water for purification [as it is logical] so, to prove recommendation from the root is something we cannot accept from minor scholars, what to say of the senior ones?

The second doubt is that: Obedience of the Holy Prophet (s) in message and commands cannot be applied to giving of Bayyat, it is like other actions in which it is obligatory to take the decree of the Holy Prophet (s). Thus when it is proved that a particular act is obligatory or unlawful, its performance or avoidance is obligatory. And in cases when the dos and don'ts are not proved to be from His Eminence, like eating, drinking and other common place actions, if the doer performs them considering them beyond the ambit of Shariah, it would be lawful for him, but if he considers them to be prescribed by Shariah it would amount to heresy and is unlawful. Now in the case of Bayyat we see that the Holy Prophet (s) and the Holy Imams (a) have not sanctioned it; rather they have prohibited it in some traditions; hence such a thing is heresy and unlawful.

If it is said: It is possible to hope for reward and give allegiance so that it not be considered unlawful or an innovation.

I will say: Firstly, it is that: after having proved that it is a specialty of the Holy Prophet (s) and the Imam and we explained that prohibition for it has come from the Imams (a), there is no scope of it in hope of reward or with possibility of it

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[1] Surah Fath 48:10
[2] *Saigal Uqood,* Pg. 146
[3] *Saigal Uqood,* Pg. 147

being likeable. Secondly: Even if we ignore all these points and suppose that it is not a specialty of the Holy Prophet (s) and Imams and there is no prohibition of it.

I say: The topic of traditional report, "One who hears about a reward for doing a thing and he does to in hope of that reward," is related to the excellence of an act or deed regarding which there is tradition of the Imam and a person performs those acts in that hope and if in fact the tradition has not come from the Imams and a believer performs them the Almighty Allah through His grace will give that same reward to him. Now I will ask that person: Which weak tradition proves allegiance to anyone other than the Imam (a)? And which scholar has issued Fatwa that it is recommended or which scholar has said that it can be performed in hope of getting rewards? While this person himself knows that he has confessed at the beginning of his statement that no former or latter scholars have mentioned such a thing. We pray to the Almighty Allah to keep us safe from this deviation through His mercy and blessings.

As for the matter of originality of sharing the responsibility, we say with the help of the Almighty Allah: The requirement of proving it, rather it is a necessity of that the Ummah of Prophet Muhammad (s) understands that the Shariat and law of His Eminence will endure till Judgment Day and all the people since the time of the Besat of the Holy Prophet (s) till Judgment Day are duty bound to follow this Shariat and act on the commands and prohibitions and it is a requirement of the finality of prophethood of His Eminence on the basis of some clear verses of Quran. However, there is no doubt that whenever there are some apparent contradictions in subjects and conditions, the Almighty Allah has clarified them. We can say that the acts and laws of the Holy Prophet (s) were of four types:

First: Those which were obligatory only for His Eminence like: Witr Prayer or some special laws of marriage that scholars have mentioned in their books.

Second: Those which are common for the present and the absent; those who were present during the time of His Eminence and those who came after him: Like: The obligation of obligatory prayer and the recommended nature of recommended prayers; and the obligations of Zakat and Hajj etc. and other obligatory and recommended acts; and the prohibition of prohibited things and many laws that resemble them.

Third: It is restricted to those that were present during the time of the Infallibles (a) like: Obligatory nature of Jihad, and obligatory nature of Prayers of Eidul Fitr and Eidul Qurban. Obligatory nature of Friday Prayer for all the people etc...

Fourth: Laws about which it was understood that they were only for the people of those times since there was nothing to show that they could be also for those who were not present at that time. For example: Some laws that were revealed for particular situations and there is no proof they were also intended for those who are not present at that time. In the same way is the matter of allegiance that the Holy Prophet (s) ordered only those who were present there to take it. If we suppose that there was no proof of their restriction, or if we ignore the mentioned

proofs, in such matters it would be necessary to refer to the original command and we cannot assume sharing of the responsibility. Because a doubtful obligation, logically and lawfully shows its negativity. On the basis of this "originality of sharing the responsibility" as this person has mentioned, there is no proof for it as is clear to intelligent persons. Rather one can say: If we accept sharing of responsibility in similar circumstances we would not be able to prove the recommended nature of doing the Bayyat in time of Ghaibat. Because all that which calls for attention must be such that at the time of address that person was not present there so that it may prove that he also shares the responsibility. And this is not possible in our discussion, since it supposes that allegiance was obligatory on those who were present with the Holy Prophet (s) and the Imam. And this is not applicable to those who were not present at that time – like the people of this period. So they cannot be held responsible for it.

Also, from another aspect it is not proved that the people of this period should be responsible for that Bayyat, since: The Holy Prophet (s) ordered the people who were present that they should do Bayyat at that particular time. So it is not proved for the people who were present there, even after that time. Then how can we say about those who were not present only at that time? Since in its place we have proved that the order should be about a new matter and it is not necessary that it should be enforced after the expiry of its time, except if there is another proof for it, and here we have assumed that there is no such proof.

There is another objection against this person and that is: The requirement of proof which he himself has brought, if it is over, it is that of the obligation of allegiance which will be applicable with the hand on all the people in all times since the Holy Prophet (s) made it an obligation on those who were present there. Thus requirement of sharing the responsibility according to his view is a source of accepting that the obligation is also upon those who were not present there at the time of His Eminence (s). While it is that this person does not fit this description as is clear from his statement.

Another aspect of Bayyat:

From what we have mentioned, it becomes clear that it is not proper to give allegiance at the hands of the Shaykh as some Sufis believe and practice. These people think that it is obligatory to give Bayyat to the Shaykh and that it is a part of faith and that the faith is not complete without it and they have named it 'Bayyat-e-Walwiya' and 'Bayyat-e-Khaassatul Eimaan' and they think that it is only for the Sufi Shaykhs. They says: Giving of Bayyat is not allowed except to those whom the Shaykh permits. This matter is a principle of their faith from their four principles. First we quote one of their scholars in *Bayanus Saada* regarding this and then by the help of Allah present a critique: In the exegesis of Surah Yunus, he says with regard to illegality of doing Bayyat to one the Shaykh has not permitted: "Just as some of those who pretend to be Sufis have dared to

do without the permission of the infallible Shaykhs",[1] and then he goes on to say: In the same way are the true Sufis, in commands and prohibitions and in explaining the laws and seeking forgiveness for the people and taking Bayyat from them are not included except whom they have permitted and there is an organized system of Bayyat in their orders.[2]

In Tafseer of Surah Taubah after the mention of obligation of Bayyat in all times and necessity of touching the hand of the Shaykh he says: "And this was a strong Sunnah from the time of Adam till the period of the Holy Prophet (s), in such a way that the people of religion did not find anyone worthy of it except the chief of religion or one whom he has appointed to take the Bayyat. And there were for him conditions and manners and none except him fulfilled it. And in every religion after becoming strong and the passing away of its founder have gone into concealment.[3] End of quotation.

I say: What he has mentioned is claim without proof and it is proved by logic and religious texts and if there had been a weak reason behind it he would bring that also, since he is greedy that the requirement of Bayyat will show the reply to be proof because his leadership depends on that - as we have indicated - and in addition to this are following points of dispute that were mentioned in the discussion about allegiance to the Infallibles:

First: It is that if doing Bayyat by giving of the hand was obligatory in Islam or faith, it would have been obligatory on the Prophet, the Imam and their companions, rather on all the believers such that whoever entered Islam or Shiaism would be ordered to pay the allegiance. It was necessary for them to order it before commanding prayer and other obligations and it does not have a fixed time and with all our efforts we have not found such a thing in traditions, rather it is clear that this claim is also against that and if not he would have brought it into discussion as it proves his aim.

Second: It is that if we accept such a thing it would take all the believers since the time of the Imams (a) till our time beyond the pale of faith because they have never performed such a Bayyat.

Third: It is that a number of traditional reports say: Some of the prominent companions of the Holy Imams (a) presented their faith and duties for inspection and the Imams certified their faith and supported their deeds and considered their faith perfect, and in this regard neither in the statements of the questioners nor in the advices of the Holy Imams (a) we find any mention of Bayyat and if Bayyat had any effect in the establishment of faith or its perfection, the Imams would have mentioned it, as is clear, and some of these traditional reports are mentioned in *Usool Kafi*.

Fourth: It is that we have many traditional reports of the Holy Imams (a)

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[1] *Bayanul Saadah Fee Maqaamaatil Ibaadah,* Vol. 2, Pg. 292, University of Tehran, Published 1344

[2] *Bayanul Saadah Fee Maqaamaatil Ibaadah,* Vol. 2, Pg. 292

[3] *Bayanul Saadah Fee Maqaamaatil Ibaadah,* Vol. 2, Pg. 280

regarding the qualities, manners and morals of believers and the discussion of signs of faith and its perfection etc, but in none of these we find any clarification about Bayyat.

Fifth: It is he says: ...according to the nobility of this Bayyat...in critique I will say to him: Which evil is related to that the believers should discuss among themselves if they have given Bayyat to their chief? And which mischief is related to that Bayyat? And without any doubt giving of the hand in the view of people is easier than sacrifice of wealth? And we openly see that religious persons have no problem in paying the Imam's share to the scholars during the Ghaibat of His Eminence, so who will they have any objection to giving of hand, if they knew that in the view of the Shariah it is an obligatory act? It is just like Musafiha (handshake) that is common among them and the only difference lies in ones intention and title.

Sixth: It is that expression of the caliphate of Amirul Momineen (a) was much greater and its danger was more, as mentioned in verses, traditions and history, in spite of that the Messenger of Allah (s) ordered its expression because it is a part of faith. And if doing Bayyat to other than His Eminence had also been a part of faith – as this claimant thinks – the Holy Prophet (s) and his rightful caliph would have mentioned it.

Seventh: How can this great obligatory deed, regarding which they claim that no one can be a believer without it, has remained concealed from all believers and common people of this religion, except for the Sufi sect? It is nothing but a blatant allegation. We ask him: Was it a deficiency (God forbid) of the Prophet of his Caliphs (a) that they deprived all the people from the explanation of this order? Or was it a deficiency of all believers that they concealed the orders of the Almighty Allah from the unjust? In spite of all the efforts and propagation of religious law! And by Allah, I ask Your refuge from evils that deviate and misguide.

Eighth: If this matter was obligatory to complete the faith it was necessary that it should have been mentioned in books of scholars and should have been a subject of discussion among them. Thus how can such a thing be claimed while not even one traditional report has mentioned it? And if this claimant thinks that is mentioned in one of the books, he should bring it to us.

Ninth: According to Sufis' claim that it is a hidden secret and it was arranged to keep it concealed. Then how can – with regard to this view – they act in opposition to it and reveal this matter and announce it in their books and talks.

If you say: In your own view – you are owners of secrets and secrets are not concealed from those who are deserving of them. I will say: Was there no one among the Holy Prophet (s), the Imams (a) and their companions worthy of this secret that they could have been told? While the fact is that there were many special people among them such that each and every Imam had some confidants. Since we know that the Imams did not mention such a thing, then how have the Sufis got it and how only they are specialized with it?

Tenth: Ignoring all that we have mentioned so far, we say: As you say that Bayyat is obligatory by putting the hand in the hand of the Shaykh or one he has appointed as his deputy; what I want to know is that whether this deputyship is special or common? If you say that it is special I will say that it is an established fact in Shia Imamiyah that special deputyship is no more in the period of Major Occultation. In addition to this – this statement of his, like other statements is without any evidence. If you say: It is general deputyship, why he has appointed only a particular person for this? And if the appointment of a special person was through the appointment and permission of the Shaykh with regard to him, I will say: We will object to the Shaykh for firstly: Why has he appointed a Shaykh? Secondly: Who has given him the authority to appoint a person? Because any statement other than that of the infallible Imam is not having any worth in this matter, it does not reach to an Infallible and it would imply they have given legislating power to another which is not possible. That is why this permission is not restricted to the Mujtahids; rather they have to prove that each of their verdicts is compatible with the sayings of the Holy Imams (a). Also such permission is quite different from the permission of Sufi Shaykhs to take Bayyat. In the end his statement that: "In the same way are the true Sufis, in commands and prohibitions and in explaining the laws and seeking forgiveness for the people and taking Bayyat from them are not included except whom they have permitted..." is against Quranic verses and traditions received from the Holy Imams (a), because it is the duty of all Muslims to enjoin good, forbid evil, and explain religious laws. And only particular persons are not selected for this. The same is the case of seeking forgiveness because it is a sort of Dua. And to encourage and order Dua is upon all believer men and women and to pray for brothers in faith in their absence is mentioned in traditions. To seek forgiveness and pray for people of faith is the duty of all believer men and women and this matter is clear to all that are conversant with traditional reports and Quranic verses; such that if we mention all of them this book will be unduly prolonged. And as for taking of Bayyat, it is the specialty of the Holy Prophet (s), the Imams and whom they have appointed in a special way and it is not allowed for anyone else. This much would be sufficient for people of sincerity.

35: Helping Imam (a) with one's property

It is the duty of a believer that he must set apart a share of his wealth and property in the service of Imam (a). He should continue this every year. This is obligatory for all whether, rich or poor, whether lowly or exalted, woman or man. There is no difference with regard to social status. However, each has to contribute depending upon his capability. As Allah says:

> Allah does not impose upon any soul a duty but to the extent of its ability.[1]

And He says:

> Allah does not lay on any soul a burden except to the extent to which He has granted it.[2]

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[1] Surah Baqarah 2:286
[2] Surah Talaq 66:7

Traditions have mentioned the dedication of a part of our wealth to Imam Zamana (a) but there is no fixed amount for it because apparently it is a highly recommended act and the Holy Imams (a) have likened it to a compulsory duty. As mentioned in *Al-Kafi*, Imam Sadiq (a) said, "There is no better deed than earmarking a few Dirhams for Imam (a). The Almighty Allah makes this Dirham equal to Mt. Uhad in Paradise for this donor." After this Imam (a) said, "The Almighty Allah says in His book:

> Who is it that will offer of Allah a goodly gift, so He will multiply it to him manifold.

Imam says, "By Allah this is a special gift to Imam (a)."[1] It is narrated from His Eminence (a) in another tradition that he said: Indeed, the Almighty Allah has not asked for loan that which the people have under their control, from the aspect of need and every right that the Almighty Allah has is also for His Wali.[2] In the same book, in a correct report it is narrated from Ishaq bin Ammar that he asked His Eminence, Abu Ibrahim Imam Musa bin Ja'far (a) regarding the following verse:

> Who is there that will offer to Allah a good loan so He will double it for him, and he shall have an excellent reward.[3]

The Imam said: It is revealed about doing favor to the Imam.[4] And through the author's own chain of narrators it is narrated from Hasan bin Miyah from his father that he said: His Eminence, Abu Abdullah Imam Sadiq (a) said to me: O Miyah, one dirham spent in doing favor to the Imam is heavier than Mt. Uhad.[5] In the same book, it is narrated from His Eminence, Abu Abdullah Imam Sadiq (a) that he said: One dirham spent in doing favor to the Imam is better than two million dirhams spent in other charitable deeds.[6] And in a correct tradition from His Eminence, Abu Abdullah Imam Sadiq (a) it is mentioned with regard to the following verse:

> And those who join that which Allah has bidden to be joined.[7]

The Imam said: It was revealed with regard to the relationship of Aale Muhammad (a) and it is also about your relatives. Then he said: Do not be of those who take only one meaning.[8]

In a reliable traditional report it is narrated from His Eminence (a) that he said: I take one dirham from one of you while I am one of the richest man of Medina, the sole aim of this is that you may be purified. In the same book it is narrated from His Eminence, Abu Abdullah Imam Sadiq (a) that he said: One who thinks that

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[1] *Usool Kafi*, Vol. 1, Pg. 537
[2] *Usool Kafi*, Vol. 1, Pg. 537
[3] Surah Hadid 57:11
[4] *Usool Kafi*, Vol. 1, Pg. 538
[5] *Usool Kafi*, Vol. 1, Pg. 538
[6] *Usool Kafi*, Vol. 2, Pg. 156
[7] Surah Raad 13:21
[8] *Usool Kafi*, Vol. 1, Pg. 537

the Imam is in need of what he takes from the people, is an infidel, it is not except that the people are needful that the Imam accepts from them. Allah, the Mighty and Sublime says:

> Take alms out of their property, you would cleanse them and purify them thereby.

In *Man Laa Yahzarul Faqih* it is mentioned in the Chapter of doing good to Imam (a) that Imam Ja'far Sadiq (a) was asked regarding the following verse:

> Who is there that will offer to Allah a good loan...

He (a) said: It is with reference to kindness to the Imam. He also said: One dirham spent as kindness to the Imam is better than a million dirhams spent in some other charitable act. In the same book it is mentioned in the Chapter of the virtues of Hajj: One dirham spent in Hajj expenses is better than a million dirhams spent in some other good way, one dirham that reaches the Imam is equal to spending a million dirhams in Hajj expenses.[1]

Shaykh Sadooq says: It is narrated that: One dirham spent in Hajj expenses is better than two million dirhams spent in some other way in the way of Allah, the Mighty and Sublime.

In the 20th volume of *Biharul Anwar* it is narrated from *Sawaabul Aamaal* through the author's own chain of narrators from Ishaq bin Ammar that he asked Imam Ja'far Sadiq (a) the explanation of the following verse:

> Who is it that will offer of Allah a goodly gift, so He will multiply it to him manifold.[2]

The Imam said: Kindness to Imam.[3] In the same book it is quoted from *Basharat Mustafa* through the author's own chain of narrators from Imam Ja'far Sadiq (a) that he said: Take out the share of Aale Muhammad from your wealth. One who is rich should pay according to his capacity and one who is poor should pay as per his poverty. Thus one who wants the Almighty Allah to fulfill his most important desire should do favor to Aale Muhammad and their Shias before the need arises for them.[4]

In *Biharul Anwar* and *Burhan* it is narrated from *Tafseer Ayyashi* through the author's own chain of narrators from Mufaddal bin Umar that he said: I came to His Eminence, Abu Abdullah Imam Sadiq (a) one day with something I had brought for the Imam and I placed it before him. He asked: What is it? I said: It is a gift from one of your slaves. The Imam said: O Mufaddal, I accept, not because I need it; and I don't accept it, except that through it purification is effected. Then His Eminence (a) said: I heard my father say: On Judgment Day Allah will not look at one who spends a year without spending anything, more or less for us. Then he said: O Mufaddal, it is an obligation that the Almighty Allah has laid

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[1] *Furu Kafi*, Vol. 4, Pg. 260, Tr. no. 31
[2] Surah Baqarah 2:245
[3] *Biharul Anwar;* Vol. 96, Pg. 216
[4] *Basharatul Mustafa*, Pg. 6

down on our Shias in His Book. Then he recited the following verse:

> By no means shall you attain to righteousness until you spend (benevolently) out of what you love.[1]

Thus, only we are 'righteousness', piety, guidance, the door of piety and our supplications do not remain unanswered. Only ask the scholars about the lawful and the prohibited acts, and don't ask that which you have no need of and which the Almighty Allah has concealed from you.[2]

In the same book, it is narrated from Hasan bin Musa that he said: Our associates have narrated that His Eminence, Abu Abdullah Imam Sadiq (a) was asked regarding the verse:

> And those who join that which Allah has bidden to be joined.[3]

The Imam said: This is 'joining' (kindness) to the Imam, every year, whether more or less. Then Imam Ja'far Sadiq (a) said: The aim of this is not but your purification.[4]

It is narrated in *Amali* of Shaykh Sadooq through the author's own chain of narrators from His Eminence, Abu Abdullah Imam Sadiq (a) from his forefathers that the Messenger of Allah (s) said: One who does good to one of my Ahle Bayt (a) in this world with one Qirat, will be rewarded with one Qintar on Judgment Day.[5]

Explanation: It is mentioned in *Majmaul Bahrayn* that one Qintar equals half a Dang and according to some mathematicians it is narrated that Qirat according to Greek measure equals the weight of one bean. The plural of Qirat is Qirraat.[6]

It is mentioned in *Qamoos:* It is pronounced variously as Qeeraat and Qirraat in different countries. In Mecca it is equal to one fourth of one-sixth of a Dinar and in Iraq it is one half of one tenth of a Dinar.

It is mentioned in *Nihaya:* Qeeraat is a part of a Dinar, and in most countries it is taken to be one-twentieth of a Dinar, and Syrians take it to be one part of twenty-four.

It is mentioned in *Qamoos:* One Qintar is forty Awqiya of gold or equal to 1200 dinars, or 1200 Awqiya, or 70000 dinars, or 80000 dirhams or 100 ratals of gold or silver or a cow skin full of gold or silver.

It is mentioned in *Majmaul Bahrayn:* In the explanation of Qintar it is mentioned: It is equal to 1200 awqiya and according to another view: It is equal to 1200 ratal. According to yet another view it is equal to one cow skin full of gold and lastly according to Arabs it is of unlimited weight.

It is narrated from Taghlib: It is customary among most Arabs that it is equal to

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[1] Surah Aale Imran 3:92

[2] *Tafseer Al-Burhan*, Vol. 1, Pg. 297; *Tafseer Ayyashi*, Vol. 1, Pg. 184, Tr. no. 85

[3] Surah Raad 13:21

[4] *Biharul Anwar*, Vol. 96, Pg. 216, Tr. no. 5; *Tafseer Ayyashi*, Vol. 2, Pg. 209, Tr. no. 34

[5] *Amali*, Shaykh Sadooq, Pg. 240

[6] *Majma al-Bahrayn*, Tarihi, Pg. 340

4000 dinars when they say: Qanatir Muqantar, it implies 12000 dinars and according to another view it is 80000.

It is narrated from Qurra that: Muqantar is many times that just as Qanatir is three times and Muqantar is nine times. It is mentioned in tradition that: Qanatir is 15000 mithqal of gold and is equal to twenty-four Qeerat, the least of which is like Mt. Uhad and the most is the distance between the earth and the sky.

In *Maaniul Akhbar* a Qintar of Hasanah have been interpreted to be 1200 Awqiya and an Awqiya is bigger than Mt. Uhad.

In *Ihtijaj* of Shaykh Tabarsi it is narrated apparently from *Rasail* of Muhammad bin Yaqoob Kulaini from Ishaq bin Yaqoob that he said: I asked Muhammad bin Uthman Amari (r.a.) to send a letter to Imam (a) asking for solutions to some problems that I had. Thus an epistle arrived from the Holy Imam (a) in which he says: And as for your funds, we don't accept them from you except that you may be purified; thus one who wants to do a favor may do it and one who wants to leave it may leave it; because what the Almighty Allah has given to us is much better than what He has given to you...[1]and the traditions that we have mentioned will suffice.

Two points: It would be appropriate to mention two points over here:

First Point: Favor to the Imam during a time like this is better than doing him favor during his advent and when he is in power. This is supported by a tradition mentioned in *Kafi* and other books, in which it is narrated from Ammar Sabati that he said: I asked His Eminence, Abu Abdullah Imam Sadiq (a): 'Which is better, worship in secret with a hidden Imam from among you during government by an illegal ruler, or worship during the manifestation of the Truth and its government with the manifest Imam from among you?' He said: O Ammar, giving Sadaqah in secret is better, by Allah, than giving it openly; similarly, by Allah, your worship in secret with your hidden Imam during government by an illegal ruler, and your fear of your enemy during government by an illegal ruler and in a state of truce with your enemy, is better than that you should worship Allah, may remembrance of Him be made Mighty and Majestic, during the manifestation of the Truth with the Imam of Truth which is manifest during the government of Truth. Worship while you fear during government by an illegal ruler is not the same as worship and security during the government of Truth.

Know that whoever of you now prays a prescribed prayers at its hour in congregation, thereby concealing himself from his enemy, and completes it correctly, Allah will register rewards for having completed fifty prescribed prayers in congregation; and that whoever of you prays a prescribed prayers at its hour by himself, thereby concealing himself from his enemy, and completes it correctly, Allah to Whom belong Might and Majesty, will register thereby reward for having completed twenty-five prescribed prayers recited alone; and that

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[1] *Al-Ihtijaaj*, Shaykh Tabarsi, Vol. 2, Pg. 281

whoever of you prays a supererogatory prayers at its hour and completes it correctly, Allah will register thereby reward for having completed ten supererogatory prayers; and that whoever of you performs a good deed, Allah to Whom belong Mighty and Majesty, will register reward for having performed twenty good deeds; and Allah, to Whom belong Might and Majesty, will handsomely double [the reward] of the good deeds of the believer among you when he does good deeds and practices Taqayyah with regard to his religion, his Imam and himself, and keeps his tongue in check; for Allah, to Whom belong Might and Majesty is Generous.'[1]

Also supporting our point is: One year I saw in dream a very impressive personality saying to me: When a believer sacrifices something from his property for his Imam during the period of occultation, he is rewarded a thousand times of that he would have got if he had done this during the time of the Imam's reappearance.

I say: That which proves the correctness of this dream is that the Imam (a) has said in report of Ammar Sabati: and Allah, to Whom belong Might and Majesty, will handsomely double [the reward] of the good deeds of the believer among you...then he removed the improbability and said: Indeed, Allah, to Whom belong Might and Majesty is Generous.

Second Point: During the time of Ghaibat if you want to do favor to the Imam you can spend in ways that the Imam approves and likes, with the intention of doing Sila to him. Like printing of books related to the Imam, organizing programs where the Imam will be remembered and helping out his Shias and friends, especially the Sadaat Alawi and religious scholars who disseminate religious law, the narrators of traditions of the Holy Imams (a) etc...and different types of acts of kindness as is very much clear; I beseech the Almighty Allah to give Taufeeq to me and all the believers.

36: Monetary Assistance to the Pious Shias and Friends of Imam (a)

This is mentioned separately in traditions and thus we have also given it as a separate duty. For example, in *Man La Yahzarul Faqih*, Imam Sadiq (a) is reported to have said, "One who could not do good to us, he should do good towards our righteous Shias and friends, he shall get the reward of helping us. And those who could not visit us should visit our righteous friends, they shall get the reward of our Ziarat (visitation)."

In *Kamiluz Ziarat* through the author's own chain of narrators it is narrated from His Eminence, Abul Hasan Musa bin Ja'far (a) that he said: One who is unable to visit us should pay a visit to a righteous follower of ours, as a reward for our Ziarat will be written for him; and one who is unable to do a favor on us should do favor to our righteous follower, and the reward of doing a favor to us will be

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[1] *Usool Kafi*, Vol. 1, Pg. 333, Tr. no. 2

noted in his account.[1]

In *Tahdhib* through the author's own chain of narrators it is narrated from His Eminence that he said: One who is unable to visit us should pay a visit to his righteous brothers, as reward for our Ziarat will be written for him; and one who is unable to do a favor on us should do favor to his righteous brothers, and the reward of doing a favor to us will be noted in his account.[2]

37: Pleasing the Believers

Pleasing the believers during the time of Ghaibat makes the Imam (a) very happy. Pleasing the believers is possible through monetary assistance and physical help. Sometimes their pleasure is obtained by solving their problems or recommending their case to some authorities or even by praying for them. At other times we could make them happy by giving them respite for the repayment of a debt. Thus while performing any of the above actions if the intention of the doer is that Imam (a) will be pleased with it, he will get the reward for it. Rather, there is more virtue in this than merely pleasing the believers.

A tradition of Imam Sadiq (a) in *Al-Kafi* says, "Those of you who please a believer should not think that you have pleased only this believer. By Allah! He has pleases us! Rather by Allah! He has pleased the Messenger of Allah (s)."[3] In the same book through the author's own chain of narrators it is narrated from Imam Ja'far Sadiq (a) that he said: One who pleases a believer, it is as if he has pleased the Messenger of Allah (s) and one who pleased the Messenger of Allah (s) has pleased the Almighty Allah and similar is the case of one who makes a believer sad.[4]

In the same book in a correct report, it is narrated from His Eminence (a) that he said: Allah, the Mighty and Sublime revealed to Prophet Dawood (a): Indeed, a servant of Mine performs one good deed and I make the Paradise lawful for him. Dawood (a) asked: O Lord, what good deed is that? The Almighty Allah replied: He gives a joy to a believer servant of Mine, even though it might have been with a single date. Dawood (a) said: O Lord, it is appropriate that one who recognizes You should not lose hope from You.[5] There are numerous traditional reports to this effect, and what we have mentioned is sufficient to those with insight.

38: Being a Well-Wisher of Imam Zamana (a)

It is mentioned in *Al-Kafi* that Imam Baqir (a) narrates from the Messenger of Allah (s), that he said, "Allah does not look at any of His friends who has borne difficulties in doing good for us except that, that person will be with us in an exalted friendship."[6] In another place in the same book it is narrated that Imam

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[1] *Kaamiluz Ziaraat*, Pg. 319, Chapter 105
[2] *Tahdhib*, Shaykh Tusi, Vol. 6, Pg. 104
[3] *Usool Kafi*, Vol. 2, Pg. 189
[4] *Usool Kafi*, Vol. 2, Pg. 192
[5] *Usool Kafi*, Vol. 2, Pg. 189
[6] *Usool Kafi*, Vol. 1, Pg. 404

Sadiq (a) said, "The Messenger of Allah (s) delivered a discourse among the people in Masjide-e-Khaif and said: O Allah! Please the slave who listens to our words, gives them place in his heart and conveys them to those who have not heard them. He is mostly conversant with Fiqh (jurisprudence) but he is not a Faqih (Jurisprudent) himself. Many a times a person with knowledge of jurisprudence passes it to a more intelligent jurisprudent. A Muslim should not do Khayanat (defalcation) in three things: (1) He should perform deeds purely for Allah (2) He should be a well-wisher for the Imam (a) and the religious leaders. (3) He should not distance himself from their congregation, because their invitation is for all those who like it. Muslims are brothers to each other and their blood is of equal value and even the weakest of them strives in the fulfillment of oath and vow.[1]

In the same book it is related from a Quraishite man that he said: Sufyan Thawri said to me, "Take me to Ja'far bin Muhammad (a)." He says that I went with him to the Imam but when we reached there, he was mounted on his beast. Sufyan said: "O Aba Abdillah please repeat for us the sermon that the Messenger of Allah (s) delivered at Masjid Kheef." He replied: "Leave it for the time being. I am going out for some work and I will narrate it after I return, as I am already mounted." He said: "I ask you for the sake of your relationship with the Messenger of Allah, tell us about it." So His Eminence dismounted and Sufyan said: "Please call for pen and paper for me so that I may note it down from you directly." So His Eminence called for ink and paper and said: "Write: Bismillaahir Rah'maanir Rah'eem. Sermon of the Holy Prophet (s) in Masjid Kheef: Allah likes one who listens to my words and places them in his heart and conveys them to those who have not heard it. O people it is necessary for those who are present to convey it to those who are absent. How often it is that one who reports a point of law while he himself is not capable to think and reflect on it. And many a times it is so that he narrates points of knowledge and jurisprudence to one who is wiser and more intelligent than him. There are three things in which the heart of a Muslim is not dishonest: 1 – Sincerity of deeds for Allah. 2 – Well-wishing for Imams and leaders of the Muslims. 3 – Following their congregation, because their call is widespread for all those who are in its pursuit. The believers are equal and their blood is same. They are united against others. The smallest of them makes effort to fulfill their pledge." Sufyan wrote down this tradition and then repeated it to His Eminence. After that His Eminence, Sadiq (a) mounted and went away. I and Sufyan also came away. On the way he said to me: "Just wait, let me look at the tradition again and think upon it." I said: "By Allah, by quoting this tradition, Abu Abdillah has made something obligatory on you, from which you can never be free." 'What duty?' he asked. I said: "As mentioned in this tradition there are three things in which a Muslim is not dishonest: The first is sincerity in deeds for Allah; we have understood it but the second one about well-wishing for Imams and leaders of the Muslims; who are these Imams that it is necessary for us to wish well for them? Is it Muawiyah bin Abi Sufyan, Yazid bin Muawiyah and

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[1] *Usool Kafi*, Vol. 1, Pg. 403

Marwan bin Hakam? Those whose testimony is not valid for us and prayer behind whom is not correct? And the third point: Following their congregation, what congregation is it? Is it the Murjiah sect who say that even one who does not pray and fast and does not perform *ghusl* or one who demolishes the Kaaba and beds with his mother, he is equal in faith to Jibraeel and Mikaeel? Or is it the sect of Qadariyya which says that what Allah wants does not happen and that which Satan wishes happens? Or is it about the Hururiya sect that abuses Ali Ibne Abi Talib and calls him a disbeliever? Or the Hellish sect that says faith is only the recognition of Allah and nothing besides that?" Sufyan said: "What a strange thing you said. Now tell me what the Shias say?" I said: "They say that Ali Ibne Abi Talib (a) is an Imam, loving whom sincerely is obligatory and it is necessary to remain in the congregation of Ahle Bayt." Hearing this, he took the paper from me and tore it up and told me not to inform anyone about it."[1]

Reminder: Matter on this topic has been mentioned in Part Five, point numbers 40 and 59, which may be referred to once more.

Explanation and Discussion: It is that when the Holy Prophet (s) said, 'There are three things in which the Muslim never doubts: having sincerity in what you do for the sake of Allah, being united with the nation's leaders and being associated with the Muslims', it is possible that doubt implies betrayal of trust as the same thing is mentioned in the following verse of Quran:

> And it is not attributable to a prophet that he should act unfaithfully; and he who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on the day of resurrection.[2]

And it is also possible that it may denote malice and enmity as mentioned in the verse:

> And We will remove whatever of ill-feeling is in their breasts.[3]

On the basis of this, of these two possibilities, it can be said that the sentence of the tradition is predicative or it can be initiative. Further it can be pronounced in a different way to imply that which is mentioned in the following verse:

> Their hands shall be shackled.[4]

It is the opposite of widening of the breast and in consonance of the following verse of Quran:

> Their saying: Our hearts are covered; nay! Allah set a seal upon them owing to their unbelief.[5]

On the basis of all possibilities: It is possible that the word 'Alaa' in 'Alaihinna' is metaphorical. And perhaps it is in the meaning of 'in' like in the following verse:

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[1] *Usool Kafi*, Vol. 1, Pg. 403
[2] Surah Aale Imran 3:161
[3] Surah Araaf 7:43
[4] Surah Maidah 5:64
[5] Surah Nisa 4:155

And he went into the city at a time of unvigilance on the part of its people.[1]

And it is possible that it could be in the meaning of 'with' like in the verse:

...and give away wealth out of love for Him.[2]

Or it can be for showing the cause like in the following verse:

And that you should exalt the greatness of Allah for His having guided you.[3]

The word of 'Muslim' here denotes all Muslims not particularly the believers or it could also be that it is about the believers. The word 'Nasiha' is derived from 'Nussh' and it denotes sincerity. Sincerity can be with regard to aiming for goodness to the one who is advised or it can be in all words and acts through which he aims for goodness. "He should not distance himself from their congregation..." is clearly implied at the congregation of Imams (a); that is a believer is one who believes in all of them and accepts them all. Such that if one denies even one of them it is as if he has denied all of them. "...because their invitation is for all those who like it." Apparently first the pronoun 'their' refers to the Imams (a) and the second pronoun of 'those who' refers to Muslims and 'invitation' is in the meaning of Dua and it could also mean a call to the people to understand the proofs of faith and clear signs of religion, that is the Holy Imams (a) as they are the callers to the Almighty Allah through their personal excellence and through miracles etc. The conclusion of this traditional report is having the following aspects:

First Aspect: It is that these are three things in which the heart of no Muslim should betray the trust. And this aspect is based on the supposition that the sentence is creative and the word 'alaa' is in the meaning of 'in' and 'advice' is taken to mean being a well wisher to the advised one.

On the basis of this there are three mental conditions on which the physical actions of a man are based, and they are the source of his behavior. The tradition thus lays down the responsibility of a Muslim to have this attitude to the Almighty Allah and His Awliya, then he must observe sincerity in his actions with regard to Allah and must be a well wisher of Awliya of Allah; lastly he should keep with the community. These two duties are related to the Messenger of Allah (s) and his rightful successors and this can be obtained only if the believer is having a good intention to them and dedicates himself to their service. This duty is obligatory on all, Muslims as well as the non-Muslims.

Also, here all the laws specially related to Muslims are mentioned from the aspect of exalting them as the address is to them only due to his attention to the Almighty Allah and in being attached to the standards of religion and to degrade the infidels as he has deviated from the truth. The Almighty Allah said:

They have forsaken Allah, so He has forsaken them.[4]

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[1] Surah Qasas 28:15

[2] Surah Baqarah 2:177

[3] Surah Baqarah 2:185

[4] Surah Taubah 9:67

And He said:

> And Allah causes the unjust to go astray.[1]

And also:

> Therefore turn aside from him who turns his back upon Our reminder and does not desire anything but this world's life.[2]

Second Aspect: It is that in the points mentioned – sincerity to the Holy Imams (a) indicates means of protecting the heart from dishonesty. And this aspect is based on the fact that the predicate of 'upon' is in the meaning of 'with' or it may for causality. And it is possible that the 'advice' is mental advice and it is related to all things related to him. Or it may be physical or monetary and it is regarding everything that is good for the advice.

Third Aspect: It is that the sentence is informative and the tradition is regarding the signs of believers. That is a Muslim is really as he should be according to the verse:

> And whoever submits himself wholly to Allah and he is the doer of good (to others), he indeed has taken hold of the firmest thing upon which one can lay hold.[3]

Because the reality of faith lies in knowing the Almighty Allah and sincerity to Him in all acts; and then knowing his Awliya Amr (the Prophet and Imams) and service to them. And it includes wishing their well being. These are the matters that should be there in the mind of all Muslims and it is a good reason that 'yaghillo' is derived from 'Ghalaw' the Arabic word for deceit and also that it is the opposite of widening and expansion as is clear.

Fourth Aspect: It is that it could be a positive sentence and if it is read as 'yughallo' it would be a common verb and the 'upon' denotes 'with' as it is for causality. And Muslim is taken in general sense to mean all Muslims, believers and non-believers. And 'Aimmatul muslimeen' denotes Amirul Momineen (a) and the Holy Imams (a) from the progeny of His Eminence. The conclusion is that every Muslim that has sincerity to the Almighty Allah and has goodwill to the Imams of the Muslims, he serves their congregation and he gathers in it, his heart will be opened and enlightened and he will be safe from sealing of the heart and he would be from one whose heart the Almighty Allah has opened for faith. He will receive light from his Lord. And if all these matters don't gather in his heart he would be like one mentioned in the following verse:

> And their saying: Our hearts are covered; nay! Allah set a seal upon them owing to their unbelief.[4]

Because punishments have different grades and levels and one of them is worse than others and each is having a special effect. May Allah save us from them! In

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[1] Surah Ibrahim 15:27
[2] Surah Najm 53:29
[3] Surah Luqman 31:22
[4] Surah Nisa 4:155

the same way, faith is also having different grades and levels and some of them are better than others and there are special effects with regard to each of them. I pray to the Almighty Allah to give us Taufeeq to complete the levels of faith and that we have goodwill to our master, the Imam of the Time (aj).

Conclusion and Reminder: It is that one who wills good for the Imam of his time, is, according to what we have mentioned and explained, is one who protects his own position and he is disciplined in his deeds. In such a way that his acts and intentions are all related to the Imam of his time (a) and he is away from every displeasure and disrespect of the Imam. In every circumstance he only wishes for the well being of Imam (a). He is constantly trying to become proximate to his Imam, he adopts the company of the pious and keeps away from rejected and transgressing people. And if he does not find anyone with these qualities, so that he may sit with him, he remains in his house and adopts silence and he avoids the company of those who are not appropriate. And we shall present more points in this regard, Insha Allah.

39: Ziarat of Imam (a)

This is another duty of the Shias during Ghaibat. That is, they must address the Imam (a) and say salaam to him in any way possible. More detailed instructions for reciting the Ziarat of Imam (a) are given at the end of this book.

40: Meeting the righteous believers and socializing with them

In order to earn the rewards of performing the Ziarat of Imam (a) we must meet the righteous and decent Momineen. We must socialize with them as mentioned in the 36th duty.

41: Reciting Salawat and Salutations upon Imam (a)

One of the duties during the period of Ghaibat is to recite Salawat and Salutations upon Imam (a). Its merit and emphasis is evident from the following:

1. Salawat is a kind of prayer. Therefore whatever applies to Dua or praying for Imam (a) is applicable here as well. The traditions exhorting us to pray for Imam (a) also support the importance of this duty. Actually the aim of reciting Salawat is to pray to Allah to bestow Mercy upon Imam (a). And as we all know, all the affairs of the world and the hereafter are accomplished with the help of Divine Mercy. Therefore whenever we recite Salawat for Imam (a) and say, "Allahumma Salle a'laa Maulana wa Sayyidina Saheb az-zamaan," etc. (**Translation:** O Allah! Bless our Master and our Chief, the Master of the Age.). We mean to invocate Divine mercy for all the affairs connected with Imam (a). Thus in this request to the Almighty Allah we pray that He protect the Imam and remove every kind of sorrow and grief from him and from the hearts of his Shias and friends and also hasten his reappearance. From this we actually intend to please the Imam due to his victory over the enemies of faith, establishment of justice on the earth, success of his followers and believers in obtaining Paradise...from the different types of wide mercy of Allah that He has specialized his Awliya with it and its count is

known by none except Him, and is concealed in this Salawat of ours. We beseech the Almighty to include us among the companions of the Imam and his friends in the world and the hereafter who have been specially chosen for his blessings; and Allah is the acceptor of supplications.

2. The arguments in favor of reciting the Salawat upon the Messenger of Allah (s) and his holy progeny (Ahle Bayt [a.s.]) apply here as well.

3 - In quite a few supplications of the Purified Imams (a) we find the mention of Salawat upon Imam Zamana (a).

4. In a supplication narrated through Amari that we have quoted in the previous section, there is special emphasis on asking the Almighty Allah to give us Taufeeq to recite Salawat on the Holy Imam (a).

5. All the traditions generally highlight the importance of reciting Salawat on the Imam of the Time (aj), especially the traditional report quoted by Sayyid Ibne Tawoos in *Jamalul Usboo* narrating from Imam Hasan Askari (a) in which he has advised reciting Salawat on all Imams, each with a special Salawat; in that the following special Salawat is mentioned for the Imam of the Time (aj):

O Allah! Send blessings upon Your Wali and the son of Your Wali. One whose obedience You made incumbent and rights obligatory. You removed all impurities from him and purified him a thorough purification. O Allah! Help him and by it help Your religion and thereby help Your Awliya (friends) and his friends and by it help his Shias and his helpers and include us among them. O Allah! Take them in Your refuge from the mischief of every oppressor and transgressor, and from mischief of all Your creatures. And protect him from the front, the back, from right and left and protect him and grant security to him from every calamity that comes to him from every direction. And through him protect (the religion of) Your Messenger and the Progeny of Your Messenger. And make evident through it justice through his hands and bestow him with special help. And help those who help him and degrade his opponents. And through him destroy the oppressor and infidels and annihilate the disbelievers, the hypocrites and all the apostates whether they are from the east or the west from the dry land or from the seas, from the plains or from hilly areas. And by

اللَّهُمَّ صَلِّ عَلَى وَلِيِّكَ وَابْنِ أَوْلِيَائِكَ
الَّذِينَ فَرَضْتَ طَاعَتَهُمْ وَأَوْجَبْتَ
حَقَّهُمْ وَأَذْهَبْتَ عَنْهُمُ الرِّجْسَ
وَطَهَّرْتَهُمْ تَطْهِيراً اللَّهُمَّ انْصُرْهُ وَانْتَصِرْ
بِهِ لِدِينِكَ وَانْصُرْ بِهِ أَوْلِيَاءَكَ وَأَوْلِيَاءَهُ
وَشِيعَتَهُ وَأَنْصَارَهُ وَاجْعَلْنَا مِنْهُمْ اللَّهُمَّ
أَعِذْهُ مِنْ شَرِّ كُلِّ طَاغٍ وَبَاغٍ وَمِنْ شَرِّ
جَمِيعِ خَلْقِكَ وَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ
وَمِنْ خَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ
وَاحْرُسْهُ وَامْنَعْهُ أَنْ يُوصَلَ إِلَيْهِ بِسُوءٍ
وَاحْفَظْ فِيهِ رَسُولَكَ وَآلَ رَسُولِكَ
وَأَظْهِرْ بِهِ الْعَدْلَ وَأَيِّدْهُ بِالنَّصْرِ وَانْصُرْ
نَاصِرِيهِ وَاخْذُلْ خَاذِلِيهِ وَاقْصِمْ بِهِ
الْجَبَابِرَةَ الْكُفْرِ وَاقْتُلْ بِهِ الْكُفَّارَ
وَالْمُنَافِقِينَ وَجَمِيعَ الْمُلْحِدِينَ حَيْثُ
كَانُوا مِنْ مَشَارِقِ الأَرْضِ وَمَغَارِبِهَا
وَبَرِّهَا وَبَحْرِهَا وَسَهْلِهَا وَجَبَلِهَا وَامْلأْ

him fill up the earth with justice and make apparent the religion of Your Messenger (Peace be upon him and his progeny). O Allah! Include us among his helpers and assistants and followers and Shias. And make apparent in my life all that the Aale Muhammad are eager for and fulfill their hopes as regards their enemies (degrade their enemies). O the rightful God, the Lord of the worlds! (accept my supplication).[1]

بِهِ الأَرْضَ عَدْلاً وَأَظْهِرْ بِهِ دِينَ نَبِيِّكَ عَلَيْهِ وَآلِهِ السَّلاَمُ وَاجْعَلْنِي اللَّهُمَّ مِنْ أَنْصَارِهِ وَأَعْوَانِهِ وَأَتْبَاعِهِ وَشِيعَتِهِ وَأَرِنِي فِي آلِ مُحَمَّدٍ مَا يَأْمَلُونَ وَفِي عَدُوِّهِمْ مَا يَحْذَرُونَ إِلَهَ الْحَقِّ رَبَّ الْعَالَمِينَ آمِينَ.

Reminder: At the end of Part Seven we have presented a Salawat based on a Dua for His Eminence (a), quoting from *Misbahuz Zaer*, which may referred to.

42: Gifting the Thawab of prayers to Imam (a)

This is also included among the duties of Shias during Ghaibat. The proof is the tradition related by Sayyid Ibne Tawoos (r.a.) from Abu Muhammad Saimri that it is narrated from the holy Imam (a): "One who gifts the Thawab of his prayers to the Messenger of Allah (s), Amirul Momineen and the Imams after him, Allah shall increase the reward of this prayer to such an extent that one becomes breathless while counting it. And before his soul is separated from his body he is told, 'O Man! Your gift has reached me! Since this is the day of recompense, may your heart gladden and eyes brighten through the recompense that Allah has fixed for you and which you have reached. Congratulation for it.'" The narrator says that he asked Imam (a) how they should gift the prayer and what they should recite to gift its Thawab. Imam (a) told him, "Make an intention (niyaat) that the Thawab of this prayer is for the Messenger of Allah (s)...."[2]

The author of this book, Muhammad Taqi Musawi (r.a.) says: It is clear from the concerning traditional reports that it is recommended to gift the reward of recommended as well as obligatory prayers to the Messenger of Allah (s) and the Holy Imams (a).

43: Gift of a Special Prayer

This can be any special prayer that a momin recites for gifting its Thawab to Imam Zamana (a) or any other Imam (a). There is no fixed quantity of this prayer nor is there a prescribed time for it. It depends upon how much we love Imam (a) and how much we can strive for him. The proof of this virtuous act is the tradition which states that even if we recite two rakat prayer everyday, we can gift its Thawab to one of the Imams. The method of reciting this two rakat prayer is that we start it with seven or three takbeers (Allaho Akbar), or one takbeer in every rakat. After ruku and two Sajdahs, we recite the following Dua three times:

May Allah bless Muhammad and the Progeny of Muhammad the chaste and the

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ

[1] *Jamaal al-Usboo*, Pg. 493
[2] *Jamaal al-Usboo*, Pg. 15

pure ones.

الطَّاهِرِينَ

After tashahud and salam, recite the following Dua:

In the name of Allah, the Beneficent, the Merciful. O Allah! You are the unblemished One Who bestows safety (to us). O the One with majesty and greatness, bless Muhammad and the progeny of Muhammad, the most pure and clean of the creatures. Exalt them with the most exalted of the blessings. O Allah these rakats (units of prayers) are a gift from me to Your slave and Your Prophet and Your Messenger, Muhammad bin Abdullah, the seal of the prophets and the chief of the Messengers. O Allah accept them from me and convey them from me and make them the best of my expectations and my hope in You and in Your Prophet (s.a.), and the successor of Your Prophet and Fatima Zahra, the daughter of Your Prophet and Hasan and Husain the grandsons of Your Prophet and Your Awliya (saints) from the progeny of Husain (a). O the guardian of the believers, O the guardian of the believers, O the guardian of the believer.[1]

اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَأَبْلِغْهُمْ عَنِّي أَفْضَلَ التَّحِيَّةِ وَالسَّلَامِ اللَّهُمَّ إِنَّ هَذِهِ الرَّكَعَاتِ هَدِيَّةٌ مِنِّي إِلَى عَبْدِكَ وَنَبِيِّكَ وَرَسُولِكَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ خَاتَمِ النَّبِيِّينَ اللَّهُمَّ تَقَبَّلْهَا مِنِّي وَأَبْلِغْهُ إِيَّاهَا عَنِّي وَأَثِبْنِي عَلَيْهَا أَفْضَلَ أَمَلِي وَرَجَائِي فِيكَ وَفِي نَبِيِّكَ وَوَصِيِّ نَبِيِّكَ وَفَاطِمَةَ الزَّهْرَاءِ وَالْحَسَنِ وَالْحُسَيْنِ وَأَوْلِيَائِكَ مِنْ وُلْدِ الْحُسَيْنِ ع يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ.

Prayer for Hadiya to Amirul Momineen Ali (a)

After reciting two rakat prayer, recite the first Dua of this chapter till "Afzalul Tahiyat was salaam" and after that recite the following Dua:

O Allah, these two rakats are gift from me to Your servant, Your Wali, cousin of Your Prophet, his successor, Amirul Momineen Ali Ibne Abi Talib. O Allah, so please accept them from me and convey them to them from me and reward me with the best that which I hope from You, Your Prophet, successor of Your Prophet, Fatima Zahra, daughter of Your Prophet, Hasan and Husain, grandsons of Your Prophet and His Awliya from the progeny of Husain; O guardian of the believers, O guardian

اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى عَبْدِكَ وَوَلِيِّكَ وَابْنِ عَمِّ نَبِيِّكَ وَوَصِيِّهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ اللَّهُمَّ فَتَقَبَّلْهُمَا مِنِّي وَأَبْلِغْهُ إِيَّاهُمَا عَنِّي وَأَثِبْنِي عَلَيْهِمَا أَفْضَلَ أَمَلِي وَرَجَائِي فِيكَ وَفِي نَبِيِّكَ وَوَصِيِّ نَبِيِّكَ وَفَاطِمَةَ الزَّهْرَاءِ ابْنَةِ نَبِيِّكَ وَالْحَسَنِ وَالْحُسَيْنِ سِبْطَيْ نَبِيِّكَ وَأَوْلِيَائِكَ مِنْ وُلْدِ الْحُسَيْنِ يَا وَلِيَّ

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[1] *Jamaal al-Usboo*, Pg. 15

of the believers, O guardian of the believers.

الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِين.

Prayer for Hadiya to Janabe Fatima Zahra (s.a.)

After this prayer recite the following Dua:

O Allah, these two rakats are gift from me to the most purified, and chaste Fatima, the daughter of Your Prophet. O Allah, so please accept them from me and convey them to them from me and reward me with the best that which I hope from You, Your Prophet, successor of Your Prophet, Fatima Zahra, daughter of Your Prophet, Hasan and Husain, grandsons of Your Prophet and His Awliya from the progeny of Husain; O guardian of the believers, O guardian of the believers, O guardian of the believers.

اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى الطَّاهِرَةِ الْمُطَهَّرَةِ الطَّيِّبَةِ الزَّكِيَّةِ فَاطِمَةَ بِنْتِ نَبِيِّكَ اللَّهُمَّ فَتَقَبَّلْهُمَا مِنِّي وَأَبْلِغْهُ إِيَّاهُمَا عَنِّي وَأَثِبْنِي عَلَيْهِمَا أَفْضَلَ أَمَلِي وَرَجَائِي فِيكَ وَفِي نَبِيِّكَ وَوَصِيِّ نَبِيِّكَ وَفَاطِمَةَ الزَّهْرَاءِ ابْنَةِ نَبِيِّكَ وَالْحَسَنِ وَالْحُسَيْنِ سِبْطَيْ نَبِيِّكَ وَأَوْلِيَائِكَ مِنْ وُلْدِ الْحُسَيْنِ يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِين.

Prayer for Hadiya to Imam Hasan (a)

O Allah, these two rakats are gift from me to Your Servant, son of Your servant, Your Wali, son of Your Wali al-Hasan bin Ali. O Allah, so please accept them from me and convey them to them from me and reward me with the best that which I hope from You, Your Prophet, Your Wali, son of Your Wali. O guardian of the believers, O guardian of the believers.

اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى عَبْدِكَ وَابْنِ عَبْدِكَ وَوَلِيِّكَ وَابْنِ وَلِيِّكَ الْحَسَنِ بْنِ عَلِيٍّ اللَّهُمَّ فَتَقَبَّلْهُمَا مِنِّي وَأَبْلِغْهُ إِيَّاهُمَا وَأَثِبْنِي عَلَيْهِمَا أَفْضَلَ أَمَلِي وَرَجَائِي فِيكَ وَفِي نَبِيِّكَ وَوَلِيِّكَ وَابْنِ وَلِيِّكَ يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ.

Prayer for Hadiya to Imam Husain (a)

O Allah, these two rakats are gift from me to Your Servant, son of Your servant, Your Wali, son of Your Wali, grandson of Your Prophet, the chaste, pure and clean and satisfied, al-Husain bin Ali, al-Mujtaba. O Allah, so please accept them from me and convey them to them from me and reward me with the best that which I hope from You, Your Prophet,

اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى عَبْدِكَ وَابْنِ عَبْدِكَ وَوَلِيِّكَ وَابْنِ وَلِيِّكَ سِبْطِ نَبِيِّكَ الطَّيِّبِ الطَّاهِرِ الزَّكِيِّ الرَّضِيِّ الْحُسَيْنِ بْنِ عَلِيٍّ الْمُجْتَبَى اللَّهُمَّ فَتَقَبَّلْهُمَا مِنِّي وَأَبْلِغْهُ إِيَّاهُمَا وَأَثِبْنِي

Your Wali, son of Your Wali. O guardian of the believers, O guardian of the believers.

عَلَيْهِمَا اَفْضَلَ اَمَلِي وَرَجَائِي فِيكَ وَفِي نَبِيِّكَ وَوَلِيِّكَ وَابْنِ وَلِيِّكَ يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ.

Prayer for Hadiya to Imam Sajjad (a)

O Allah, these two rakats are gift from me to Your Servant, son of Your servant, Your Wali, son of Your Wali, grandson of Your Prophet, the ornament of the worshippers, Ali Ibne Husain. O Allah, so please accept them from me and convey them to them from me and reward me with the best that which I hope from You, Your Prophet, Your Wali, son of Your Wali. O guardian of the believers, O guardian of the believers.

اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَىٰ عَبْدِكَ وَابْنِ عَبْدِكَ وَوَلِيِّكَ وَابْنِ وَلِيِّكَ سِبْطِ نَبِيِّكَ زَيْنِ الْعَابِدِينَ عَلِيِّ بْنِ الْحُسَيْنِ اللَّهُمَّ فَتَقَبَّلْهُمَا مِنِّي وَأَبْلِغْهُ إِيَّاهُمَا وَأَثِبْنِي عَلَيْهِمَا اَفْضَلَ اَمَلِي وَرَجَائِي فِيكَ وَفِي نَبِيِّكَ وَوَلِيِّكَ وَابْنِ وَلِيِّكَ يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ.

Prayer for Hadiya to Imam Baqir (a)

O Allah, these two rakats are gift from me to Your Servant, son of Your servant, Your Wali, son of Your Wali, grandson of Your Prophet, Muhammad bin Ali al-Baqir. O Allah, so please accept them from me and convey them to them from me and reward me with the best that which I hope from You, Your Prophet, Your Wali, son of Your Wali. O guardian of the believers, O guardian of the believers.

اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَىٰ عَبْدِكَ وَابْنِ عَبْدِكَ وَوَلِيِّكَ وَابْنِ وَلِيِّكَ سِبْطِ نَبِيِّكَ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ عِلْمِكَ اللَّهُمَّ فَتَقَبَّلْهُمَا مِنِّي وَأَبْلِغْهُ إِيَّاهُمَا وَأَثِبْنِي عَلَيْهِمَا اَفْضَلَ اَمَلِي وَرَجَائِي فِيكَ وَفِي نَبِيِّكَ وَوَلِيِّكَ وَابْنِ وَلِيِّكَ يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ.

Prayer for Hadiya to Imam Ja'far as-Sadiq (a)

O Allah, these two rakats are gift from me to Your Servant, son of Your servant, Your Wali, son of Your Wali, grandson of Your Prophet, Ja'far bin Muhammad as-Sadiq. O Allah, so please accept them from me and convey them to them from me and reward me with the best that which I hope from You, Your Prophet, Your Wali, son of Your Wali. O guardian of the believers, O guardian of the

اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَىٰ عَبْدِكَ وَابْنِ عَبْدِكَ وَوَلِيِّكَ وَابْنِ وَلِيِّكَ سِبْطِ نَبِيِّكَ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ اللَّهُمَّ فَتَقَبَّلْهُمَا مِنِّي وَأَبْلِغْهُ إِيَّاهُمَا وَأَثِبْنِي عَلَيْهِمَا اَفْضَلَ اَمَلِي وَرَجَائِي فِيكَ وَفِي نَبِيِّكَ وَوَلِيِّكَ وَابْنِ وَلِيِّكَ يَا وَلِيَّ الْمُؤْمِنِينَ

believers.

يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ.

Prayer for Hadiya to Imam Musa Ibne Ja'far (a)

O Allah, these two rakats are gift from me to Your Servant, son of Your servant, Your Wali, son of Your Wali, grandson of Your Prophet, Musa bin Ja'far the heir of the knowledge of the prophets. O Allah, so please accept them from me and convey them to them from me and reward me with the best that which I hope from You, Your Prophet, Your Wali, son of Your Wali. O guardian of the believers, O guardian of the believers.

اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى عَبْدِكَ وَابْنِ عَبْدِكَ وَوَلِيِّكَ وَابْنِ وَلِيِّكَ سِبْطِ نَبِيِّكَ مُوسَى بْنِ جَعْفَرٍ وَارِثِ عِلْمِ النَّبِيِّينَ اللَّهُمَّ فَتَقَبَّلْهُمَا مِنِّي وَأَبْلِغْهُ إِيَّاهُمَا وَأَثِبْنِي عَلَيْهِمَا أَفْضَلَ أَمَلِي وَرَجَائِي فِيكَ وَفِي نَبِيِّكَ وَوَلِيِّكَ وَابْنِ وَلِيِّكَ يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ.

Prayer for Hadiya to Imam Ali Reza (a)

O Allah, these two rakats are gift from me to Your Servant, son of Your servant, Your Wali, son of Your Wali, grandson of Your Prophet, Ali Ibne Musa ar-Reza. O Allah, so please accept them from me and convey them to them from me and reward me with the best that which I hope from You, Your Prophet, Your Wali, son of Your Wali. O guardian of the believers, O guardian of the believers.

اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى عَبْدِكَ وَابْنِ عَبْدِكَ وَوَلِيِّكَ وَابْنِ وَلِيِّكَ سِبْطِ نَبِيِّكَ عَلِيِّ بْنِ مُوسَى الرِّضَا اللَّهُمَّ فَتَقَبَّلْهُمَا مِنِّي وَأَبْلِغْهُ إِيَّاهُمَا وَأَثِبْنِي عَلَيْهِمَا أَفْضَلَ أَمَلِي وَرَجَائِي فِيكَ وَفِي نَبِيِّكَ وَوَلِيِّكَ وَابْنِ وَلِيِّكَ يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ.

Prayer for Hadiya to Imam Muhammad Taqi, Imam Ali Naqi and Imam Hasan Askari (a)

Recite the Dua by the method mentioned above and just replace the name of the particular Imam (a) till you come to Imam Sahebuzzamaan (a). Then recite the following Dua:

O Allah, these two rakats are gift from me to Your Servant, son of Your servant, Your Wali, son of Your Wali, grandson of Your Prophet, on Your earth, and Your Proof on His creatures. O Allah, so please accept them from me and convey them to them from me and reward me with the best that which I hope from You, Your Prophet, Your Wali, son of

اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى عَبْدِكَ وَابْنِ عَبْدِكَ وَوَلِيِّكَ وَابْنِ وَلِيِّكَ سِبْطِ نَبِيِّكَ فِي أَرْضِكَ وَحُجَّتِكَ عَلَى خَلْقِكَ. اللَّهُمَّ فَتَقَبَّلْهُمَا مِنِّي وَأَبْلِغْهُ إِيَّاهُمَا وَأَثِبْنِي عَلَيْهِمَا أَفْضَلَ أَمَلِي وَرَجَائِي فِيكَ وَفِي نَبِيِّكَ وَوَلِيِّكَ وَابْنِ وَلِيِّكَ يَا وَلِيَّ

Your Wali. O guardian of the believers, O guardian of the believers.

الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ يَا وَلِيَّ الْمُؤْمِنِينَ.

The venerable Sayyid Ali Ibne Tawoos says in *Jamalul Usboo:* Perhaps we don't see the joy in replacing these gifts or for saying to ourselves that the Infallible Imams (a) are needless of these gifts; or perhaps from the aspect that they seek forgiveness and do it everyday many a times; that they (a) are needless of your gift; but you are not needless that you don't send gifts to them, and that your words reach to them; just as the Almighty Allah is needless of these things. Thus in your intention whenever you begin these acts it should be that the Almighty Allah guides you in success and security:

> They think that they lay you under an obligation by becoming Muslims. Say: Lay me not under obligation by your Islam: rather Allah lays you under an obligation by guiding you to the faith.[1]

You are same as a scholar has said:

I dedicate this to his respectable assembly and there is nothing except this. I don't have anything that I can gift to him. Like the sea on which the clouds rain while the fact is that it is not in any need of it because what is raining is taken from the sea only.

It is that you consider prayers as too many or that you are inclined you have finished them so that you may go out to obtain your success, then you should know that this is obtained through bestowal of Allah, the Mighty and Sublime and His great Awliya of Allah and their sincerity in worship of Allah, the High and the Mighty for you, especially when you have the belief that if the proofs of Allah had not been there for the people Allah, the Mighty and Sublime would have neither created the earth nor the heavens, or any creature in the world, or Hell and Heaven for the Hereafter. Neither He would have initiated any bounty nor mercy, thus do you consider all the acts and deeds to be intended for anything other than the criterion of acceptance or you expect reward from someone else, because their sincerity in worship is through the excellence that the Almighty Allah has given to them for their success. Thus when your deed measures upto their criterion, you should gift it to them so that you may obtain their rewards and if the generality of their bestowals and excellence had not been there you will not obtain it. And if you really know the right of Allah, the Mighty and Sublime and their rights by the kindness of Allah, the Mighty and Sublime and you know how many rights of theirs are trespassed day and night, you will know that it is in need of seeking excuse. And this is what a poet has said:

"Since you have accepted a lowly gift from me, I consider your acceptance to be on the basis of one of your mercies. And its acceptance in your view would be more an act of favor and grace, as the heart of your devotee from being humiliated and disgraced, gets honor. And your devotee becomes its source of

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[1] Surah Hujurat 49:17

thankfulness due to your prominent position, and in taking up the rights that I am unable to fulfill." A co-religionist said to me: I consider myself and my deeds so small and lowly that I should gift it to them? I said: Why don't you consider yourself lowly in serving Allah, the Mighty and Sublime, that you praise and thank Him and that you perform all the duties? While the fact is that He is greater than every great personality? Thus it does not matter if you consider yourself small with regard to their deputies, especially that they accept your service to them.[1]

44: A Special Prayer in a particular time for Hadiya of Imam Zamana (a)

Sayyid Ibne Tawoos relates the following in his book *Jamaal al-Usboo:* It is recommended to recite eight rakat prayer on Friday. Four rakats may be presented as hadiya (gift) to the Holy Prophet (s) and four rakats to Fatima Zahra (s.a.). Then four rakats should be recited on Saturday and made hadiya to Amirul Momineen (a). In this way every subsequent day recite prayer of four rakats and gift (hadiya) to each succeeding Imam (a). Again the next Friday recite eight rakat Namaz and gift Thawab of four rakats to the Messenger of Allah (s) and of four rakats to Fatima Zahra (s.a.). Again on Saturday recite four rakat prayer and make hadiya to Imam Musa al-Kazim (a) and till Thursday next continue to pray four rakats everyday and give hadiya to each Imam (a) in turn. Then on Friday recite a four rakat prayer for hadiya of Imam Zamana (a) and after two rakats recite the following Dua:

O Allah, You are peace, the peace is from You; all peace returns to You, O Lord, cause us to live with Your peace, O Allah, these units of prayer from me are dedicated to the Proof (Hujjat), son of al-Hasan, so, O Allah, bless Muhammad and the progeny of Muhammad and extend it to him, O Allah, bestow on me the best of my hope and expectation in You and Your Prophet, may Your blessings be on him and his holy progeny.	اللَّهُمَّ أنتَ السَّلَامُ وَمِنكَ السَّلَامُ وَإِلَيكَ يَعُودُ السَّلَامُ حَيِّنَا رَبَّنَا مِنكَ بِالسَّلَامِ اللَّهُمَّ إِنَّ هَذِهِ الرَّكَعَاتِ هَدِيَّةٌ مِنِّي إِلَى فُلَانِ بنِ فُلَانٍ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَبَلِّغهُ إِيَّاهَا وَأَعطِنِي أَفضَلَ أَمَلِي وَرَجَائِي فِيكَ وَفِي رَسُولِكَ صَلَوَاتُكَ عَلَيهِ وَآلِهِ.

In place of so and so son of so and so recite the name of the particular Masoom for whose hadiya we are reciting the prayer.

45: Reward of Reciting Quran for Imam (a)

Ali Ibne Mughira is quoted in *Al-Kafi* that he asked Imam Kazim (a), "My father had asked your respected grandfather regarding the complete recitation of Quran every night and he told him, "Yes it can be completed every night." When my father asked about completion of Quran in the month of Ramadan he received the same reply. So he used to finish reading the complete Quran forty times during

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[1] *Jamaal al-Usboo,* Pg. 20

the holy month of Ramadan. After him I continued this practice. On the day of Eid, I complete a Quran for the Holy Prophet (s) and after him for Amirul Momineen (a) till I reach you. So tell me how is this act of our considered by your goodself? Imam (a) said, “Your reward is that you shall be in the company of those exalted personalities.” The narrator said, “Such a high reward?” Imam (a) said three times, “Yes.”[1]

I say: The point of evidence in this is that the apparent meaning of the statements of Imam (a) consists of the reward upon those deeds is from the aspect that they should be gifted to the Holy Prophet (s) and the Imam and the proximity is to them and it is not the above mentioned quality of the Imams. Rather, it is learnt from the statement of the narrator that when he gifted the reward of reciting one complete Quran to Imam Musa Kazim (a) and when the Imam was alive, therefore he said: Since that time I am in this condition...and the Imam praised his actions and certified their correctness. The conclusion derived from this tradition is that: It is recommended to gift the reward of reciting the Quran to the Holy Prophet (s), Lady Fatima Zahra (a) and the Holy Imams (a). That which supports this matter is that the dedication of Prayer to them as was mentioned previously. There are other proofs also that can be derived by those who study the traditional reports. I beg to the Almighty Allah for the sake of Muhammad and his progeny, to give me and all the believers Taufeeq to perform this meritorious deed.

46: Tawassul and Seeking Intercession Through Imam Zamana (a)

The proof for the above acts during the period of Ghaibat is that Imam Zamana (a) is the ‘Babullah’ the door of Allah, through which people enter. Imam (a) is the sole channel of achieving Allah’s satisfaction. He is the one who will intercede for us with Allah. He is that same name of Allah whose tawassul is ordered for us. As mentioned in the traditions in the explanation of Quranic verse:

> And for Allah are the most beautiful names. So call Him by them.[2]

The Imams have said: By Allah, we are those beautiful names about whom the Almighty Allah has commended the people to call Him [supplicate Him].[3] There are many other proofs but this much would be sufficient for those with insight.

In *Bihar*, it is narrated from our master, Imam Ali Reza (a) that he said: Whenever you are involved in hardships and calamities you must ask for the help of Allah, the Mighty and Sublime through us, and that is the interpretation of the verse:

> And for Allah are the most beautiful names. So call Him by them.[4]

In the same book it is narrated from *Qabas al-Misbah* in the discussion of

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[1] *Biharul Anwar*, Vol. 98, Chapter 5, Pg. 5
[2] Surah Araaf 7:180
[3] *Usool Kafi*, Vol. 2, Pg. 618
[4] *Biharul Anwar*, Vol. 94, Pg. 22

supplications of seeking mediation from the Almighty Allah through the Holy Imams (a): Seeking mediation of our master:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ وَلِيِّكَ وَحُجَّتِكَ صَاحِبِ الزَّمَانِ إِلاَّ أَعَنْتَنِي بِهِ عَلَى جَمِيعِ أُمُورِي وَكَفَيْتَنِي بِهِ كُلَّ عَدُوٍّ وَهَمٍّ وَغَمٍّ وَدَيْنٍ وَضِيقٍ وَمَخُوفٍ وَمَحْذُورٍ وَلِوُلْدِي وَلِجَمِيعِ أَهْلِي وَإِخْوَانِي وَمَنْ يَعْنِينِي أَمْرُهُ وَخَاصَّتِي آمِينَ رَبَّ الْعَالَمِينَ.

In the name of Allah, the Beneficent, the Merciful. O Allah! I ask You by the right of Your Wali and Hujjat the Master of the Age that You make easy for me all my affairs. And suffice me against all oppressors and unjust and traitors and remove them away from me. Bestow me with the companionship of Hazrat as I have reached to the end of my efforts. And suffice me against all enemies and sorrows and griefs and in the religion and children and all of my people and my brothers and all the affairs related to him. Amen O, Lord of the worlds Amen.[1]

In *Biharul Anwar* it is narrated from *Oddatud Dai* quoting Salman Farsi that he said: I heard Prophet Muhammad (s) say: Indeed, Allah, the Mighty and Sublime says: "O My servant! Has it not happened that someone asks a big thing from you but you are not willing to fulfill it unless he brings the person most beloved to you to persuade you to fulfill those desires for the sake of that intercessor? Let it be known to you that the most honorable and supreme creature with Me is Muhammad and his brother Ali and the Imams who are the medium of nearness to Me. Be aware that whoever has a great desire and wishes for a benefit or removal of a harm, if he calls on Me through Muhammad and his pure progeny, I will fulfill his desires far better than fulfilling the desire of one who has taken the most beloved creature of God as an intercessor."

47: To ask from Imam (a) and address him in supplications

As mentioned in the Ziarat of Imam (a), he is the one who fulfills the needs of the universe. He is the one from whom people seek justice as mentioned in the case of Abul Wafa and as recorded in *Biharul Anwar* and other traditions. He is the solid refuge of the Ummah, and the last resort of the helpless, the backward, the shelterless people. He saves the people who are in terror. He is the guide of those who are in search of protection. The same thought is expressed in the supplication of Imam Zainul Abideen (a) for the month of Shaban, concerning his infallible forefathers.[2] Also in Ziarat-e-Jamea we find the following words: One who attached himself to you was successful and he is safe from the misfortunes of both the worlds.[3]

There are many other proofs also for this, rather it can be said that the duty of the subjects as we see in the general life of the people, is to take the help of the leader in important matters and to defend themselves from the enemies in every time,

[1] *Biharul Anwar,* Vol. 94, Pg. 35
[2] *Iqbal,* Pg. 687
[3] *Biharul Anwar,* Vol. 102, Pg. 130

as had been the manner and custom of the people of Wilayat and Gnosticism, that they used to present their complaints and needs to their Imams (a) as is clear in most of the traditions. Rather it can be said that: Among the benefits of the existence of Imam (a) and his duties is to help the helpless and to give refuge to the refuge seekers.

Rather, without any doubt if a person is having a leader who commands power, and if this person is oppressed and his friends direct him to the leader to complain to him about his afflictions, if that person does not do this, he will be chastised by his own people why he did not put forth his request. From this aspect it can be said: When we fail to put up our important matters and needs to the Imam of the Time (aj) we would have to face humiliation and censure, because we have ignored the duty that the Almighty Allah has made incumbent on us as is seen in the interpretation of the Imams (a) regarding the following verse:

Then disperse abroad in the land and seek of Allah's grace.[1]

Thus it is the duty of all of us, that in all our problems we should not seek the help of anyone except the Imam of our time because if we fail in this duty we would have to face humiliation, become worthy of criticism and be from among the losers as mentioned in the verse:

Was not Allah's earth spacious, so that you should have migrated therein?[2]

Also we have been ordered to enter the houses through their doors and the Almighty Allah has made the Imam and Divine Proof His door in every period of time, to approach Him and we have been ordered to beseech the Almighty through the mediation of the Imam.

Now that you have understood this matter, I will say: It makes no difference whether the Imam is present or in occultation because he is having a perfect sight and hearing as alluded to in the Ziarat that is related from himself and no aspect of the people is concealed from him as mentioned in the most widely related traditional reports. Hence this is confirmed for us that walls, mountains and curtains do not serve as obstacles between the Imam and people as mentioned in traditions.

Apart from this the following tradition of *Al-Kafi* testifies to this meaning: Imam Hadi (a) was asked in a letter that a person desires to ask special favors from Imam (a) and tell him some of his secret matters just as he does Munajaat (beseeches) to the Almighty. Imam (a) replied, "If you need anything, just move your lips, you shall get response."

The author of this book, Muhammad Taqi Musawi Isfahani – may the Almighty Allah keep his faith firm in the world and the hereafter – says: One year in the past I had accumulated many debts and was in very difficult circumstances. But soon the month of Ramadan approached; so at dawn I prayed to His Eminence

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[1] Surah Jumua 62:10

[2] Surah Nisa 4:97

(a) and mentioned my problems and after sunrise when I returned from the Masjid and went to sleep, I heard His Eminence saying to me in my dream in Persian: You must observe patience for sometime, so that I may receive some money from my special friends and send it to you. When I awoke, I found the atmosphere fragrant and my sorrow had gone away. After some days a brother in faith sent me an amount of money through which I repaid my loans. He delivered the money to me saying: This is from the Imam's share. And praise be to Allah, the Lord of the worlds and the giver of bounties.

Note: We should know that in the matter of seeking the Imam's help there is no restriction of language and time. What is important however is the purity of the heart, full attention, regret from sins, perfect faith and correct belief. However it is preferable to use the patent supplications and codes that are prescribed for this purpose as they are most effective to gain the Imam's attention and proximity. We shall mention them at the end of the books, Insha Allah.

48: Inviting people towards Imam (a)

This is one of the most important and obligatory duty. The validity of this is evident from traditions that speak of the duty of Amr bil Ma'roof (Enjoining Good). In addition to this, it is an established fact that after the Imam (a) the best creatures in the world are the followers of Imams (a) who invite other people towards their Imamate. This is also proved from the following traditions: Indeed! The religious scholar who teaches people their religious subjects and invites them towards their Imam is better than 70,000 worshippers. In another tradition from Sulaiman bin Khalid it is reported he asked Imam Sadiq (a) that there was a family who was perceptive to his advice, so should he invite them to Imamate? Imam (a) replied, "Yes! The Almighty Allah says:

> O you who believe! Save yourselves and your families from a fire whose fuel is men and stones.[1]

Here it will be sufficient to just mention the exegesis of the following verse in Tafseer Imam Hasan Askari (a):

> And when We made a covenant with the children of Israel: You shall not serve any but Allah and (you shall do) good to (your) parents, and to the near of kin and to the orphans...[2]

Imam (a) said Indeed the Messenger of Allah (s) said: The worst orphan is one who has been separated from his Imam and cannot reach him; and when he needs guidance in a religious matter he does not know what is the Imam's opinion regarding it. Hence one who is learned in our sciences, if he is near, should guide one who is ignorant of the law of the Shariah. And know that, one who guides him and brings him to the right path, he would be our comrade and companion in elevated ranks of Paradise. This tradition is narrated to me by my father from his forefathers from the Holy Prophet (s).

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[1] *Usool Kafi*, Vol. 2, Pg. 211

[2] Surah Baqarah 2:83

Amirul Momineen (a) said: A Shia of ours who is a scholar of our laws, if he brings out our weak Shias from the darkness of ignorance into the light of knowledge that we have bestowed him, on the Judgment Day he would arrive in the fields of gathering, wearing a crown of heavenly light. Its light will reach to all the people of the gathering and he will be wearing such a dress that the whole world and what its contains cannot equal a strand of this dress. Then a proclaimer will call: O servants of Allah, know that! He is the disciple of a scholar of the progeny of Muhammad (s). All those whom he took out from the darkness of ignorance in the world, should become attached to his light, so that he may take them out of the perplexity of darkness of Judgment Day to Paradise. Thus he will take along with him to Paradise, all those he had taught a good matter, removed the lock of ignorance from his heart, removed some doubt or explained something.

A woman came to Lady Fatima Zahra (s.a.) and said: My mother is very old and she has a doubt about a point of Prayer. She sent me to inquire about it. Lady Fatima told her about it. She again asked something and Lady Zahra answered her. Again she asked the same thing and Her Eminence (s.a.) answered her again. She argued ten times and every time she got the same answer. Then she became ashamed of asking the question again and again and said: O daughter of Messenger (s). I don't want to give you more trouble. Fatima (s.a.) said: Don't worry, you may ask whatever you like. If a hundred thousand gold coins are offered to a man to carry a heavy load to the roof, would it be unpalatable to him? The woman said: No. Fatima said: Such a quantity of natural pearls are fixed as wages for every question for me as are more than enough to fill the space between the earth and sky. That is why it should not be unpalatable to me to answer these questions. And I have heard from my respected father (s) that on the Judgment Day, our Shia scholars will be bestowed with robes of honor for their knowledge and their efforts in guiding people. So much so, that each of them will have a thousand robes of Noor. Then a proclaimer will say by the command of Allah: O those who took care of the orphans of Aale Muhammad (a), who were separated from their real parents that is the Purified Imams (a), your disciples and orphans are present here, whom you protected and gave them clothes. Now adorn them with garments of Paradise just as you adorned them with clothes of knowledge in the world. The scholars will then adorn their disciples and orphans, according to the level of knowledge they had learnt from them. So much so, that some orphans will receive a hundred thousand robes of honor. In the same way these orphans will distribute robes of honor to their disciples. Then Allah will order to again give robes of honor to the guardians of these orphans. Again they will get robes of honor. Thus they will be doubled. And after distributing robes of honor to their disciples, their remaining robes will be doubled. The same will be done with the disciples.

Then Fatima (a) said: O maidservant of Allah, a strand of those robes is a hundred thousand times better than all that is in the world, because all those thing are offensive.

Imam Hasan Mujtaba (a) said: If an orphan of Aale Muhammad (a), being separated from Imams, wanders in ignorance and is supported and taken out from his ignorance; and matters doubtful on him are clarified by a person. This person in relation to one who takes care of an orphan, feeds him and give him water, is like the sun in relation to the Suha star.

Imam Husain Ibne Ali (a) said: One who takes care of an orphan of ours who is separated from us due to our concealment, and instructs him about our sciences that he has learnt, till he brings him to the straight path, Allah tells him: O My kind and sympathizing servant, I am more deserving of kindness and forgiveness. O My angels, prepare a hundred thousand palaces in Paradise for him, for each letter that he has taught and provide him all the good things in it.

Imam Zainul Abideen (a) said: Allah revealed to Prophet Musa (a): O Musa, endear Me to My creatures and endear My creatures to Me. Musa (a) asked: My Lord, how can I do that? Allah said: Remind them of My bounties and bestowals. If you bring back one who has ran away from Me or missed the right path, this deed will be better than worshipping Me for a hundred years in such a manner that you fast all days and pray all nights. Musa (a) asked: My Lord, who is it that avoids you? Allah revealed: One who is disobedient. Musa (a) asked: Who is it, that has gone astray from Your path? Allah said: One who does not know the Imam of his time, who may have taught him the manners of Islamic laws and method of worshipping Allah, through which he may gain the pleasure of Allah. Or that after recognizing him, he has separated from him and is unaware of the ways of religion.

Amirul Momineen (a) said: Convey the good news of great rewards to our scholars.

Imam Muhammad Baqir (a) said: The scholar is like one who has a candle through which he provides light to others. Hence all those he provides light, pray for him. In the same way, through his candle of knowledge, a scholar removes the darkness of ignorance and perplexity. Hence the one whom he provides the light of his candle and through which he takes him out of perplexity and frees him from ignorance, is one who has been saved from Hell fire. Allah gives him a reward for each hair of the one he has saved in such magnitude that it is more than giving a hundred thousand bags of money in charity in the way Allah has not commanded. Rather such charity will be a trouble for the giver. But Allah will give him a reward, which is greater than that of praying before Holy Kaaba.

Imam Ja'far Sadiq (a) said: Our Shia scholars will ascend to the boundary, which is joined with the boundary of Iblees and his militant deities; and they keep them away from attacking our weak Shias. They do not allow Iblees and Ahle Bayt-haters from becoming dominant upon them. Thus one who is capable of this, is a hundred thousand times better than one who fights Jihad against the people of Rome, Turkey and Khazr, because they protect the religion of our devotees from the attacks of the enemies of religion and remove sorrow and troubles from them.

Imam Musa Kazim (a) said: A scholar who teaches an orphan of ours who is away

from us, something he is in need of, and saves him from deviation and ignorance, is more distasteful to Iblees than a thousand worshippers because that worshipper only wants to save his own self whereas the scholar wants to keep an eye on his own self as well as others from the hands of Iblees and his transgressing disciples. And in the same way he is much better in the view of Allah than a hundred thousand worshippers.

Imam Reza (a) said: On Judgment Day the worshipper will be told: You were very good that you protected yourself and others people from sorrow and trouble; hence you may enter Paradise. Although this scholar got more than you because he saved the people from enemies and increased the bounties of Paradise for them and obtained the pleasure of Allah for them. Then that scholar will be addressed: O protector of the orphans of Aale Muhammad (a) and the guide of their weak devotees and friends, wait a little, and intercede for those who obtained or learnt something from you. He will stop on hearing this, and after interceding for them, enter Paradise along with his ten men who had obtained knowledge from him and those who became disciples of disciples till Qiyamat. Now see what is the difference between these two stages.

Imam Muhammad Taqi (a) said: Those who support the orphans of Aale Muhammad (who are separated from their Imam and confused and perplexed in their ignorance, caught in the hands of Shaitan and our hateful enemies) and saves them from their clutches and frees them from their confusion, removing the temptations of Satans, defeating them and become victorious through the evidences of their Lord and the proofs of their Imams over the Ahle Bayt-haters; they are having as much excellence over other people just as the heavens are superior to the earth and are superior to the Empyrean, the throne and the curtains. And they have as much precedence over the worshipper as the full moon is superior to a dim star in the sky.

Imam Ali Naqi (a) said: If after the occultation of your Qaim (a) there had not been scholars who invited people to him, guided them to him, protected the religion of Allah through His arguments and evidences, taken out people from the clutches of the deception of Iblees and his transgressing disciples and Ahle Bayt-haters, no man would have remained on the religion of Allah and all would have apostatized. But they control the reins of the weak Shias just as the boatman steers the ship. It is these who are excellent and honorable in Allah's view.

Imam Hasan Askari (a) said: Our Shia scholars who take care of our weak friends, will appear on Judgment Day, with a beautiful crown on their heads. Light will emanate from them and illuminate the field of resurrection which is as wide as a distance of three hundred thousand years' travel. All those who have received their support and freed from ignorance by the light of their knowledge will cling to a branch of their light. They will be picked up and raised to such a height that they will reach to the level of the High Heavens. Then they will be taken to their mansions in the vicinity of their teachers and their Imams; and Ahle Bayt-haters, who come in contact with the lights of their crowns will become blind, deaf and dumb; and the most severe flames will be appointed for them, which will pick

them up and take them to the blazing Hell and put them in the center of it.[1]

Also, that which supports this matter is the saying of Allah, the Mighty and Sublime:

> Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner.[2]

The evidence of this verse consists of three points:

First: Even though it is addressed to the Messenger of Allah (s) it is meant for all in general like in the case of the verse:

> Surely those who conceal the clear proofs and the guidance that We revealed after We made it clear in the Book for men, these it is whom Allah shall curse, and those who curse shall curse them (too).[3]

And the verse:

> And from among you there should be a party who invite to good and enjoin what is right.[4]

It is mentioned in traditions that Quran is according to the Arab saying: 'I am telling it you but it is directed to your neighbor.' In addition to this, reason shows that the aim of sending of the prophets, appointing of successors and placing of scholars to disseminate knowledge and making it incumbent on the people to 'ask those who know', is to identify the path of God and to obtain salvation and success. Thus it shows that it is the duty of every enlightened Muslim to invite to the path of the Almighty Allah.

Second: Without any doubt, 'path of Allah' denotes a way, by treading which, one can obtain Allah's pleasure and satisfaction, just as there is no doubt that the way is recognition of the Imam and following him, and it is something without which it is impossible to obtain Allah's pleasure, even though one may be a believer in the oneness of God and prophethood. In the same way a person can never obtain salvation and success, if he does not recognize the Imam of the Time (aj) and follows him, even though he may be having faith in all the other Imams (a). This point is mentioned in the tradition of Imam Ja'far Sadiq (a) in which he says: One who believes in the Imamate of all the (eleven) Imams but denies the twelfth is like one who believes in all prophets but denies His Eminence, Muhammad (s). It is so because the position of intercession is accorded specially to our master Hazrat Hujjat (aj) as stated in a tradition of the Holy Prophet (s) describing the scene of Judgment Day that we quoted in volume one also in which he said: "Mahdi is their intercessor", in spite of the fact that the Imams and prophets would also intercede on Judgment Day.

In Ziarat Jamia it is mentioned: "You are the great medium (Sabeel) and the solid path..." Although this does not contradict the interpretation of the word 'Sabeel'

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[1] *Tafseer Imam,* Pg. 339-345
[2] Surah Nahl 16:125
[3] Surah Baqarah 2:159
[4] Surah Aale Imran 3:104

as the religion of Allah, etc., as we have already explained that the perfection of religion cannot be achieved without recognition of the Imam. Therefore the Almighty Allah says:

> This day have I perfected for you your religion.[1]

After the Holy Prophet (s) had appointed the Caliph and emphasized the recognition of His Eminence (a) and the Imam who were to come after him. Thus it can be concluded that it is prohibited to conceal the truth and it is obligatory to call towards the recognition and obedience of the Imam of the Time (aj) as per the command of the blessed verse.

Third: It is that inviting to His Eminence according to exigency of condition of the invitees in defect and perfection is of three types; sometimes it is obligatory to act upon all the steps of invitation and sometimes it can be achieved only through some of them. Thus the first step is to invite through wisdom. That is why in the verse of Quran, it is mentioned before discussion and debate. And wisdom in some traditional reports is interpreted as the recognition of the Imam and being away from greater sins for which the Almighty Allah has decreed hellfire. In some other instances it is through recognition and contemplation on religion. Methods other than these are also mentioned in traditions. A comprehensive corollary of these matters is knowledge and action. It can also be related to the dictionary meaning of the word of 'wisdom', because it is derived from Hakama which means the rein used for controlling animals. In the same way, knowledge and action, keeps the person within the obedience of the Almighty Allah and outside the control of Satan. Therefore it is mentioned in a verse:

> Surely those who guard (against evil), when a visitation from the Shaitan afflicts them they become mindful, then lo! they see.[2]

> And whoever is careful of (his duty to) Allah, He will make for him an outlet.[3]

It is from this aspect that the Almighty Allah has said:

> And whoever is granted wisdom, he indeed is given a great good and none but men of understanding mind.[4]

Thus one who has got the Taufeeq for knowledge and action, has in fact obtained the recognition of the Holy Imams (a) and it is 'a lot of good'. This would make you know that 'a lot of good' has been interpreted in traditions to be the recognition of Amirul Momineen (a) and the Holy Imams (a). It is same as stated in the saying of Imam Ja'far Sadiq (a) that: "We are the actual 'good' and its branch is obedience of the Almighty Allah and our enemies are the real 'evil' and knowing them is disobedience of the Almighty Allah..." please pay attention on this point so that the matter becomes clear for you. From what we have mentioned above it is known that invitation to His Eminence is having four ways:

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[1] Surah Maidah 5:3
[2] Surah Araaf 7:201
[3] Surah Talaq 66:2
[4] Surah Baqarah 2:296

One: Inviting with the help of wisdom of knowledge
Two: Inviting through wisdom of action
Three: Inviting through good exhortation
Four: Inviting through debates and discussions

Now that you have understood this, I say: Inviting through wisdom of knowledge, with reference to the obligation of recognition of someone who invites to Him and value of Marifat and its mediums are known through explanations of qualities and excellences and signs of that person, and also the explanation of the duties of people towards them and to mention the sources of his proximity like...

Invitation through practical wisdom with discipline and order of the inviter which is his duty in each of the mentioned stages, and to arrange that which will be obtained through motivating a person to fulfill the rights of the Imam and perfect his recognition. So that a person of recognition may follow the one who invites to Imam (a); whereas the ignorant person begins to be curious and questioning. Such type of call leaves effect on the hearts and achieves its aim. Therefore Imam Ja'far Sadiq (a) has said: Be a caller of people without using the tongue.

As for exhorting in the best way; through advice and motivation and warning and explanation of knowing the Imam and his rights that have been trespassed and abandoning those who consider them unimportant and carelessness in fulfilling their rights that bring hardships and their punishments, etc...according to the requirement and that which is the source of following the Imam (a), will be achieved.

As for the best way of debates; it is narrated from Imam Ja'far Sadiq (a) that he said: That is through Quran. And it is narrated from Imam Hasan Askari (a) that he said: This debate is through proofs and evidences, and not that you reject a truth or claim a falsehood.[1]

I say: Each of the above points can be explained in detail but it is beyond the scope of this book and this is sufficient for the wise; but some more points will be mentioned in the 52nd duty, Insha Allah.

49: To Take Care of the Rights and Duties Towards Imam (a)

The rights of the Holy Prophet (s) and after him the Imams (a) have precedence over the rights of all other people in the world. And Allah has bestowed them this high station. He has selected them among all the people and made them the medium of bestowing the mankind with every kind of benefit.[2] The Holy Imams (a) have said regarding their rights, "The right of the Almighty Allah is for us." Thus observing the rights of Imam (a) is a medium of gaining Allah's proximity. And to consider his right unimportant is distancing oneself from Allah and earns His anger, as mentioned by Imam Sajjad (a) in Dua Abu Hamza Thumali: Or may be You found me considering Your right less important and distanced me from You.[3]

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[1] *Tafseer Burhan*, Vol. 3, Pg. 253, Tr. no. 2
[2] *Al-Kafi*, Vol. 1, Pg. 537
[3] *Iqbal*, Pg. 71

50: Humility and soft-heartedness while remembering Imam (a)

It is very important to soften ones heart while remembering Imam (a). We should be particular in attending the assemblies of his Shias so that our heart is further softened and to remember the rights and the calamities of Hazrat (a). We must also keep away from all such acts which cause hardening of the heart and to distance ourselves from everything that cause regret and wistfulness, as mentioned by Almighty Allah:

> Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah and what has come down of the truth? And (that) they should not be like those who were given the Book before, but the time became prolonged to them, so their hearts hardened, and most of them are transgressors.[1]

According to traditions, the above verse was revealed with regard to Imam Zamana (a) and its interpretation points towards Ghaibat. Here the phrase, "But the time became prolonged to them," refers to the period of Ghaibat.[2]

51: The Scholars should make their Knowledge Evident

The Messenger of Allah (s) has said, "When innovations appear in my nation the scholar must make his knowledge apparent. Allah's curse be upon the one who doesn't follow this."[3] In the same book of *Al-Kafi* is narrated through a reliable chain of narrators a tradition of Imam Sadiq (a) that says: The Messenger of Allah (s) said, "If after me you see innovators you must express your disdain and criticize them and do not leave any stone unturned in maligning their name so that the desire to spread mischief and corruption may not take root in their hearts. That people may be careful of them and do not learn innovative practices from them. The Almighty Allah writes good deeds (Hasanat) for this action of yours and due to this raises your grades in the hereafter."[4]

I say: It is only when he is safe from every danger, otherwise he is supposed to observe Taqayyah as will be seen in the coming discussions.

52: To practice Taqayyah with mischief-makers and to maintain secrecy from people of other faiths

In *Kafi* through an authentic chain of narrators it is narrated from His Eminence, Abi Abdullah Imam Ja'far Sadiq (a) that he said explaining the verse:

> These shall be granted their reward twice, because they are patient and they repel evil with good and spend out of what We have given them.[5]

Imam Sadiq (a) says, "(They shall be granted their reward) for their patience in practicing Taqayyah." Regarding, "and they repel evil with good", Imam (a) says that 'good' refers to Taqayyah and 'evil' refers to the revealing of confidential

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[1] Surah Hadid 57:16
[2] *Al-Burhan*, Vol. 4, Pg. 291
[3] *Usool Kafi*, Vol. 1, Pg. 54
[4] *Usool Kafi*, Vol. 2, Pg. 375
[5] Surah Qasas 28:54

matters.[1] Again in *Al-Kafi* Imam Sadiq (a) says, "Taqayyah is the shield of a believer and a protection for him. One who does not believe in Taqayyah does not have faith. Indeed our tradition does not reach a person but that he fulfills religiousness between himself and his Lord. That thing brings him respect in the world and light (Noor) in the hereafter. And our tradition reaches another person and he exposes it (to opponents) and it causes him insult and the Almighty Allah takes away the Noor from him."[2]

It is mentioned in a correct tradition from Hisham Kandi[3] that he said: I heard His Eminence, Abu Abdullah Imam Sadiq (a) say: It must not be that you do something that causes us to be censured, because a father is criticized for the bad character of his son. You should be an ornament to one in whom you have faith [the rightful Imam] and you should not be cause of disgrace to him. Perform prayers in their [Sunnis'] congregation, and visit their sick and participate in the funeral of their dead and they should not get precedence over you in any good deed, as you are worthier than them for it. By Allah, Allah, has not been worshipped by anything which is more liked by Him than 'khaba'. The narrator asked: What is 'Khaba'? Imam (a) replied: It is Taqayyah.[4] In the same book in another tradition from His Eminence (a) it is mentioned that: One who sighs in sorrow regarding us and is aggrieved for oppression on us, this act of his is like glorification of Allah, and to be sad with regard to us is like worship and maintaining our secrets is like Jihad in the way of God.[5]

Muhammad bin Saeed – a narrator of this tradition – says: Write down this tradition in gold, I have not written anything better than this.

In *Kamaluddin* it is narrated from Imam Ja'far Sadiq (a) that he was asked what is the best deeds that a believer can perform during the period of occultation and His Eminence (a) said: Controlling the tongue and sitting at home.[6]

In *Tafseer Nishapuri* it is mentioned that the following verse was recited before Abdullah bin Masood:

> O you who believe! take care of your souls; he who errs cannot hurt you when you are on the right way.[7]

He said: This would happen in the last period of time.

I say: There are numerous traditional reports on this matter but we have refrained from quoting them here for the sake of brevity. Here it is necessary to remove the doubt that some people have that there is contradiction among the traditions narrated from the Holy Imams (a). This doubt haunts most of those who have not pondered over these traditional reports carefully and those who

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[1] *Usool Kafi*, Vol. 2, Pg. 217
[2] *Usool Kafi*, Vol. 2, Pg. 221
[3] Apparently it is Hisham bin Hakam.
[4] *Usool Kafi*, Vol. 2, Pg. 219
[5] *Usool Kafi*, Vol. 2, Pg. 226
[6] *Kamaluddin*; Shaykh Sadooq, Vol. 1, Pg. 330
[7] Surah Maidah 5:105

from the very beginning think that these traditional reports are contradictory, since in some of them it is commanded to publicize the matter and in some, we have been ordered to conceal the matter and observe Taqayyah. This contradiction can be explained from what we have learnt from the saying of the Holy Imams (a) that: People are of three types, either they are scholars and enlightened with truth or non-scholars; and the second types consist of eight groups:

Group One: Ordinary ignorant people, who if they recognize the truth, will not refuse to accept it.

Group Two: Those who have fallen into confusion as they are in the middle of inquiry and recognition of truth, but they are in a state of bewilderment.

Group Three: Deviated and misguided souls; who as a result of being in the company of deviated or sinful people, go astray in acquisition of knowledge and recognition etc. According to reason and religious texts, it is obligatory for the learned scholar to guide these three groups, invite them to guidance. A tradition is narrated from the Holy Prophet (s) to the effect that: If the Almighty Allah guides a single man through you, it is better for you than everything in the world.

Group Four: Deniers and opponents of truth; who are such that when truth is mentioned before them, they would ridicule it and make fun of the Imam (a) and those who call to the truth.

Group Five: Such deniers and opponents that if truth is expressed before them it would cause harm to life, honor or property.

It is necessary to observe Taqayyah from these two groups and according to the command of reason and religious texts it is obligatory not to speak to them as would be clear for the intelligent. In *Kafi*, it is narrated through a correct chain of narrators from Abdul Alaa that he said: I heard His Eminence, Abu Abdullah Imam Sadiq (a) say: Undertaking our matter is not only by believing and accepting it. Undertaking our matter is by preserving and keeping it secret from those, who are not qualified for it. Deliver my greetings to them (the Shia) and tell them that I say: May Allah have mercy on one who brings me and himself people's love by telling them of what they know and concealing what they deny. By Allah, he that makes war against us, is not more harmful to us than one, who accuses us of what we hate.[1]

In the same book, in another tradition it is narrated from His Eminence (a) that he said: One who exposes our matter is like one who has denied it.[2] It is also narrated from His Eminence that he said: Indeed, nine-tenth of the faith lies in observing Taqayyah and one who has no Taqayyah, has no knowledge...[3]and there are numerous traditions on this matter.

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[1] *Usool Kafi*, Vol. 2, Pg. 222
[2] *Usool Kafi*, Vol. 2, Pg. 224
[3] *Usool Kafi*, Vol. 2, Pg. 217

Group Six: It is of those who have a weak intellect and Marifat (recognition); believers who are not capable to bear, accept and protect the secrets. As per the dictates of reason and texts it is necessary to conceal the secrets from this group also as mentioned in the above traditions.

In *Kafi*, in a correct tradition from Imam Muhammad Baqir (a) it is mentioned that he said: By Allah, the best of my companions in my view are those who the most pious, most thoughtful and the most secretive (from our opponents about our traditions) and the worst of them are those, who are such that when something is narrated from us and attributed to us they don't accept it; and also denies that which he has; although he doesn't know that this tradition has come from us and is attributed to us; and as a result of this denial he goes out of our Wilayat.[1]

In *Basairud Darajat*, through the author's own chain of narrators it is narrated from His Eminence, Abu Abdullah Imam Sadiq (a) that he said: Deal with the people according to what they recognize and leave what they deny; and don't put yourself and us in difficulty. Indeed, our matter is difficult and intricate which none can bear except the proximate angel, or a messenger prophet or a believer whose heart the Almighty Allah has tested for faith.[2] It is narrated through the author's own chain of narrators from Imam Ja'far Sadiq (a) from his father that he said: One day the topic of Taqayyah came to be discussed in the presence of Imam Ali Ibne Husain (a). His Eminence (a) said: By Allah, if Abu Zar knew what was in the heart of Salman, he would have killed him, although the Messenger of Allah (s) had established brotherhood between them. Then what can you expect from other (common) people? Indeed, the knowledge of the scholars (Aale Muhammad) is difficult, serious, convincing, clear and sharp-witted. None can bear it except the proximate angels, messenger prophets or the man whose heart the Almighty Allah has tested for faith. His Eminence (a) said: Salman became to be included among the scholars because he is from us, Ahle Bayt (a), that is why he is related to us.[3]

Through the author's own chain of narrators it is narrated from Imam Muhammad Baqir (a) that he said: Our traditions are difficult, such that they could not be borne by anyone except the proximate angels, messenger prophets or the man tested for faith or a city that is having a strong fort. Thus when our matter happens and our Mahdi reappears, men from our Shias would become like brave lions and sharp spears, they would trample our enemies under their feet and hit them with the claws of their hands. And it is the time when the blessing of deliverance would be sent by the Almighty Allah on the people.[4]

Group Seven: It is of those whose ears and hearts have been sealed by the Almighty Allah because they turned away from truth and chosen falsehood so

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[1] *Usool Kafi*, Vol. 2, Pg. 223
[2] *Basairud Darajaat*, Pg. 26
[3] *Basairud Darajaat*, Pg. 25
[4] *Basairud Darajaat*, Pg. 24

that the call to truth may not affect them, and that good advice may not profit them, although they are such that they cause harm to everybody; it is best to avoid calling them to truth and the mention of truth before them should be avoided, because it is of no use; it being alike to them whether you warn them, or do not warn them, will not believe.[1] Therefore it is commanded in traditions that religious propaganda must not be directed to them, as mentioned in *Kafi*, through the author's own chain of narrators from Thabit Abi Saeed that he said: His Eminence, Abu Abdullah Imam Sadiq (a) said: O Thabit, what have you got to do with the opponents? Keep away from them. Don't invite the people to Imamate as by Allah, if all the folks of the heavens and the earth try to misguide one whom Allah wants to guide, they will not be able to do it. You are separate from the people, and don't consider the opponents to be your brother, cousin and neighbor. Indeed, when the Almighty Allah wants good of a person, He purifies his soul. Thus when he hears something good, he recognizes it and denies that which is bad. The Almighty Allah puts such a word in his heart that he understands the matter of Imamate.[2]

In *Tohafful Uqool*, among the advices of Imam Ja'far Sadiq (a) to Momin Taq the same statement is mentioned.[3] Also in *Kafi*, in a correct report, from Fudail it is mentioned that he said: I asked His Eminence, Abu Abdullah Imam Sadiq (a): Shall we invite the people to Imamate? He (Imam) replied: O Fudail, when the Almighty Allah wants the good of a person, he orders an angel to catch his neck and make him accept this matter willingly or unwillingly.[4]

In the same book, in another tradition from Imam Ja'far Sadiq (a) it is mentioned that he said: Do not dispute with the people regarding your religion as it induces many diseases of the heart. The Almighty Allah told His Prophet:

> Surely you cannot guide whom you love, but Allah guides whom He pleases.[5]

And also:

> Will you then force men till they become believers?[6]

Group Eight: Whose position is not clear; that is you don't know whether they would accept the call and truth or not. The duty of a scholar with regard to them is as mentioned in the tradition that the venerable Shaykh, Muhammad bin Hasan Saffar has narrated through his own chain of narrators from Asbagh bin Nubatah from Amirul Momineen Ali (a) that he said: I heard His Eminence (a) say: Indeed, our traditions are difficult, crude and harsh. Thus only very few of them are told to the people. One who understands them, more are given to him and one who denies them, they are denied to him. None bear them except three groups: the proximate angels or messenger prophets or a believer whose heart the

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[1] Surah Baqarah 2:6
[2] *Usool Kafi*, Vol. 2, Pg. 213
[3] *Tohaf al-Uqool*, Pg. 229
[4] *Usool Kafi*, Vol. 2, Pg. 213, Tr. no. 3
[5] Surah Qasas 28:56
[6] Surah Yunus 10:99 and *Usool Kafi*, Vol. 2, Pg. 166 & Vol. 2, Pg. 213

Almighty Allah has tested for faith.[1]

Through the author's own chain of narrators, it is narrated from Furat bin Ahmad that he said: Amirul Momineen Ali (a) said: Indeed, our traditions are such that people accept them with great difficulty; thus to one who accepts them, tell more and leave those who deny them.[2]

In a tradition of Imam Muhammad Baqir (a) it is mentioned that he said: Indeed, the hearts of the people would accept our traditions with much difficulty. Thus to one who accepts them, tell more and leave those who deny them. Indeed, there will be trials so that all the evil is sieved, such that even those who split hair (for perfection) would fall off. So much so that except for us and our Shias none would remain.[3]

Nomani has also mentioned this same tradition in his *Ghaibat*, in which after the sentence: "Indeed, the hearts of the people would accept our traditions with much difficulty," it is mentioned, "Inform them only about some traditions. Thus to one who accepts them, tell more and leave those who deny them."[4]

53: To bear hardships, denials and other testing circumstances for the sake of Imam (a)

There is no doubt that the Almighty Allah subjects us to all kinds of examinations regarding the Ghaibat of His Wali, in order to distinguish the righteous ones from the sinful. So that He may reward the righteous slaves and gather the wrong doers with other evil creatures and dispatch them to Hell. The Almighty Allah says:

> On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good.[5]

Now this is not something new because before this Allah has taken the examination of all the previous nations and those who would come in the future. Allah also says:

> Do men think that they will be left alone on saying, We believe, and not be tried? And certainly We tried those before them...[6]

Hazrat Ali (a) says, "O Men! The Almighty Allah has kept you away from oppression but He has not given you exemption from trials because Allah says:

> Most surely there are signs in this, and most surely We are ever trying (men).[7]

I say: One of the greatest examinations for a believer is when he sees that vicious and evil people are living in style and splendor while the righteous have to undergo untold difficulties and penury, and no one pays any attention to them.

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[1] *Basairud Darajaat*, Pg. 21, Chapter 11, Tr. no. 5
[2] *Basairud Darajaat*, Pg. 23, Chapter 11, Tr. no. 12
[3] *Basairud Darajaat*, Pg. 23, Chapter 11, Tr. no. 14
[4] *Ghaibat Nomani*, Pg. 107
[5] Surah Aale Imran 3:179
[6] Surah Ankabut 29:2-3
[7] Surah Momin 40; *Nahjul Balagha*, Sermon 102

No one even lends ear to their pleading and they are oppressed by the tyrants of this world. They are made the butt of ridicule and people make fun of their belief with regard to Ghaibat of Imam Zamana (a). This causes a contradiction of reason and desire. The carnal desires command us to follow falsehood and spend our lives in enjoyment while reason advises us to be patient in the difficulties and to bear their falsification. That it is necessary to follow the truth in order to achieve everlasting life in the hereafter in addition to the rightful kingdom. Thus the best people are those who strive for good consequences and remain patient in calamities. See what Imam Ja'far Sadiq (a) says to Humran in a correct lengthy tradition, in *Rauda Kafi*, when he asked His Eminence: How will these (Bani Abbas) people rule? Or when would we rid of them? Imam Ja'far Sadiq (a) said: Don't you know that everything has a tenure? He replied: Why not? I said: Does it benefit you to know that when this matter occurs it will not come even a moment earlier. Indeed, if you knew their condition in the view of Allah, you will be more angry with them and if with all the people of the world try to worsen their condition from sin and crimes – you will not be able to do so. Thus Shaitan will not deviate and worry you. Because indeed, honor from the Almighty Allah is for the Messenger of Allah (s), and for the believers, but the hypocrites don't know, do you not know that one who awaits for our kingdom, and is patient on all hardships and troubles, will be in our group tomorrow [in Qiyamat].[1]

In *Tohafful Uqool*, it is mentioned among the advices of Imam Ja'far Sadiq (a) to Momin Taq: O Son of Noman, a servant will not be a faithful believer before he learns three characteristics; one from God, one from His Messenger, and one from the Imam. The characteristic he should learn from God is the concealment of secrets. God the Glorified says:

The Knower of the unseen! so He does not reveal His secrets to any,[2]

The characteristic he should learn from the Prophet (peace be upon him and his family) is that he should treat people courteously. The characteristic he should learn from the Imam (peace be upon him) is to be steadfast against situations of misfortune and crises until relief comes about...[3]

Also, in *Rauda Kafi*, through the author's own chain of narrators it is narrated from Hasan bin Shazan Wasiti that he said: I wrote a letter to Abul Hasan Imam Reza (a) in which I complained about the oppressions of the people of Wast. Since in that city there were groups of Uthmanis, they used to trouble me. The Imam replied as follows: Allah, the blessed and the High has taken a covenant from our followers to observe patience in the rule of tyrant rulers. So be patient at the command of your Lord and when the leader of the creatures arises, they shall say: O woe to us! who has raised us up from our sleeping-place? This is what the Beneficent God promised and the apostles told the truth.[4]

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[1] *Raudatul Kafi;* Pg. 37
[2] Surah Jinn 72:26
[3] *Tohaf al-Uqool,* Pg. 230
[4] *Raudatul Kafi;* Pg. 247, Tr. no. 346; Surah Yasin 36:52

I say: 'Leader of the creatures denotes His Eminence, Qaim (aj) and their saying: 'O woe to us! who has raised us up from our sleeping-place? This is what the Beneficent God promised' implies that His Eminence, by the leave of the Almighty Allah, would make them alive and take revenge from them, as is mentioned in traditional reports.

In *Usool Kafi*, it is narrated from Imam Ja'far Sadiq (a) that he said: The Messenger of Allah (s) said: A time will come upon the people when rulership will not be obtained except through killing and oppression and wealth will not be obtained except through usurpation and miserliness and love and friendship will not be got except through throwing out the religion and following selfish desires; thus one who lives till that time should be patient on poverty even though he may be able to obtain riches. And he should be patient on the enmity of the people even though he may be able to earn love of the people by giving up his religion and following carnal desires. And he should be patient on humiliation even though he might be capable of becoming powerful; the Almighty Allah will give him the reward equal to that of fifty Siddiqs (truthful ones) who have testified me.[1]

It is mentioned in *Kharaij*, that the Messenger of Allah (s) said: After you will come a people such that one of them alone will earn the reward of fifty of you. They asked: O Messenger of Allah (s), we accompanied you in Badr, Uhad and Hunain and the Quran descended among us! The Prophet said: You cannot bear that which would descend on them and you don't have as much patience as they have.

I say: This is with reference to the condition of patient believers in the period of occultation of the Imam of the Age (a) as proved by other traditional reports.

It is mentioned in *Burhan* under the interpretation of the verse:

> O you who believe! be patient and co-operate in patience and remain steadfast.[2]

That Imam Ja'far Sadiq (a) said: Be patient on the troubles you have to face in our path. The narrator asked: What does, 'co-operate in patience and remain steadfast,' mean? The Imam replied: Co-operate with your Wali regarding your enemies and be steadfast with your Imam.

There are numerous traditional reports regarding this but to quote them all would prolong the discussion. All these are in addition to other verses and traditional reports that have come in praise of patience and command to observe it, because patience on calamities during the period of occultation of Imam (a) is among the most important and clear implication of patience as is obvious.

Thiqatul Islam, Kulaini (r.a.) has mentioned a number of correct and good traditions from Imam Ja'far Sadiq (a) that he said: Patience is to faith what the head is to the body, if the head goes, so does the body, in the same way if patience

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[1] *Usool Kafi*, Vol. 2, Pg. 91
[2] Surah Aale Imran 3:200

goes, so does faith.[1]

In the same book, in another tradition from Hafas bin Ghiyath it is mentioned that he said: His Eminence, Abu Abdullah Imam Sadiq (a) said: One who observes patience has to be patient for a short while and one who is impatient, remains impatient for a short while. Then he said: It is necessary for you to be patient in all your affairs as Allah, the Mighty and Sublime sent His Eminence, Muhammad (s) and commanded him patience and forbearance and He said:

> And bear patiently what they say and avoid them with a becoming avoidance. And leave Me and the rejecters, the possessors of ease and plenty.[2]

The Almighty Allah also said:

> Repel (evil) with what is best, when lo! he between whom and you was enmity would be as if he were a warm friend. And none are made to receive it but those who are patient, and none are made to receive it but those who have a mighty good fortune.[3]

Thus the Messenger of Allah (s) maintained patience till he was even accused of serious things [like sorcery and insanity] and the Almighty Allah revealed:

> And surely We know that your breast straitens at what they say. Therefore celebrate the praise of your Lord, and be of those who make obeisance.[4]

After that they rejected His Eminence, and made allegations against him; so he became sad. Therefore the Almighty Allah revealed:

> We know indeed that what they say certainly grieves you, but surely they do not call you a liar; but the unjust deny the communications of Allah. And certainly apostles before you were rejected, but they were patient on being rejected and persecuted until Our help came to them.[5]

At that time His Eminence (s) made his heart firm on patience till those people crossed all limits of shamelessness and torture and they mentioned Allah, the High and the Mighty with disrespect and denied Him. The Holy Prophet (s) said: I remained patient regarding myself, my family and my honor but I cannot be patient on disrespect to my Lord. So Allah, the Mighty and Sublime revealed the following verse:

> And certainly We created the heavens and the earth and what is between them in six periods and there touched Us not any fatigue. Therefore be patient of what they say.[6]

His Eminence, (s) remained patient in all circumstances till he was given glad tidings about the Imams from his progeny and they were described to be having patience as Allah, the Mighty and Sublime said:

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[1] *Usool Kafi*, Vol. 2, Pg. 87, Chapter of Patience, Tr. no. 2
[2] Surah Muzzammil 73:10-11
[3] Surah Fussilat 41:34-35
[4] Surah Hijr 15:97-98
[5] Surah Anaam 6:33-34
[6] Surah Qaf 50:38-39

> And We made of them Imams to guide by Our command when they were patient, and they were certain of Our communications.[1]

His Eminence, (s) said: Patience is to faith, like the head is to the body; then the Almighty Allah recompensed him for patience and revealed the following verse:

And the good word of your Lord was fulfilled in the children of Israel because they bore up (sufferings) patiently; and We utterly destroyed what Firon and his people had wrought and what they built.[2]

The Holy Prophet (s) said: This is a glad tiding and revenge that Allah, the Mighty and Sublime has allowed war against the polytheists. And the Almighty Allah revealed:

> Then slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush.[3]

And:

> And kill them wherever you find them.[4]

Thus the Almighty Allah destroyed them through the Messenger of Allah (s) and his followers and made it a reward of their patience in addition to what is stored for His Eminence in the Hereafter. So one who remains patient and is forbearing in the path of Allah, he will not leave the world till the Almighty Allah does not make him happy with regard to (the fate) of his enemies, in addition to what is stored for him in the Hereafter.

In the same book, in a correct traditional report from Abu Sabbah Kinani it is narrated that he said: I was in the company of His Eminence, Abu Abdullah Imam Sadiq (a) when an old man came to His Eminence and said: O Aba Abdillah, I have brought a complain to you about my children and their thanklessness and my brothers and their oppression, when I have become old. His Eminence, Abu Abdullah Imam Sadiq (a) said: O man, indeed there is a kingdom for truth and a kingdom for falsehood, and each is degraded during the rule of other, and the least that can reach the believer during the rule of falsehood is disobedience of children and injustice of the brothers. And there is no believer who gets any comfort or luxury during the rule of falsehood, except that he has to bear hardships before his death, either physically or regarding his children or his property so that the Almighty Allah may purge him from that which he has obtained during the rule of falsehood and He increase his share in the kingdom of truth. So remain patient and glad tidings to you.[5]

In the same book, it is narrated from His Eminence, Abu Ja'far Imam Baqir (a) that he said: When the final moments of my father, Ali bin Husain (a) approached, he embraced me and said: My son, I advise you that which my father

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[1] Surah Sajdah 32:24
[2] Surah Araaf 7:137
[3] Surah Taubah 9:5
[4] Surah Baqarah 2: 191
[5] *Usool Kafi*, Vol. 2, Pg. 447, Tr. no. 12

advised me at the time of his passing away and mentioned that which his father had advised: My son, be patient on truth even though it may be bitter.[1]

In *Kamaluddin*, through the author's own chain of narrators it is quoted from Imam Reza (a) that he said: "How good is patience and awaiting for the reappearance! Have you not heard Allah, the Mighty and Sublime say?

> And watch, surely I too am watching with you.[2]
>
> Wait then, I too with you will be of those who wait.[3]

Thus you must be patient because there is deliverance after despair and those before you were more patient than you."[4]

In the same book it is narrated from Muhammad bin Muslim that he said: I heard Abi Abdullah (a) say: "Before the rising of the Qaim, Allah will appoint signs for the believers. I asked: What are those, may I be sacrificed on you? He replied: They are mentioned in the saying of Allah, the Mighty and Sublime: "And We will most certainly try you..."

That is before the advent of the Qaim the believers will be tested through fear and hunger and loss of property and lives and fruits; and give good news to the patient.

> And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient...[5]

He said: "The believers will be tested through the fear of the last ruler of Bani so-and-so. Hunger through rise in prices. Loss of property and lives and fruits means loss in business and agriculture. And give good news to the patient means those who await for the reappearance." Then he said: "O Muhammad, this is the interpretation of the saying of the Almighty:

> ...but none knows its interpretation except Allah, and those who are firmly rooted in knowledge...[6]

In *Tafseer Nishapuri*, it is narrated from the Holy Prophet (s) that he said: Enjoin good to each other and forbid evil; thus when you see a debased person being obeyed and carnal desires being followed, and materialism being preferred, and every person liking his own view, it is necessary for you to leave yourself and public affairs and indeed, after that there will come a time when patience will be like a burning coal on your hand; the doers of good in that time will be given a reward equal to that of fifty persons in other times.

In *Ghaibat Nomani* through the author's own chain of narrators it is narrated from Imam Ja'far Sadiq (a) from his father that he said: The believers are tested and purified by Allah. Allah has not assured the believers from calamities and

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[1] *Usool Kafi*, Vol. 2, Pg. 91, Chapter of Patience, Tr. no. 13
[2] Surah Hud 11:93
[3] Surah Araaf 7:71
[4] *Kamaluddin*; Shaykh Sadooq; Vol. 2, Pg. 645
[5] Surah Baqarah 2:155
[6] Surah Aale Imran 3:7 & *Kamaluddin*, Vol. 2, Pg. 649

distresses of this life but He has assured them from being wretched in the afterlife. Then Imam Muhammad Baqir (a) said: His Eminence, Husain bin Ali arranged his martyrs side by side [in Kerbala] and said: Our martyrs are the martyrs of prophets.[1] In the same book through the author's own chain of narrators it is narrated from Imam Zainul Abideen (a) that he said: I wish I was permitted to talk to people three times (about three things) and then Allah might do to me whatever He liked. But it is the will of Allah that we are to be patient and to wait. Then he recited the following verse of Quran:

> And you shall certainly hear from those who have been given the Book before you and from those who are polytheists, much annoying talk; and if you are patient and guard (against evil), surely this is one of the affairs (which should be) determined upon.[2]

In the same book another tradition is quoted from His Eminence, which we shall present in the sub-topic of Marabat, Insha Allah, in which he says: "...the believers will remain steadfast and persevere until Allah determines and He is the best of judges."[3] There are many other traditional reports also, that have been mentioned at appropriate places.[4] The conclusion is best worded in a poetical composition of Amirul Momineen (a):

> If evil and hardships increase upon him, he increases the level of his patience. He is like Musk under the tools of pulverizing it, because fragments of Musk are such that their perfume and fragrance increases due to the tools if patience is observed.

Note: Our discussion so far shows that patience during the period of the occultation of the Imam (a) is of few types:

1. Patience of the prolongation of occultation so that impatience in this regard may not harden ones heart; because impatience with regard to Imam (a) can lead to doubts as explained in the twenty-second duty.

2. Patience of the believer on difficulties, ridicule and rejection etc from his opponents.

3. Patience on different calamities and hardships that befall him as mentioned in the verse:

> And be patient and your patience is not but by (the assistance of) Allah.[5]

4. Patience on different calamities and hardships at the hands of the opponents, that he cannot ward off and defend himself from them; in this instance his duty is to observe patience and pray. And there are other types of patiences that a believer has to observe in difficult times.

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[1] *Ghaibat Nomani,* Pg. 112
[2] Surah Aale Imran 3:186
[3] *Ghaibat Nomani,* Pg. 105
[4] *Ghaibat Nomani,* Pg. 105
[5] Surah Nahl 16:127

54: Pray to Allah for Patience in Imam's Separation

It is a duty of believers to ask Allah for Taufeeq of being patient in the Ghaibat of Imam (a). This is evident from the words of the supplication of Amri (r.a.) regarding Imam Zamana (a): "Bestow me patience in this."

In another instance it is stated that the momin should pray to Allah to improve his worldly conditions and the hereafter because Allah has the key to everything. The Messenger of Allah (s) was told, "And be patient and your patience is not possible except by Allah." The word 'by' in the above indicates causing or helping. Thus when patience is not possible without Allah's help the momin is obliged to beseech Allah to help him in being patient where patience is suitable. It can also be taken to mean 'from' although the author of *Mughni Labeeb* has mentioned and it is not important to deny that which occurs in eloquent statement, in the same way as some scholars of syntax have denied that it is for discrimination; even though there are traditional reports from the Holy Imams (a) regarding this.

The Messenger of Allah (s) said, "Ask Allah for whatever you may need, even if it be a shoe lace. Because if Allah does not make its acquisition easy it would never be easy to acquire it." In another tradition he (s) says, "Each one of you should pray to Allah for whatever you may need, even if your shoelace breaks, you ask Allah for it." Numerous traditions have been recorded to this effect as also the verses of the Holy Quran. All this proves the efficacy of Dua for patience wherever it is required. Because there are many instances where patience is required but man is impatient. While on other occasions it is not desirable. So the best option is to pray to Allah that He grant us patience wherever it is appropriate.

For example: Many a times it so happens that one mistakes an occasion to be that of patience while it is not so; and one is patient when he should not have been and is not patient when he should have been. He remains quiet when he should have spoken up and he speaks up when he should have remained silent. It is a taufeeq from the Almighty Allah that a person places each thing in its proper place and does everything at its appropriate time. Thus a believer who wants to tread the path of guidance, his duty is to beseech the Almighty to give him patience and make him cognizant of the occasion, whether it demands patience or not.

For example: According to traditional reports Allah, the Mighty and Sublime has ordered patience as mentioned in *Kafi*, in tradition of Imam Ja'far Sadiq (a) in which he says: Allah, the Mighty and Sublime specialized His messengers with the best of manners, thus check yourself; if you are having those qualities, thank Allah, and know that it is your excellence. If you don't have those qualities, beseech the Almighty Allah to bestow them to you. Then His Eminence mentioned ten things: Certainty, contentment, patience, thankfulness, good relationship, cheerful nature, generosity, modesty, valor and forbearance.[1] Some narrators have added: Truthfulness and trustworthiness. In the same book, in

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[1] *Usool Kafi*, Vol. 2, Pg. 56, Tr. no. 2

another tradition from His Eminence (a) it is mentioned that he said: "I like one who is intelligent, understanding, thoughtful, forbearing, patient, truthful and loyal' Allah, the Mighty and Sublime chose the messengers especially for these excellent qualities, thus one who has these traits should praise the Almighty Allah and one who lacks them should pray that the Almighty Allah bestows him these. The narrator says: May I be sacrificed on you, what are those qualities? His Eminence replied: Piety, contentment, patience, thankfulness, forbearance, modesty, generosity, valor, self respect, goodness and truthfulness.[1]

55: Enjoining Patience During Ghaibat

It is one of the most important duties and has been greatly emphasized. All the proofs in favor of Amr bil Maroof apply to this as well. Secondly, we must follow the example of the Holy Prophet (s) and the Holy Imams (a) as is evident from the study of their traditions. The third proof is the sermon of Ghadeer quoted by Ali Ibne Tawoos in his book *Iqbal*. He says that Surah Asr was revealed in connection with Hazrat Ali (a). Its interpretation is as follows: "I swear by the time (Qiyamat), Most surely man (enemies of Aale Muhammad) is in loss, Except those who believe (in their Wilayat) and do good (towards their brothers), and enjoin on each other truth (during the Ghaibat of their Imam) and enjoin on each other patience (in these times)."[2]

I say: Enjoining patience means that we should explain to our near and dear ones the virtues of being patient in bearing the difficulties during the Ghaibat of Imam Zamana (a), so that they may not despair due to its prolongation. That by seeing the prosperity of their enemies they do not fall prey to doubts. We must also remind them that the affluence of the wicked was foretold by the truthful Imams (a) and similarly they had also predicted the establishment of a just government. Thus when the first prophecy has been fulfilled the second one shall also be certainly fulfilled, Insha Allah.

They should know that one who remains patient and awaits, reaches to Faraj and success, to a great Faraj or to the minimum type of Faraj; rather awaiting itself is a kind of Faraj. Don't you see that when one becomes too much indebted, but he knows that soon he would get help, he would always be in anticipation of that person who is going to bring this relief? And he will assure himself so that the burden of debts is lifted for him. Or if someone falls ill and remains in that condition for many days; but he knows that there is an expert physician in a particular place who will come to him after some time and cure him, such a person is all the time in anticipation of that physician. This anticipation accords him assurance to bear the illness and ward off grief and sorrow. It was from this aspect that Abu Baseer asked Imam Ja'far Sadiq (a): May I be sacrificed on you, when will Faraj occur? His Eminence replied: O Abu Baseer, are you also of those who are inclined to the world? One who recognizes this matter his Faraj has taken place due to his anticipation.[3]

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[1] *Usool Kafi*, Vol. 2, Pg. 56, Tr. no. 3
[2] *Iqbal*, Pg. 457
[3] *Biharul Anwar*, Vol. 52, Pg. 142, Tr. no. 54; *Ghaibat Nomani*, Pg. 180

It is narrated from Muhammad bin Fudail that he asked Imam Ali Reza (a) something about Faraj and he said: Is it not but that awaiting for Faraj is also Faraj? The Almighty Allah says:

> Wait then, I too with you will be of those who wait.[1]

It is narrated from Husain bin Jaham that he said: I asked His Eminence, Abul Hasan Musa bin Ja'far (a) regarding Faraj. He replied: Don't you know that waiting for the Faraj is Faraj? I asked: I don't know anything except what you have taught. He replied: Yes, waiting for the Faraj is a kind of Faraj.[2]

In *Ghaibat Nomani* it is narrated from His Eminence, Abu Ja'far Imam Baqir (a) that he said: "The hasteners will perish and those nearest to Allah will be saved! After distress there will be wonderful deliverance!"[3]

Ali Ibne Yaqteen has narrated from Imam Kazim (a) that he said, "The Shias are being trained through hope for the past 200 years." The narrator says that Yaqteen asked his son, Ali, "How is it that whatever had been said about us (the kingdom of Abbasides) has come to pass but whatever was said regarding your just government, hasn't?" Ali replied, "The source of both the prophecies is the same. The only thing is that the time for whatever was said about you had arrived, so everything happened exactly as predicated. While the time for whatever was said about us is not yet ripe. So we are subsisting on hope. If they had been informed at the outset that this will happen after 200 or 300 years then hearts of the people would have hardened and the common people and those of weak faith would have renegaded from Islam. Thus it was said to them that soon they shall be relieved and that the appointed hour is near, so that they may not despair till the actual event."[4]

56: We should not sit in the Assembly where disrespect is caused to Imam (a)

The believer is obliged to keep aloof from the gatherings of deviated people where ridicule is directed towards Imam (a) or where he is being criticized. Where people raise objections against him and deny his existence, or even if they are ignoring his remembrance. It even applies to situations where a believer is been ridiculed. The Almighty Allah says regarding such matters:

> And indeed He has revealed to you in the Book that when you hear Allah's communications disbelieved in and mocked at, do not sit with them until they enter into some other discourse; surely then you would be like them; surely Allah will gather together the hypocrites and the unbelievers all in hell.[5]

In *Tafseer Ali bin Ibrahim Qummi* it is mentioned that he said: Signs of Allah, are the Holy Imams (a).[6]

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[1] *Biharul Anwar,* Vol. 52, Pg. 128, Tr. no. 22
[2] *Biharul Anwar,* Vol. 52, Pg. 130, Tr. no. 29
[3] *Ghaibat Nomani,* Pg. 104
[4] *Usool Kafi,* Vol. 1, Pg. 369, Tr. no. 6
[5] Surah Nisa 4:140
[6] *Tafseer Qummi,* Vol. 1, Pg. 156

According to a traditional report of *Al-Kafi*, Imam (a) was asked regarding the following Quranic verse:

> And indeed He has revealed to you in the Book that when you hear Allah's communications disbelieved in and mocked at...

He (a) said, "When we learn that such and such person denies the truth and utters unsuitable things about Imam (a), we must get up from there at once, no matter who that person is."[1]

In the same book, in a correct report from His Eminence, it is mentioned that he said: One who believes in Allah and the Judgment Day does not sit at a place where an Imam is being criticized or a believer is being degraded.[2] In the same book, it is narrated from, His Eminence (a) that he said: There are three types of gatherings that Allah hates and sends His chastisement to their participants; so you should never attend these gatherings: One: It is a gathering in which one decides to lie about his verdicts. Second: In which the remembrance of the enemies is refreshed and our remembrance is forgotten; and (thirdly) a gathering in which there is refusal to follow us, while you know that such a thing is there in that gathering. The narrator says: After that the Imam (a) recited three verses from the Book of Allah as if they were on the tip of his tongue – or he said: As if they were in his fist:

> And do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance.[3]

> And when you see those who enter into false discourses about Our communications, withdraw from them until they enter into some other discourse.[4]

> And, for what your tongues describe, do not utter the lie, (saying) This is lawful and this is unlawful, in order to forge a lie against Allah.[5]

In the same book, it is narrated from His Eminence (a) that he said: Whenever you are caught up among the Nasibis and their gatherings, be like one who is on the surface of a red stone, till you leave that company, because the Almighty Allah is inimical to them and curses them. So if you see that they are talking ill of any of the Imams, you must get up from there because divine wrath will strike them at that place.[6] And in the same book, in a correct report it is narrated from His Eminence (a) that he said: One who sits in the company of one who abuses a holy personality, he has indeed disobeyed the Almighty Allah.[7] And in the same book, it is also narrated from His Eminence (a) that he said: One who sits in a gathering in which one of the Imams is being abused, and he could leave that place, but he

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[1] *Usool Kafi*, Vol. 2, Pg. 377
[2] *Usool Kafi*, Vol. 2, Pg. 377
[3] Surah Anaam 6:108
[4] Surah Anaam 6:68
[5] *Usool Kafi*, Vol. 2, Pg. 378, Tr. no. 12
[6] *Usool Kafi*, Vol. 2, Pg. 379, Tr. no. 13
[7] *Usool Kafi*, Vol. 2, Pg. 379, Tr. no. 14

does not, the Almighty Allah will make him degraded in the world and punish him in the Hereafter. And what he has been bestowed regarding our Marifat will be taken away from him.[1]

In *Tafseer Burhan*, quoting from Kishi through the author's own chain of narrators from Muhammad bin Asim it is mentioned that he said: I heard His Eminence, Imam Reza (a) say: O Muhammad bin Asim, I have come to know that you sit in the company of Waqifis? I said: Yes, may I be sacrificed on you, I sit with them opposing their views. His Eminence (a) said: Don't sit in their company, Allah, the Mighty and Sublime says:

> And indeed He has revealed to you in the Book that when you hear Allah's communications disbelieved in and mocked at do not sit with them until they enter into some other discourse; surely then you would be like them; surely Allah will gather together the hypocrites and the unbelievers all in hell.

It implies the successors of Prophet and it is the Waqifis who deny them.[2]

I say: We should remember that here Waqifis are only one of the implications; in the same way, the mention of successors is only one of the implications of signs of Allah.

Note: From what we have seen under the interpretation of these verses and other traditional reports it is clear that it is prohibited to sit in the gathering of deviated people, some kinds of whom are mentioned in the beginning of this discussion. Rather it is not merely prohibited, it is a greater sin as Allah, the Mighty and Sublime has said: *You will also be like them*. Thus one who sits in their company will also be considered same as they are. Rather, one who sits with them will be a hypocrite and eligible for Hellfire as mentioned in the verse: *surely Allah will gather together the hypocrites and the unbelievers all in hell.* Thus it is clear that it is a greater sin. I beseech Allah, the Mighty and Sublime to give us Taufeeq to do that with which He is pleased and keep us away from that which causes His fury and anger.

It is mentioned in a Dua: Or perchance You find me in a gathering of falsehood and leave me among them.

I say: This much divine anger would be enough to destroy us. I beg the Almighty to keep us safe from such a situation. In duty number fifty-eight we will mention some points to illustrate this point further, Insha Allah.

57: To Feign support to tyrant rulers

A tradition related through Sunni chain of narrators is recorded in *Biharul Anwar* wherein Huzaifah says that he heard the Messenger of Allah say: Woe upon the tyrant rulers of this nation. How they commit massacres leaving alone those who are apparently obedient to them. They terrify all the people, therefore the believers and pious ones meet them pretending solidarity with them while actually they want to run away from them. Thus when the Almighty Allah wants

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[1] *Usool Kafi*, Vol. 2, Pg. 379, Tr. no. 15

[2] *Tafseer Burhan*, Vol. 1, Pg. 423, Tr. no. 4; Surah Nisa 4:140

to restore the glory of Islam, He destroys all types of tyrants and reforms the nation after corruption and decadence. At that moment His Eminence (a) said: O Huzaifah, even if one day remains from the tenure of the earth, the Almighty Allah will prolong that day till a man from my family rules.

In *Tohafful Uqool*, it is mentioned that Imam Sadiq (a) advised Momin al-Taq, "O Son of Noman! When you are compelled to spend your life under a tyrant government, you must behave nicely with those whom you fear most. Because one who tries to overcome the government has agreed to get himself killed. The Almighty Allah says:

And cast not yourselves to perdition.[1]

In *Ghaibat Nomani* it is narrated through the author's own chain of narrators that Amirul Momineen (a) said: "Be like the bees among the birds. All the birds deem them weak but if they know what blessing there is inside their (the bees') interior, they will not do that to them. Mix with people with your tongues and persons and be far away from them with your hearts and deeds. I swear by Him, in Whose hand my soul is, you will not meet what you like until a time comes that you spit at the face of each other, call each other liars and until none of you remains except like the kohl in an eye and like the salt in food. I give you an example. It is like a man having some food (grains). He sifts and purifies it and then he keeps it in a store for some time. Then he comes back to find that his food has been worm-eaten. He takes it out, purifies it and puts it back into the store for some time. After a time he comes to find that his food has been worm-eaten. He taken it out, purifies it and puts it back into the store. He does so again and again until nothing of his food remains except the least, which will never be harmed by the worms. So are you! You are going to be clarified until none of you remains save a very few ones, who will never be affected by seditions."[2]

58: Avoiding Fame

This is so because fame is an avoidable evil and salvation lies in remaining unknown. There is a tradition from Imam Sadiq (a) in *Al-Kafi*. Imam (a) says, "If possible lead such a life that people do not recognize you." That is you do not become a well-known personality.

Imam Muhammad Baqir (a) is quoted through a correct chain of narrators in *Kamaluddin*, that he said, "A time will come upon the people when their Imam will be ghaib (in occultation). Fortunate are those who remain steadfast on our Imamat. The least Thawab they would receive at that time is that Allah would address them: O My slaves! Believe in Our secret and testify to Our unseen. Good news to you for My good rewards O My slaves! I shall accept your deeds and forgive your sins. I shall quench your thirst with rain and remove calamities from you. And if you people hadn't been there I would have sent chastisement upon them. (The world)." Jabir says that he asked Imam (a) regarding the most

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[1] *Tohaf al-Uqool*, Pg. 228

[2] *Ghaibat Nomani*, Pg. 112

preferable act of a believer during such times. Imam (a) replied, "Controlling his tongue and sitting at home."[1]

Amirul Momineen (a) says in a sermon of *Nahjul Balagha:* There would be a time wherein only a sleeping (inactive) believer would be safe (such that) if he is present he is not recognized but if he is absent he is not sought. These are the lamps of guidance and banners of night journeys. They do not spread calumnies nor divulge secrets, nor slander. They are those for whom Allah would open the doors of His mercy and keep off from them the hardships of His chastisement. O People! A time will come to you when Islam would be capsized as a pot is capsized with all its contents."[2]

As-Sayyid ar-Razi says: As regards Amirul Momineen's words "kullu mu'minin nuwamah" (every sleeping believer), he implies thereby one who is talked of little and causes no evil. And the word "al-masayih" is the plural of "misyah". He is one who spreads trouble among people through evils and calumnies. And the word "al-madhayi" is the plural of "midhya". He is one who on hearing of an evil about someone spreads it and shouts about it. And "al-budhur" is the plural of "badhur". He is one who excels in foolishness and speaks rubbish.

In *Ghaibat Nomani* it is narrated from Imam Abu Abdillah Sadiq (a) that he said: "A tradition that you understand is better than ten that you narrate (without understanding them). Every truth has a fact and every rightness has a light. By Allah, we do not consider a Shia as a jurisprudent until a mistake is committed before him and he notices the mistake. Amirul Momineen (a) has said from the pulpit of Kufa: There will be dark, blind and dim seditions awaiting you, from which no one will be saved except the 'Nooma'. People asked: What is the 'Nooma'? He said: It is one, who knows people but people do not know him." Then he added: Know well that the world will not be empty of an authority (Hujjah) from Allah but Allah will make His people not see His authority because of their injustice, oppression and excessiveness in disobedience. If the world remains without an authority (from Allah) for an hour, it will sink with its people. The authority knows people but they don't know him. It is like Prophet Yusuf (a), who knew people but they denied him."[3]

In the same book also through the author's own chain of narrators it is mentioned about Imam Abu Abdillah Sadiq (a) that one of his companions came to him and said: "May I be sacrificed on you! By Allah, I love you and love whoever loves you. O my master, how numerous your Shias are!" His Eminence said, "Would you please mention them?" The man said, "They are too many." He said, "Could you count them?" The man said, "They are much more than to be counted." Abu Abdillah as-Sadiq (a) said, "If the number becomes three hundred and a little more, then what you want will happen. Our Shias are those, whose voice does not pass beyond their ears, nor does their zeal go beyond their body, nor do they

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[1] *Kamaluddin,* Vol. 1, Pg. 330
[2] *Nahjul Balagha,* Sermon 102, Faiz, Pg. 291
[3] *Ghaibat Nomani,* Pg. 70

praise us openly, not quarrel with anyone because of us, nor sit with anyone criticizing us, nor talk with anyone abusing us, nor love whoever hates us and do not hate whoever loves us." The man said, "Then how do we deal with these different groups, who pretend that they are Shias?" He said, "They will be tried, purified and distinguished. Years that will perish them, a sword that will kill them and disagreement that will scatter them. Our real Shias are those, who do not growl like a dog, do not covet like a crow and do not ask people for alms even if they die of hunger." The man said, "May I be sacrificed on you, where can I find such a kind of people?" He said, "You can find them in the far sides of the world. They are those, whose lives are so simple, whose abodes move from one place to another, who if seen will not be known, if absent, will not be missed, if they become ill, will not be visited, if they propose to a woman, will not be married and if they die, their funerals will not be attended. It is they, who divide their monies among them, who visit each other in their graves and who never disagree even if their countries are different."[1]

This tradition has also been recorded from another channel with the addition: And when they see a believer they accord him honor and when they come across a hypocrite they keep away from him and at the time of death they are not impatient; and they visit each other in their graves.

I say: That which proves this is the statement of His Eminence (a): If they are present no should recognize them and when they are absent no one searches for them...because His Eminence (a) through this statement has mentioned the merit of being unknown among the people and flayed becoming famous among them and it is from this aspect I have mentioned the whole tradition as there are many merits in it. And all the matter that is related to that time is condensed in the following couplets:

And I remained concealed from the people and they didn't recognize me. And from this aspect I became clear to the hearts. And my friend has put me into loneliness therefore I have disappeared from his sight, since I have obtained the companionship of the knower of the unseen. And how can the lonely day make me afraid while the fact is that my beloved is away from my competitor and near to me. That is why jinns and men are afraid of me as I am attached to my loneliness and my friend is with me.

59: Self Improvement (Development)

The next duty is to get rid of dirty habits and evil traits and to embellish our personality with good morals. This is obligatory at all times but it is especially emphasized for the period of Ghaibat because it is a necessary qualification to entitle one for being included among his companions. Nomani (r.a.) has recorded a tradition from Imam Sadiq (a) that says: "One who desires to be included among the companions of Imam Zamana (a) must be a Montazir (one who awaits), and he should be pious and of good behavior. So even if he dies before

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[1] *Ghaibat Nomani*, Pg. 107

the reappearance of Imam (a) he would get the same reward as if he had been with the Imam (a). Strive and await! If you want to be bestowed with Divine Mercy."[1]

I say: In this tradition there is proof that the whole reward of awaiting can be gained through piety and good manners as we have previously explained.

60: Unity and Co-operation in Imam's help

There is great strength in unity even though each one of us is personally obliged to help Imam (a). The Almighty Allah says:

> And hold fast by the covenant of Allah all together and be not disunited.[2]

It is so because Imam (a) is the connection between Allah and His creatures in all times and this connection cannot be beneficial without following Imam (a) and helping him. Amirul Momineen (a) remarked in a sermon: "O people! If you had not been deficient in supporting the truth and lazy in deflecting falsehood, those unlike you wouldn't have overcome you. Those who have overpowered you would not have got the power to do so. Because like the Bani Israel, you have lost your way. And by my life! Your straying away will intensify because you have discarded the truth."

Imam Zamana (a) says in the Tawqee to Shaykh Mufeed (a.r.), "If our Shias (May Allah help them in His obedience!) had been united in fulfillment of their covenant (regarding us) our meeting them would not have delayed, and they would have soon met us with true and perfect Marefat."[3]

61: Sincere Repentance and fulfillment of Rights

As mentioned above, our sins and disobedience of Shariah play a great part in prolonging the Ghaibat of Imam (a). The Tawqee of Imam (a) further says, "That which keep us away from them are the unpleasant things that we hear about them and do not like and those we never expected from them. And Allah is He Whose help is sought and He is sufficient for us and most excellent is the Protector."[4]

62-63: To Remember Imam (a) and act upon his Teachings

The traditions of Imams (a) are clear as regards the fact that Imam (a) is a witness of our deeds and he is informed of all our activities. Wherever we might be and in whichever condition, we are within the vision of Imam (a). He is the watchful eye and the alert ear of Almighty Allah. Once you are convinced of this, you shall see him with the inner eye and his vision shall always exist in your thoughts. Then it is incumbent for you to feel yourself in his presence. Everyone should have this perception unless he is blind in the heart.

Once a person is convinced of this he would act in a way befitting this situation. Like the visually handicapped person who himself cannot see anything. But when

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[1] *Ghaibat Nomani,* Pg. 106
[2] Surah Aale Imran 3:103
[3] *Biharul Anwar,* Vol. 53, Pg. 177
[4] *Biharul Anwar,* Vol. 53, Pg. 177

he is in the presence of a ruler he will act with utmost respect, just like those who are not blind. This is so, because he is certain that he is in the presence of the ruler, even though he might not see him with his eyes. The situation of a Momin is same during the period of occultation. On the basis of his faith he is sure that Imam (a) sees him and he behaves accordingly. Shaykh Sadooq has quoted Masada bin Sadaqah from Abi Abdullah from his forefathers from Ali (a) that he said from the pulpit of Kufa Masjid: "O Allah, it is necessary that Your earth does not remain devoid of Your Proof on Your creatures, who may guide the people to Your religion and who teaches Your religion, so that Your argument is not rendered invalid and those who follow Your saints may not be misguided after having received guidance, whether this Proof be seen and not be obeyed or be hidden and the enemies are lying in ambush for him and himself he is hidden from the view of the people while his knowledge will not be hidden from the people and his laws are firm in the hearts of the believers and they act upon them."[1]

I say: This well-known tradition has also been recorded in *Al-Kafi*[2] and *Ghaibat* of Nomani with minor differences. It mentions knowledge, recognition (Marefat), attention and remembrance. Therefore, we must ponder upon it carefully in order to achieve the aim, if Allah wills.

Reminder and Guidance: It is that different people have different levels of Marifat and remembrance of our master (a). Some of them remember His Eminence (a) in the way a poet has versified as follows:

Allah knows that I don't remember you; because how can I recall you when I have never left your remembrance?

In another verse the poet says:

By the one, Who, if He wanted, would not have brought me into existence. Even though he may be away from my sight, he is not absent from my heart.

Such a person is not unaware of his master and he always keeps in mind the manners and conditions of His Eminence (a). Thus congratulations to these people for the wisdom bestowed to them, for their knowledge and actions and Marifat. We pray to the Almighty Allah to bless me and make me of those who are mentioned in the following couplet:

I love the righteous, even though I am not from them. Perhaps Allah would bestow righteousness to me.

But here another point is worth mention, which would be a reminder for ourselves and other believers, from the barakah of what we have understood about our Master (a).

It is that you must know with certainty that you are not away from the sight and hearing of your master (a); he knows your position and is aware of your circumstances. Thus if you are one who is such that you follow the manners

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[1] *Kamaluddin*, Vol. 1, Pg. 302, Chapter 26, Tr. no. 11

[2] *Usool Kafi*, Vol. 1, Pg. 339

approved by him you would able to earn his love and blessings. And if you are from those who are unaware and aloof of that leader, it is regretful. Allah, the Mighty and Sublime says:

> And whoever turns away from My reminder, his shall be a straitened life, and We will raise him on the day of resurrection, blind. He shall say: My Lord! Why have You raised me blind and I was a seeing one indeed? He will say: Even so, Our communications came to you but you neglected them; even thus shall you be forsaken this day.[1]

Which hardship is worse than the darkness of unawareness and ignorance, and which regret is greater than blindness of Judgment Day? And which fear is as bad as the terror of that regret and which calamity is greater and more painful than it? Thus you must make haste to free your neck, and this cannot be achieved except if you keep up the remembrance of your master in the world and the hereafter as the Almighty Allah says:

> (Remember) the day when We will call every people with their Imam.[2]

When it is morning, you must thank the Almighty for the blessings He has bestowed you for the sake of His Eminence (a) and you must do this regularly lest the bounties you are given may be taken away from you due to your sins. And you should know that your master sees all that you do. So as a mark of respect for him, avoid such shameless deeds and if you get a chance to perform a good deed, you must give precedence to it, as it is a divine bounty that Allah has bestowed you with through the Barakat of your master. And be thankful to Allah for that and gift it to the Imam of the Time (aj) and say verbally and with your heart:

> O chief! distress has afflicted us and our family and we have brought scanty money, so give us full measure and be charitable to us; surely Allah rewards the charitable.[3]

Be humble and sincere in all circumstances, just as a slave behaves before his master; and salute him every morning and evening; greeting of a slave who is eager to see him and is sad in his separation; greetings of a sincere one whose tears flow on his cheeks and who believes that he is standing in the presence of his master. When it is time for the ritual prayer, remember the condition of your master when you stand in the court of Allah, the Mighty and Sublime. With presence of mind and humility of the body and ignore everything except the Almighty Allah, knowing that this Taufeeq is also given to you for the sake of the Imam (a) and that this worship is of no use without the Marifat of the Imam. As much you are deep in recognition as much Allah, the Mighty and Sublime would reward you for your worship acts. When you finish your prayers, make the Imam as your intermediary with the Almighty Allah so that it may be accepted. Begin every supplication with a request in favor of the Holy Imam (a) due to his priority and his right upon you. Whenever you have a need or some problem troubles you,

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[1] Surah Taha 20:124-126
[2] Surah Isra 17:71
[3] Surah Yusuf 12:88

you must first of all present it to your Imam and earn his pleasure so that he intercedes for us with the Almighty Allah as he is only the intermediary with God and he is the door of Allah through which He must be approached. Allah, the Mighty and Sublime says:

And go into the houses by their doors.[1]

There are numerous points in this topic.

One year in the past, I was faced with an important matter and I was worried about it all the time. One night I saw in dream, grandfather of my mother (r.a.) who was a pious Sadaat. I saw him in the most beautiful garden that I could have imagined. He was in the best condition and very elegant shape. I greeted him and he replied to me and a conversation ensued between us: I said to him: Ask the Almighty Allah to solve that problem of mine. He spoke to me in Persian: Our Dua is not higher than the Dua of the Imam of the Time (aj); thus whenever we have a problem we mention it to him. If he permits we make changes in that Dua, otherwise not...on the basis of this we come to know that His Eminence is a point of refuge in all circumstances, thus it is your duty to refer to him, supplicate to him and seek his mediation to Allah, the Mighty and Sublime because it is one of the duties of the Imam to pray for the believers as mentioned in traditional reports in the same way as the believers are obliged to pray for the Imam of their time as proved in this book through reason and texts. Since most people are such that they are ignorant of this, we must mention that it is a situation which takes one closer to Satan. So you must pray to the Imam and make him pleased so that he may keep the Satan away from you. You must beseech with sincerity, the Almighty Allah to forgive your sins and give you Taufeeq to remember your master all the time; He gives Taufeeq to anyone He likes. You are under obligation to practice with regularity all the rituals that have been mentioned so far, and will be mentioned in the coming pages and also study the manners concerning your master. I pray Allah to give me and you Taufeeq for knowledge and action that He may protect us from mistakes and deviations; He is proximate and the hearer of prayers.

64: Praying to Allah that we do not lose the remembrance of Imam (a)

We should pray to Allah that we never forgo the remembrance of Imam (a). This is so, because Allah has prescribed a code of conduct for us with regard to Imam (a) and it is subject to the fact that we remember Imam (a) constantly. A sentence of Shaykh Amri is quoted in *Kamaluddin*: "Do not erase the remembrance of Hazrat (a) from our hearts."[2] Please ponder upon these words. How it is an important component of Dua and how the Shias are advised to include such words in their invocations. We should never ignore this important point. We must keep them in mind especially when we have high hopes of having our

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[1] Surah Baqarah 2:189

[2] *Kamaluddin*, Vol. 2, Pg. 513

invocations accepted. We must beseech Allah and request Him not to make us negligent of Imam's remembrance. We must not delay this so much that one is afflicted with the malady of unawareness before he starts praying. According to the traditions of the Holy Imams (a) it is necessary for the momin to pray before the descent of calamities. One should avoid all such sins that deprive one of the Imam's remembrance because it is a great misfortune as mentioned in supplications of Imams (a): "O Allah! Forgive us those of our sins that cause the descent of misfortune (and wretchedness)." Indeed, the wretchedness of forgetting the remembrance of Imam (a) is such an unfortunate thing that it makes one liable for calamities and misfortune in this life as well as the hereafter.

65: Humbling our body for Imam (a)

The believer is duty-bound to humble himself before Imam (a) as mentioned in the tradition recorded by Ali Ibne Tawoos in his book *Jamal al-Usboo*. He has narrated it from Imam Sadiq (a) through his chains of narrators in the supplication of Friday. We have quoted it from the book *Abwaabul Jannat Fee Aadaabul Jumuaat:* "O Allah! I come to your door with a submissive heart and a humble and lowly body towards the guiding Imams. With a respectful heart, I seek Your nearness."[1] The Wali referred to in this prayer is Imam Zamana (a).

If it is said: It is possible that Wali means Imam in every age and the perfect believer. I would say: Even though it is a remote possibility we can say that it could be such if you take into consideration that the Imam himself is the most perfect believer. And the meaning of physical humility according to what can be derived from lexicons and traditions is that one must involve his body in service of the Holy Imam (a) at the same time acknowledging ones lowliness, as you are well aware of the greatness of the Imam in comparison to you. You also must keep in mind your lowliness in relation to the Imam and how fulfilling his right is obligatory on you; just as is the case of a slave and his master. Because the slave who understands the meaning of servitude, knows that he has to involve his body in the service of the master and along with this he never imagines that he is in any way doing a favor to his master. Rather he is aware that if he is in any way shortcoming in his service, it would be a great and serious defect. If he is arrogant in this regard he would be considered blameworthy in the view of all sensible people. Now when such is the case of a slave who has been purchased at the cost of a few dirhams, what can be said about the one who has God given Wilayat? The Almighty Allah mentions this in His great Book as follows:

The Prophet has a greater claim on the faithful than they have on themselves.[2]

After the Holy Prophet (s), this position is given to the Imam (a). Anyone who is conversant with the traditions of Aale Muhammad would not deny any of the points that we have mentioned above. We have refrained from quoting all such traditions as it would have unduly prolonged the discussion and we think that this much is enough for the intelligent. A poet says:

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[1] *Jamaal al-Usboo,* Pg. 230

[2] Surah Ahzab 33:6

One who is conversant with the city
Knows where my goods lie.

66: Giving precedence to the wish of Imam Zamana (a) to our wishes

It means that when we intend to take a step, we should ponder upon it whether Imam Zamana (a) shall be pleased with it or not. We should do it only if it is as per his wishes and not if it is going to earn his displeasure. In such situations we should overcome our personal desires and achieve the Imam's pleasure. You shall become his loved one and remembered in good words by Imam (a) and his forefathers.

This is mentioned in the tradition recorded by Fazil Muhaddith Noori quoting from *Amali* of Shaykh Tusi that the narrator[1] asked Imam Sadiq (a), "Why do we hear so much about Salman the Persian from you?" Imam (a) said, "Do not call him Salman the Persian, say Salman the Muhammadan. Do you know why I remember him so much." "I don't know," said the narrator. "It is due to three things", said the Imam (a), "He gave preference to the desire of Amirul Momineen (a) over his personal wishes. Befriending the poor and preferring them over affluent people and his attachment to knowledge and scholars. Indeed Salman was a righteous Muslim and not of the polytheists."[2]

I say: Ponder upon these qualities and all the good things that are related to him and know that the Imam himself has these traits and he likes these qualities and has praised them. So please put these traditions into practice and gain the good of the world and the hereafter. May the Almighty Allah give me and all believers the Taufeeq to act on these things; He is the proximate One and the One Who answers the supplications.

67: Respecting all those who are near to Imam (a) or those who are associated with him

Whether those who are close to Imam (a) by relation, like the Alawi Sadaat or spiritually near ones like the scholars and religious personalities. This is so because respecting them is respecting Imam (a) and it is usually observed by the intelligent people. They accord respect and honor to the children, brothers and near ones or great personalities and thus they are respectful to all the persons associated with Imam (a). They also consider any kind of failure in according respect to them an act of audacity against Imam (a). It is something that no sensible person would deny. And our Imams (a) have mentioned this in a number of traditions that have come down from them. Some of them we have quoted in duty no. thirty-one, thirty-seven and forty eight etc. In addition to this is that which will come in duty sixty-eight; and that also supports this point. The reader may refer to those sections and think upon it. Thus it is our duty to honor those who are related to the Imam, be it the Sadaat who are related to him or the

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[1] It is Mansur bin Yunus.
[2] *Biharul Anwar*, Vol. 22, Pg. 227, Tr. no. 33

scholars who specialize in the traditions of the Holy Imam (a) and his ancestors; so that we may be able to gain the proximity and love of the Imam of the Time (aj). May the Almighty Allah give us all Taufeeq to act on this duty.

68: Venerating the Places visited by Imam (a)

For example the Masjid Sahla, the great Kufa Mosque, the cellar in Samarrah and the Masjid Jamkaran etc, where some pious people had met Imam (a) or the places mentioned in traditions to be places where Imam (a) had stayed for sometime-or like the Masjidul Haraam etc; and all other things associated with Imam Zamana (a). Like the names and titles, the words of his tawqees and books about Imam Zamana (a) etc. Here we should note that firstly it is the mustahab nature of these above acts and secondly it is about the kind of respect accorded to them.

Discussion One: We are the Signs and Companions

1. The proof of their being mustahab (recommended) is based on the Quranic verse:

> And whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts.[1]

This can be explained from two aspects:

Aspect one: 'Shairullaah' (signs of Allah) denotes anything that has a special relationship to the Almighty Allah; directly or indirectly; as is evident from the verses of Quran and traditional reports. It is also an established matter that honoring the signs of Allah is honoring the Almighty Allah and any disrespect to the signs of Allah is same as disrespect of the Almighty. Signs of Allah can be His names, His Books, prophets, angels, masjids, the believers and occasions whose respect He has made obligatory, houses that He has ordered to be raised high, in whom, His name is exalted, the tombs and graves of holy people, commands of the Almighty Allah, obligatory duties and prohibitions, divine penalties, Hajj and its rituals etc. Allah, the Mighty and Sublime says:

> And (as for) the camels, We have made them of the signs of the religion of Allah for you.[2]

This verse proves that sacrifice for Allah is not only the sacrifice of camels as some people think. There are many other implications and it is impossible or difficult to enumerate them all. It is clear that it implies the places, tombs and graves of Imams (a), because they are related to the Almighty Allah by one or some aspects. I don't see that the Almighty Allah has made sacrificing a fat camel as a sign of Allah even though they be taken to the House of Allah that He has related to Himself. Then what is the difference between this and holy tombs of Imams (a) and all the matters associated with them? Because Imams (a) are the proofs of Allah, His clear signs and they are better and higher than the Holy house. Rather, it is mentioned in some traditional reports: A believer is more

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[1] Surah Hajj 22:32

[2] Surah Hajj 22:36

hallowed than the Holy Kaaba. It is because faith in the Almighty Allah is the most preferable and the greatest matter. Therefore the Almighty Allah has said: "And whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts." As we mentioned in the discussion of the excellence of respecting the signs of Allah, piety of the heart is the most important matter. It is something that is not needy of praise of its excellence and its position with the Almighty Allah.

It can be further explained that the Almighty Allah mentioned some laws in Surah Hajj, commanded monotheism, sincerity and aloofness from polytheism and then He said:

> Being upright for Allah, not associating aught with Him.[1]

Then He informs about the consequences of polytheism saying:

> And whoever associates (others) with Allah, it is as though he had fallen from on high, then the birds snatch him away or the wind carries him off to a far-distant place.[2]

Then He explained the signs of monotheism and faith in the following words:

> And whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts.

So that it may become clear that one who is purified of polytheism and who is decorated with the ornaments of faith and has obtained the light of monotheism, it is respect of the signs of Allah because one who loves someone, he also loves all that is related to his object of love. It is something that is commonly witnessed in the world and it is also supported by reason and religion. Thus a believer is one who respects the signs of Allah because he has faith in Allah. One whose level of faith is higher, the more is his respect to the signs of Allah.

From all which we have mentioned so far it can be concluded that anything and anyone that is having a special relationship to Allah, it is a cause of its honor and it becomes a 'sign of Allah'. Secondly, according respect to the signs of Allah is according respect to the Almighty, whether the relationship is direct or indirect. For example the tombs of Imams (a). They are like masjids as they are related to Allah, because they are dedicated to the worship of Allah. However it does not mean that such places share all the rules of masjids, because there are some special laws of Shariah which are applicable to particular places. But as far all actions that are construed as respect and honor in the general sense, all are same for these places and its details will come in Issue Two, Insha Allah.

We should know that all that we have mentioned in the discussion of meaning of 'signs of Allah' is not contradictory to the interpretation that it is the whole religion of Allah. Some have explained it as standards of the religion of Allah and yet, some have said that it denotes signs that the Almighty Allah has appointed for His obedience. Others say that it implies the prohibited things and lastly some

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[1] Surah Hajj 22:31
[2] Surah Hajj 22:31

explain them as rituals of Hajj. Also Amirul Momineen (a) has declared: We are the signs; because the apparent import of the statement is that to which all interpretations lead.

Aspect Two: It is that in *Miratul Anwaar* it is narrated from Amirul Momineen (a) that he said: We are the signs and companions.[1] It is clear the 'we' either denotes the Holy Prophet (s) and the Imams or only the Imams (a), because they are the greatest signs of the Almighty Allah and without any doubt according honor to them is same as honoring the Almighty. Thus it can be concluded that anything which is related to our master, Hazrat Hujjat and the other Imams (a) like places, tombs, sarcophagus, writings, books, clothes, sayings and traditions and their descendants and followers etc. all such things deserve attention and there is no doubt that it is a recommended act.

Justification and analysis regarding the saying of Amirul Momineen (a) that: We are the signs and companions.

It is that this tradition as a few aspects: One: It is an indication to what is mentioned in the supplication of 15th Shaban that the Imams will be the companions of resurrection and Judgment Day. And in a tradition narrated from Amirul Momineen (a) quoted in *Basair* it is mentioned that: I am the gatherer (*Hashir*) on behalf of Allah.

In Part Four, under the discussion on intercession of His Eminence (a) a tradition was mentioned which also supports this point. Thus this implication is not surprising because the Holy Imams (a) are abodes of divine will and the supporters and defenders of the religion of Allah, as mentioned in the supplication of month of Rajab, quoted from Hazrat Hujjat (a). And the Almighty Allah says to Prophet Isa (a):

> And when you brought forth the dead by My permission.[2]

Without any doubt, the Imam of the Time (aj) is superior to Prophet Isa (a) and also greater than Israfeel who will blow the bugle and the Imams (a) have revived the dead in this world as proved from widely related traditions. Many other proofs can be given for this but this is not the appropriate occasion. It is possible that it denotes that they would be the gatherers and resurrectors during the period of Rajat. And Allah knows best.

Second: It could also mean that the Holy Imams (a) are the people of secrets. That which supports this point is that which has come in traditional reports that the Almighty Allah informed Ali (a) a secret on the days of the battles of Taif, Khyber, Hunain and Tabuk. These traditional reports are mentioned in *Burhan* and some other authentic books. Also in support of this point is the saying of the Holy Imams (a) quoted in *Basair* that: "Our matter is secret, and a secret which is concealed with secrecy."[3]

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[1] *Miraat al-Anwaar,* Pg. 198

[2] Surah Maidah 5:110

[3] *Basairud Darajaat,* Pg. 126

In another tradition it is mentioned: Indeed, our matter (Wilayat) is itself truth, and the truth of truth, and it is the apparent and the hidden of the apparent, and the hidden of the hidden and it is a secret, and secret of secret and the hidden secret and a secret that is concealed with secret and the explanation of this statement is not understood by many.[1] In the same way, in many traditional reports narrated from the Holy Imams (a) it is mentioned: Our traditions are difficult, none brings faith on them except the proximate angels, messenger prophets or the man whose heart the Almighty Allah has tested for faith, from this aspect we saw that it would be better to refrain from its explanation. Further, this is supported by a tradition that was mentioned in the chapters of the knowledge of the Imams, which means the kinds of their sciences: The effect lies in their hearing. A large number of authentic traditional reports have come in this regard that are compiled in the books of *Kafi* and *Basair* etc.

For example there is a tradition that is mentioned in *Basair* in description of the Imam in which Imam Muhammad Baqir (a) says: When the Imam is a fetus he hears the talk (of people) in the womb and when he is born, the following is inscribed on his right arm:

> And the word of your Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearing, the Knowing.[2]

After that a pillar of Noor is raised for him so that he can see the activities of the creatures, then another pillar is made from the Almighty Allah to the ears of the Imam, so that whenever the Imam's knowledge needs to be increased, it is inspired to him through that.[3]

Third: It is that the words of Amirul Momineen (a) 'and the companions' may be regarding a traditional report that is received from him: "We have conditions with the Almighty Allah: in them He becomes us and we become Him, and [in that condition] He is in the position of divinity and we remain in our position of servitude." And in the supplication that is quoted in *Iqbaal* from His Eminence, the Imam of the Time (aj) through Muhammad bin Uthman (r.a.) for everyday of the month of Rajab, it is mentioned as follows: There is no distance between You and them except that You are God and they are Your servants and creatures; joining and separation of the signs is in You are hands. They have originated from You and to You is their return...[4]and this is the greatest position, such that nothing could be higher than it. It is the position of the Holy Prophet (s) and the Holy Imams (a), which is termed as 'Aalam-e-Haahoot'. The one above them is only the Almighty Allah. He is the unseen of the unseens and it is the condition of lordship, He is not restricted by space and no place is devoid of Him, time does not pass upon Him and no time is devoid of Him. And if you like to know the explanation of their positions look at melted iron that in the companionship of

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[1] *Basairud Darajaat*, Pg. 28, Chapter 12, Part One, Tr. no. 1

[2] Surah Anam 6:115

[3] *Basairud Darajaat*, Pg. 29, Chapter 12, Tr. no. 4

[4] *Basairud Darajaat*, Pg. 22, Chapter 12, Part Nine, Tr. no. 6

fire it has become fire but it is not fire, it is that and also it is not, and fire is fire and the melted iron is iron, thus the statement of His Eminence (a) that: "And we are in Him and we are Him" is from the aspect of all the signs of Wajibul Wujood of the Almighty Allah in their existence and He is Wajibul Wujood, Who is pure of the similarities with His creatures. Thus He is He and we are the created and are in need of Him. Thus we are we.

This helps us to understand the statement of His Eminence (a) when he said: O Salman, bring us down from the position of divinity and raise us above the position of humans as we are above them, and purify us from that which is applicable to you; then you can say whatever you like about us...and the saying of Imam (a) in the Ziarat of Amirul Momineen (a) that: Peace be on you, O the self of Allah, the Almighty, who is fixed in it by His sunnats. And in another Ziarat regarding His Eminence (a) it is mentioned: Peace be on the elevated self of Allah. And that which is explained in the verse:

> You know what is in my mind (Nafs), and I do not know what is in Your mind.[1]

It is said that the Nafs of Allah is Amirul Momineen (a).[2] And also it becomes clear from this what His Eminence (a) mentioned in the Shiqshiqya Sermon: "The flood water flows down from me and the bird cannot fly upto me."[3] In the same way is the saying of Imams (a) that no one can describe them.

This shows that we should not be surprised with the statement that Amirul Momineen (a) is the gatherer on Allah's behalf, on Judgment Day and one who can change the circumstances as mentioned in the Ziarat of His Eminence; it does not contradict the fact that His Eminence is the gatherer and the gathered one also, he is the account taker as well as the account giver as mentioned in the explanation of the verse:

> Surely to Us is their turning back. Then surely upon Us is the taking of their account.[4]

As mentioned in *Kafi, Burhan* and other books which may be referred.[5] Thus are the three aspects of that statement.

Four: A friend of mine who is named after the fifth Imam (a)[6] has mentioned of a possibility that 'we are the signs and companions' could imply the Imams (a) themselves and the word of 'As-haab' could be reference to the tradition of the Holy Prophet (s) in which he said: The companions are like stars, whichever of them you follow, you will be guided. That is the Holy Prophet (s) meant to imply these same purified and interceding Imams of Judgment Day, and not anyone who accompanied the Prophet for some days and committed sins in his own life,

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[1] Surah Maidah 5:116
[2] *Biharul Anwar*, Vol. 100, Pg. 331
[3] *Nahjul Balagha*, Sermon 3
[4] Surah Ghashiyah 88:25-26
[5] *Tafseer Al-Burhan*, Vol. 4, Pg. 455
[6] His name is mentioned in the first volume of this book.

as some blind-hearted people think. And our friend has mentioned that the tradition of the Holy Prophet (s) must be interpreted in this way only, Allah knows best.

It is the same tradition that is mentioned by Shaykh Sadooq in *Maaniul Akhbar* through his own chain of narrators from Ishaq bin Ammar from His Eminence, Abu Abdullah Imam Sadiq (a) from his father that: The Messenger of Allah (s) said: It is necessary for you to act on all that you find in the Book of Allah, the Mighty and Sublime and you have no excuse to leave anything; and whatever may not be in the Book of Allah, and regarding which is my Sunnah, in that also you have no excuse to leave any of my Sunnat, and anything that does not reach you from me regarding that Sunnat, act on what my companions have said, as indeed the simile of my companions among you is that of the stars, that if you follow any of them you will be guided and whichever saying of my companions you adopt, you will be guided. Interacting with my companions is mercy for you. It was asked: O Messenger of Allah (s), who are your companions? He replied: My Ahle Bayt.[1]

Let us now return to our actual discussion:

2. Among the factors that prove this matter is a traditional report mentioned in *Khulasa Allamah* and *Biharul Anwar* through a correct chain of narrators from Sulaiman bin Ja'far that he said: Ali bin Ubaidullah bin Husain bin Ali bin Husain bin Ali bin Abi Talib told me: Then what restrains you from this act? He replied: Respect and awe that His Eminence commands and that I am afraid of him.

Sulaiman bin Ja'far said: After some days, His Eminence, Abul Hasan (a) was slightly unwell and people came to visit him. I went to meet Ali bin Ubaidullah and said: The opportunity you wanted has arrived. His Eminence, Abul Hasan (a) is slightly unwell; people come to visit him, so you may also pay him a visit if you like. The narrator says: He went to visit His Eminence, Abul Hasan (a) and the Imam spoke to him in the best way and Ali bin Ubaidullah was very much pleased. After sometime, Ali bin Ubaidullah fell ill and His Eminence, Abul Hasan Imam Reza (a) paid him a visit, and I also accompanied the Holy Imam (a). The Imam sat near him till the other visitors departed. After we left his place, a slave girl of mine informed me that Umme Salma, wife of Ali bin Ubaidullah watched the Imam Reza (a) from behind the curtain and when the Imam departed, she came out and threw herself on the spot the Imam had sat, and she kissed it and rubbed her body on that place. Sulaiman bin Ja'far says: Later I visited Ali bin Ubaidullah and he also told me about the act of Umme Salma and I conveyed the information to Imam Ali Reza (a). The Imam said: O Sulaiman, indeed, Ali bin Ubaidullah, his wife and his children are people of Paradise, O Sulaiman, sons of Ali and Fatima (a) when the Almighty Allah explains this matter to them; they will not be like other people.[2]

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[1] *Maani al-Akhbaar*, Pg. 156
[2] *Biharul Anwar*, Vol. 49, Pg. 222, Tr. no. 15; *Rijaal Kishi*, Pg. 593, Tr. 1109; *Khulasa Allamah*, Pg. 48

I say: That which is proved from this traditional report is the silent approval of His Eminence (a) to the act of wife of Ali bin Ubaidullah and his praise for them that: "they are folks of Paradise" and "sons of Ali and Fatima..." That is: That lady kissed the place where the Imam had sat and sought blessing from it due to her Marifat of truth and the position of Imam (a), as opposed to the thinking of the majority of people.

3. Among the evidences is the saying of the Almighty Allah:

> In houses which Allah has permitted to be exalted and that His name may be remembered in them.[1]

The interpretation of this verse as mentioned in *Ghayatul Maram*, *Burhan* and other books, through Shia as well as Sunni channels is that when the Messenger of Allah (s) recited this verse, a person arose and asked: What houses are these, O Messenger of Allah (s)? His Eminence (a) replied: Houses of prophets. Abu Bakr asked: O Messenger of Allah (s), is this house from them? And he pointed to the house of Ali and Fatima (a). The Holy Prophet (s) said: Yes, the best of them.[2]

It is narrated from Isa bin Dawood from, His Eminence, Musa bin Ja'far from his father (a) that he said regarding the verse:

> In houses which Allah has permitted to be exalted and that His name may be remembered in them.

They are the houses of Aale Muhammad, house of Ali, Fatima, Hasan, Husain, Hamza and Ja'far (a)...

There are numerous traditional reports about this but we have refrained from quoting them all for the sake of brevity: The point of evidence is that here the word 'permitted' is in the meaning of command like in the verse:

> And as one inviting to Allah by His permission.[3]

Or it is in the meaning of intention, like in the verse:

> And [O Prophet, remember the time when the Almighty Allah said to Isa (a)] when you brought forth the dead by My permission.[4]

Both these suppositions lead us to conclude that houses of Aale Muhammad are those which the Almighty Allah likes to be exalted by mention of His name even if we suppose that it is a command, like in the verse:

> And that His name may be remembered in them.

Here 'permitted' cannot be construed as leave and permission, because without any doubt remembrance of Allah has excellence and is rewarding, and if it is taken to mean 'permission' it would be contradictory, therefore, it should, in any case, denote 'command'. The conclusion is that: (In houses in which the Almighty Allah has commanded that to be raised and in which His name should be

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[1] Surah Noor 24:36
[2] *Maani al-Akhbaar,* Pg. 156
[3] Surah Ahzab 33:46
[4] Surah Maidah 5:110

mentioned) Since both raising implies honoring and it is not an exaltation of personal feelings. And in fact it is not different from a house where a person lives for some time or all the time. In both cases it is his house. Thus whatever applies to them as they are the houses of Aale Muhammad from the aspect of respect and honor the same applies to that also. Although the more is their staying in it for a longer time the more deserving of respect and importance. And we shall mention more points to support this contention in point two, Insha Allah.

An unreasonable person argued with me and said: I don't accept that the word of 'house' can apply to any place that a person stays in for some time. I replied: Firstly: The correctness of what I have said is clear. Secondly: If you don't accept it, you will be ordered to be like them, with support of proof, because as a result Aale Muhammad having lived in them those houses are related to them, because they have stayed therein and this is present in all places that they have stayed, as is clear.

4. For example the statement of the Almighty Allah:

Therefore put off your shoes; surely you are in the sacred valley, Tuwa.[1]

Saying that the valley is sacred, implies that every sacred place is worthy of honor and respect. And it is well known that by restricting a quality you reach to the cause as is very much clear.

5. That which proves the merit of honoring the Imam and to be inclined to that which could be construed as respecting him: Like paying respect to everything that is related to him and this is very much clear and there is no doubt in it. It is so because honoring those places or things is same as paying respect to the Holy Imam (a). But to say that it can be construed as respecting the signs of Allah is something we have already explained and there is no need to repeat it here.

6. For example, in books of visitation of tombs, like *Misbahuz Zaer* of Sayyid Ibne Tawoos and in *Biharul Anwar* of Allamah Majlisi, in the etiquette of entering Kufa Masjid it is mentioned: And when you reach the Masjid, you must recite the following at the gate famous as Baab al-Feel: Peace be on our chief, the Messenger of Allah, Muhammad bin Abdullah and his purified progeny. Peace be upon Amirul Momineen Ali Ibne Abi Talib, and the mercy of Allah and His blessings, and on his gatherings, his abodes and the position of his wisdom and the heritage of his forefathers, Nuh, Ibrahim and Ismail...[2]

Point of evidence is that we are told to recite salutations to the places related to Amirul Momineen (a) it implies that such a course of action would also be applicable to places related to the Imam of the Time (aj) and all the other Imams also because all of them have the same position of honor. On the basis of this we can also say that it is recommended to recite salutations to Imams at all places associated with them even though particular instructions may not have come for each.

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[1] Surah Taha 20:12

[2] *Biharul Anwar*, Vol. 100, Pg. 409, Tr. no. 67

7. For example: It also proves that it is a meritorious act to express our love to one who is loved by a believer and it also is based on the principle of mutual love between the believers. Since love is an inner condition and its proof lies in expressing it by actions which are fruits of that love. And whatever is done or spoken by way of expressing our love for the Imams (a) or use any organ of the body it would be contused as such. Only the tongue and the hands are mentioned, but it is equally true for other physical organs also. But these two are mentioned as most of such actions are seen to be done through them only. Thus through these we help and support the friends and brothers in faith and remove the harm of the oppressors etc...

Among the types of loves is: According respect to everything they like and everything associated with them, like their gatherings, clothes, writings and all that which is particular to them as seen commonly, and as versified in the following couplets:

I passed over the walls of the house of Laila. Kissing the walls and her houses. Love of the houses does not amuse my heart. But the love for one who resides in these houses has made my heart loving.

8. For example, the statement of Allah, the Mighty and Sublime:

> O you who believe! do not enter the houses of the Prophet unless permission is given to you.[1]

It is an act of honoring houses associated with the Holy Prophet (s) and places related to the Holy Imams (a) and it is further strengthened by the verse:

> In houses which Allah has permitted to be exalted and that His name may be remembered in them.

9. For example, there is a traditional report mentioned in *Mazar Bihar* and other books quoting Azadi that he said: In Medina I came out to go to the house of His Eminence, Abu Abdullah Imam Sadiq (a). On the way I met Abu Baseer, who was in a state of ritual impurity (requiring bath), although I didn't know at that time. Both of us together came to the Imam and saluted him. The Imam raised his head and said to Abu Baseer: O Abu Baseer, do you not know that it is inappropriate to enter the Prophet's houses in a state of ritual impurity? So Abu Baseer returned and after he had bathed, we came back to the Imam.[2]

I say: Other traditional reports have also come regarding this and are specialized with prohibition of that which is not appropriate with regard to the presence of Imam (a) because it is not restricted only to the Imam, rather it is general from all the people. In addition to this it is general for all the people and the presence of the Imam is only one of the conditions, so it is not possible to make the general fit that condition and prohibit claims dispensed with general on the condition of the Imam's presence.[3]

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[1] Surah Ahzab 33:53

[2] *Biharul Anwar*, Vol. 47, Pg. 336, Tr. no. 8 & Vol. 100, Pg. 126, Tr. no. 2

[3] *Biharul Anwar*, Vol. 47, Pg. 7, Tr. no. 22; *Usool Kafi*, Vol. 3, Pg. 251, Tr. no. 5

10. For example, that which proves the excellence of the land in which the Imam is buried, and the majesty of that land, is that without any doubt it has gained excellence because the Holy Imam (a) is buried therein and same is the case of all places that the Imam frequented when he was alive as is clear to all.

11. For example, that which proves the excellence of the eve of the birth of His Eminence (aj) and that which is mentioned as regards paying respect to it is Imam's statement to that effect since his birth has occurred in it. And this cause – that is relation to His Eminence, - is according to all the testimonies and affairs that are related to him. And in support and emphasis of all the points we have mentioned is that without any doubt all places and lands are equal with regard to their creation and none of them is superior to the other, except for that which has occurred over them and it is that the Imam is either buried there or had stayed over there during his lifetime. Moreover, without any doubt his body transfers some effects to the place that is worthy of them.

Therefore, towels that the Messenger of Allah (s) used to dry his hands had become such that fire had no effect on them due to the honor and respect of His Eminence; and there is also no doubt that one who seeks blessings from them will earn the reward of according respect and honor to the Holy Prophet (s) and if they are placed at the painful spot to seek cure from them, it will indeed be cured. In the same way one who causes them disrespect has in fact disrespected the Messenger of Allah (s) and the same applies to everything that is associated to the Holy Prophet (s) or any of the Holy Imams (a).

Furthermore, among the supporting points is that some of those lands as a result of the effect of their hands turned to gold or silver and some of the water that spurted from them turned to rubies and emeralds and there are many examples of this as mentioned in their miracles and biographies. It is mentioned in traditional reports that the sand on which fell the hooves of the horse of Jibraeel (a) on the day Firon's forces drowned, was that it moved, therefore Samiri said:

> I saw (Jibraeel) what they did not see, so I took a handful (of the dust) from the footsteps of the messenger, then I threw it in the casting.[1]

What we have mentioned is enough for sensible ones, and the Almighty Allah is the one Who gives Taufeeq and guidance.

Discussion Two: Regarding the value of honoring those places and tombs

Here we shall point to that which is obtained through paying respect to them: The principle is that it fits all the circumstances of respect and honor whether it be through Shariah or through common parlance.

Type one: Like the ritual prayer, recitations and supplication, as verses of Quran and traditional reports emphasize the Prayer of Tahiyaat and recitations in Masjids and other religious places show that these are ones to be respected. And that which shows the recommended nature of these places is the following verse:

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[1] Surah Taha 20:96

In houses which Allah has permitted to be exalted and that His name may be remembered in them.[1]

Type two: Like decorating and kissing and entering them barefooted etc...and from what we have mentioned, it is clear that if one vows to carry out any of these actions, his vow is correct from the aspect of their respect and anything opposed to it is unlawful and if he does anything opposed to his vow, he is liable for penalty, thus there is no occasion to consider whether he had vowed to light a lamp at a place associated with the Imam or at the pulpits from where his excellences are narrated, the vow has been established as opposed to this thinking. Indeed, the Almighty Allah speaks the truth and He it is Who guides to the right path. Now that you have understood this meaning, let us see what are the different types of actions that can be considered as paying respect, for the sake of ourselves and people of faith.

For example, building, decorating, kissing, spreading carpet, lighting a lamp in these buildings; visiting them on special occasions, bare footed, in a pure state with perfumed clothes, putting forward the right foot at the time of entering in a dignified way, remaining busy in remembrance of the Almighty Allah, reciting Quran, Duas, Salawat and salutations on the Imam of the Age (aj) and his respected forefathers and on the places associated with His Eminence; refraining from impure (Najis) things in those places, and their purification in case they have become impure; according respect to them, not entering them in a state of ritual impurity, not to take anything impure therein, not throwing the water of rinsing the mouth and nose therein, not to remain busy with worldly affairs in them, and not even to talk about them; the ladies must not enter in menstruation, Nifas; uncovering the private parts in them, not to enter with a foul smelling mouth, like that of onion etc., not to recite poetry therein, and to refrain from unlawful and despicable acts, not to indulge in jokes, laughing and useless talks, arguments, raising of the voice, in short to do everything that is considered paying respect and to keep away from every act that can be considered as disrespectful.

Here some points must be clarified:

First: In view of the traditional report of Abu Baseer that is mentioned previously, it is despicable to enter the holy places and tombs of Imams (a) in a state of ritual impurity (Janabat) and according to some scholars it is unlawful. I also do not allow that they be considered as Masjids as will be explained later.

Second: To do anything that is in contravention to respect of the holy Imam (a). Like taking Ain-e-Najasaat (impurities) inside these places, which is absolutely haraam if the intention is to cause disrespect.

Third: It is obligatory to restrain one who commits the above two acts of disrespect, otherwise it is recommended to do so.

Fourth: A person who reserves a place in these spots to gain benefits, is more

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[1] Surah Nun 24:36

deserving than other people for it. He will have priority on it, the whole day and night, except that he may give it up. Or when he leaves the place whether his need is fulfilled or not, whether he goes away for a long time or not. That which proves this is a correct narration of Muhammad bin Ismail bin Bazigh from some of his associates that he asked His Eminence, Abu Abdullah Imam Sadiq (a): We are in Mecca, Medina or any other holy place, and a person who was sitting there goes out to renew his Wudhu and someone else comes and occupies his place? The Imam (a) replied: One who has precedence for a place, has so for a night and a day.

I say: Event though this traditional report is without chain of narrators, it can be relied upon as the companions have acted on it. Furthermore it can be supported by two other traditions. Additionally, it is narrated through a remarkable personality who are referred to as 'associates' and not as 'people'.

Note: Some think that the 'and' in the above traditional report is in the meaning of 'or' from the aspect of the report of Talha bin Zaid from Imam Ja'far Sadiq (a) that he said: Amirul Momineen (a) said: The market of the Muslims is like their Masjid, one who occupies a place, retains his precedence till the evening.

In view of a traditional report that is narrated directly from the Holy Prophet (s) it is mentioned: One of you, who occupies a place in the Masjid for prayer and recitations, has precedence for that place till night.

I say: There is no need to take the 'and' to imply 'or'; rather it is by way of common meaning for conjunction that which is joined in it because its root lies in it. And it is the same root that the scholars of Usool have described as: "Waw" is for absolute plural. And in this tradition if we take the pronoun to mean 'precede' the matter will become clear. That is one who precedes will on the day of preference will be in that position. In the same way, if it is taken to be a person, it would mean as follows: One who wants to take a preferable place should on that day on which precedence is taken, will be an eligible candidate for the same and the same is about that particular night. Thus think upon this as it clarifies what we have mentioned. On the basis of what we have stated, there is no contradiction between this tradition and two other reports that we mentioned as some people think. And it has become difficult for those wanted to reconcile them. Though there are varying opinions of scholars regarding this and we shall write a separate book about them.

Conclusion: The great traditionist, Allamah Noori (r.a.) in *Jannatul Mawa*, has narrated from *Riyadhul Ulama* as follows: I saw in some writings of Shaykh Zainul Abideen Ali bin Hasan bin Muhammad, caretaker of the tomb of Imam Husain (a): Ibne Abi Jawad Nomani was blessed with the audience of Imam Mahdi (aj) and he said to His Eminence: O my master, there is a place associated with you in Nomaniyah and one in Hilla; which of them do you honor by your presence? His Eminence (a) said: In Nomaniyah on the eve of Tuesday and Tuesday; and Friday and Friday eve in Hilla, but the people of Hilla do not accord the respect it deserves. One who enters a place associated with me, should recite Salawat twelve times as a mark of respect for me and the Holy Imams (a). Then

he should recite two rakats prayer with two Surahs and supplicate the Almighty Allah and He will give what he likes. I said: O my master, teach me that supplication. He said:

اللَّهُمَّ قَدْ أَخَذَ التَّادِيبُ مِنِّي حَتَّى مَسَّنِيَ الضُّرُّ وَأَنتَ أَرْحَمُ الرَّاحِمِينَ وَإِنْ كَانَ مَا اقْتَرَفْتُهُ مِنَ الذُّنُوبِ أَضْعَافَ مَا أَدَّبْتَنِي بِهِ وَأَنتَ حَلِيمٌ ذُو أَنَاةٍ تَعْفُو عَنْ كَثِيرٍ حَتَّى يَسْبِقَ عَفْوُكَ وَرَحْمَتُكَ عَذَابَكَ.

O Allah, take my paying respect from me till I stand in pain, and You are the most merciful of the merciful ones. Even though I have committed sins that are many times that I should be punished for them. And You are the forbearing and You ignore most of these sins; till Your forgiveness overpowers Your chastisement.

The narrator says: His Eminence (a) recited this Dua three times, till I learnt it by heart.[1]

69-70: Not to fix the time of reappearance and to falsify those who fix the time

Divine wisdom has kept the time of the reappearance of Imam (a) a secret because its effect is connected to Allah. As mentioned in the supplication of Imam (a) related by Shaykh Amri: "O Allah! You know the time of Your Wali's reform (reappearance) without being taught. So issue the command that he may reappear lifting the curtain of Ghaibat. Bestow me the Taufeeq of patience with regard to Intezar. So that I do not prefer advancement while you had postponed it. And that I do not incline towards delay on matters that You expedite. And that I do not prefer the exposing of all things that You have hidden. And that I do not strive to find the things You have concealed. And that I do not oppose You regarding the decrees of the universe whose hidden wisdom is known to you."

In the book of Husain bin Hamadan through the author's own chain of narrators it is mentioned from Mufaddal bin Umar that he said: I asked Imam Sadiq (a) regarding the verse:

> They ask you about the hour, when will be its taking place? Say: The knowledge of it is only with my Lord; none but He shall manifest it at its time; it will be momentous in the heavens and the earth; it will not come on you but of a sudden. They ask you as if you were solicitous about it. Say: Its knowledge is only with Allah, but most people do not know.[2]

And the verse:

> Do they then wait for aught but the hour that it should come to them all of a sudden? Now indeed the tokens of it have (already) come, but how shall they have their reminder when it comes on them?[3]

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[1] *Jannatul Maawa,* Pg. 270, Incident no. 34
[2] Surah Araaf 7:187
[3] Surah Muhammad 47:18-19

And the verse:

> The hour drew nigh and the moon did rend asunder.[1]

And the verse:

> And what shall make you know that haply the hour be nigh? Those who do not believe in it would hasten it on, and those who believe are in fear from it, and they know that it is the truth. Now most surely those who dispute obstinately concerning the hour are in a great error.[2]

Mufaddal asked the meaning of 'dispute' in the above. Imam (a) said, "They say when was Qaim born? Who has seen him? Where he is at present? Where shall he be in the future? And when shall he reappear? All these acts of impatience with Divine affairs are due to doubts with regard to the Divine decrees. They have suffered loss in the world and the hereafter and the infidels have evil consequences." Mufaddal asked Imam (a) whether he would not appoint a time for it? Imam (a) said, "O Mufaddal! Never predict a time for all this because one who does it has claimed partnership in the knowledge of Allah and he has falsely claimed that Allah has informed about His secrets."

Muhammad Ibne Muslim is quoted in *Ghaibat Nomani* that Imam Sadiq (a) said, "O Muhammad! If anyone quotes us with regard to the prediction of the time (of reappearance), falsify him at once because we do not inform anyone of the appointed hour."[3]

It is narrated from Abu Bakr Hadhrami that he said: I heard His Eminence, Abu Abdullah Imam Sadiq (a) that he said: Indeed, we do not fix a time for this.[4]

It is narrated by Abu Baseer that he said to Imam Sadiq (a): "May I be sacrificed on you, when will al-Qaim appear?" He said, "O Abu Muhammad, we, Ahle Bayt, do not time. Prophet Muhammad (s) has said: May Allah damn the diviners. O Abu Muhammad, before this matter there will be five signs: a call (from the heavens) in Ramadan, the rising of as-Sufyani, the rising of al-Khurasani, killing of Nafs Zakiyyah and the sinking of the desert. Before the appearance of al-Qaim there must be two plagues: the white plague and the red plague." I asked: What are they? He said, "The white plague is a torrential death and the red plague is killing by the sword. Al-Qaim does not appear until his name will be called out from the heavens in the twenty-third night of Ramadan, which will be a night of Friday." I said: What will be called out? He said, "The caller will call out the name of al-Qaim and the name of his father and will say: 'So and so the son of so and so is the Qaim of Muhammad's progeny. You are to listen to him and to obey him.' Every alive thing of the creatures will hear the call. The sleepers will wake up and get out to courtyards and the virgins will get out of their veils. Then al-Qaim will

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[1] Surah Qamar 54:1
[2] Surah Shura 42:17-18
[3] *Ghaibat Nomani,* Pg. 155
[4] *Ghaibat Nomani,* Pg. 155

appear after hearing the call. It will be the call of Jibraeel (a)."[1]

In *Al-Kafi* and *Ghaibat Nomani* it is narrated through the author's own chain of narrators that Muzhim said to Imam Sadiq (a): "May I be sacrificed on you, please tell me when this matter, which we are waiting for, occurs?" Abu Abdillah as-Sadiq (a) said, "O Muzhim, the diviners often tell false things, the hasteners perish and only the submissive believers are saved."[2]

It is narrated through both the chains of narrators that Abu Baseer asked Abu Abdillah as-Sadiq (a) about al-Qaim (a) and he said: "The diviners tell lies. We, Ahle Bayt, do not time."[3]

In *Ghaibat Nomani*, it is narrated from Imam Sadiq (a) that he said: "Allah does not consent save to reverse the timing of the diviners."[4]

Fudail bin Yasar is reported to have said: "I asked Abu Ja'far al-Baqir (a): "Is there a fixed time for reappearance?" He said: "The diviners lie, the time-fixers lie."[5]

In *Al-Kafi* it is quoted from Ahmad that he said: "Allah does not consent save to reverse the timing of the diviners."[6]

Through his own chain of narrators, from Abu Baseer it is mentioned that he said: I asked Abu Abdillah as-Sadiq (a) about al-Qaim (a) and he said: "The diviners tell lies. We, Ahle Bayt, do not time. Allah does not consent save to reverse the timing of the diviners."

In *Ghaibat* Shaykh Tusi through his own chain of narrators, it is mentioned that Fadl bin Shazan said: I asked Imam Baqir (a): "Is there a fixed time for reappearance?" He said: "The time-fixers have lied, they have lied, they have lied."[7]

Through his own chain of narrators, it is quoted from His Eminence, Abi Abdillah Imam Sadiq (a) that he said: "The time-fixers have lied. We have not fixed the time before and we shall not fix it in future."[8]

Through the author's own chain of narrators it is narrated from Abdur Rahman bin Kathir that he said: I was in the assembly of Imam Ja'far Sadiq (a) when Muhzim Asadi arrived and said: May I be sacrificed on you, tell me about that which you are waiting for; that when it would come to pass; so that I can await for it. His Eminence (a) replied: The time-fixers have lied and the haste-makers were destroyed and the submitters were saved. And they come toward us.[9] And through a correct chain of narrators it is narrated from Imam Ja'far Sadiq (a) that

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[1] *Ghaibat Nomani*, Pg. 155, 156
[2] *Usool Kafi*, Vol. 2, Pg. 368
[3] *Usool Kafi*, Vol. 1, Pg. 368
[4] *Ghaibat Nomani*, Pg. 155
[5] *Ghaibat Nomani*, Pg. 158
[6] *Usool Kafi*, Vol. 1, Pg. 368
[7] *Ghaibat*, Shaykh Tusi, Pg. 262
[8] *Ghaibat*, Shaykh Tusi, Pg. 262
[9] *Ghaibat*, Shaykh Tusi, Pg. 262

he said: Reject without fear, one who fixes a time for it, as I have not mentioned any time.[1]

In *Ihtijaj* of Shaykh Tabarsi it is narrated from Muhammad bin Yaqoob Kulaini from Ishaq bin Yaqoob that he said: I requested Muhammad bin Uthman Amari (r.a.) to write a letter to the Imam of the Time (a) asking him some questions that were difficult for me. So an epistle was received from Imam (a) as follows: ... As for Faraj, it is in the hand of Almighty and the time-fixers have lied.[2]

Shaykh Tusi has narrated it from a group of his teachers from Ja'far bin Muhammad bin Quluwahy and Abu Ghalib Razi etc., from Muhammad bin Yaqoob Kulaini from Ishaq bin Yaqoob.[3]

I say: We have not found the biography of Ishaq bin Yaqoob in books of Rijaal, but it is sufficient for his veracity that Shaykh Kulaini has narrated from him in addition to other contexts.

Explanation: From all that we have mentioned so far, it becomes clear that it is one of the most important duties not fix a time for reappearance. Here it would be appropriate to mention some issues:

Issue One: It is possible for one to imagine that there is contradiction between the above and the traditional report quoted by the three Shaykhs[4] from Abu Hamza Thumali through their chains of narrators. Abu Hamza Thumali says: I said to His Eminence, Abu Ja'far Imam Baqir (a): His Eminence Ali (a) has said: There is trouble for seventy years and his saying: There is relief after the trouble. Now seventy years have passed and we have yet to get relief? His Eminence Abu Ja'far (a) said: O Thabit, the Almighty Allah had fixed a period of seventy years for this matter, but when Imam Husain (a) was martyred the divine anger increased on the people and He delayed it by 140 years; then we told you about it and you exposed it; so the Almighty Allah postponed it further and did not inform us of the time. And the Almighty Allah erases what He likes and writes what He likes and with Him is the source of the book.[5] Abu Hamza says: I asked the same thing from Imam Ja'far Sadiq (a) and he told me it was right.

Shaykh Tusi, through his own chain of narrators has narrated from Fadl bin Shazan from Abu Baseer that he said to His Eminence: Has the time of it approached, so that we can rest assured? He said: Yes, but you exposed it and the Almighty Allah has increased it.[6] Through the author's own chain of narrators it is narrated from Imam Ja'far Sadiq (a) that he said: I knew about its time, but the Almighty Allah postponed it and He will do what He wants with my descendants.[7]

Nomani through the author's own chain of narrators has narrated from Ishaq bin

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[1] *Ghaibat*, Shaykh Tusi, Pg. 262
[2] *Al-Ihtijaaj*, Shaykh Tabarsi, Vol. 2, Pg. 281
[3] *Ghaibat*, Shaykh Tusi, Pg. 176
[4] *Ghaibat*, Shaykh Tusi, Pg. 263; *Usool Kafi*, Vol. 1, Pg. 368; *Ghaibat Nomani*, Pg. 157
[5] Surah Raad 13:39
[6] *Ghaibat*, Shaykh Tusi, Pg. 265
[7] *Ghaibat*, Shaykh Tusi, Pg. 263

Ammar from Sudair Sarafi that he said: I heard Imam Ja'far Sadiq (a) say: A time was fixed for reappearance and it was in 140 A.H. but you mentioned it and became dispersed; Allah, the Mighty and Sublime also postponed it.[1] In the same book in another tradition it is narrated that he said: His Eminence, Imam Ja'far Sadiq (a) said: O Abu Ishaq, this matter has been postponed for the second time.[2]

The author of this book, those who hold fast to the firm rope of Allah, that is the Wilayat of the Holy Imams (a), Muhammad Taqi Musawi Isfahani may God forgive him, says: There is no contradiction between this tradition and those mentioned before because there is no clarification that it is referring to the reappearance of Imam Mahdi (a) because the year 70 A.H. and 140 A.H. was before the birth of the Imam of the Time (aj) and the third tradition that we have mentioned is the proof. On the basis of this, Imam's dominance and success of believers is not restricted to the time of Imam's reappearance and the apparent meaning of this traditional report is that the Shias will gather around Imam Husain (a); but this did not happen; so the matter was postponed till year 140 A.H. This was the time of Imam Ja'far Sadiq (a). But as mentioned in the report, this matter was exposed and the Almighty Allah postponed it further and did not inform the people about it.

The Almighty Allah says:

> This We requited them with because they disbelieved; and We do not punish any but the ungrateful.[3]

And as for traditions which we promised to mention:

For example: In the 10th volume of *Biharul Anwar* quoting from *Kitabun Nawadir* of Ali bin Asbath it is narrated from Thalaba bin Maimoon from Hasan bin Ziyad Attar that he said: I asked His Eminence, Abu Abdullah Imam Sadiq (a) the meaning of the following verse:

> Have you not seen those to whom it was said: Withhold your hands, and keep up prayer.[4]

He said: It was revealed with regard to Hasan bin Ali (a); the Almighty Allah commanded him to refrain from fighting a battle. The narrators said: [I asked regarding]:

> Fighting is enjoined on you.

The Imam (a) said: It was revealed with regard to Husain bin Ali (a); the Almighty Allah commanded him and people to fight alongside him.[5]

I say: All the three persons who constitute the chain of narrators of this tradition are reliable; and they all are Shia imamites, as scholars have clarified, thus the tradition is within limits of correctness, and in the same way, it has come in

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[1] *Ghaibat Nomani,* Pg. 157

[2] *Ghaibat Nomani,* Pg. 157

[3] Surah Saba 34:17

[4] Surah Nisa 4:77

[5] *Biharul Anwar,* Vol. 44, Pg. 220, Tr. no. 14

traditions that we have not mentioned for the sake of brevity. And from what we have explained, it becomes clear that we cannot accept the meaning of these traditions and that we should follow the traditions that clearly prohibit the timing of the reappearance of the Imam of the Time (aj) as some scholars have done because they know that each of these five traditions is such that it is not clearly mentioned in them that they are with regard to the timing of the reappearance of the Imam of the Time (aj). Rather in the second and third traditions there is no mention of 'Faraj' also because more than this nothing is clear from them except that the Imams know of the timing and not that they should have informed others. Additionally, its explanation according to some scholars is opposed to the tradition of the Holy Imams (a) that: "We are the family that never tells about the time." And also: "We didn't fix a time in the past and we will not do it in the future also." And also: "We don't fix a time for anyone," etc. On the basis of this, these traditions are not in need of explanation and justification.

If it is said: It is possible that it may contradict what is mentioned in *Biharul Anwar* and *Burhan* from Ayyashi from Abi Lubaid Makhzumi from Imam Muhammad Baqir (a) that he said: O Aba Lubaid, indeed, there is a lot of knowledge in the Huruf Muqattiat, the Almighty Allah revealed:

"Alif Lam Mim. This Book..."

Thus arrived His Eminence, Muhammad till his Noor became apparent and his words left an imprint on their hearts. And His Eminence was born when 103 years had passed in the 7th century. Then he said: This matter is mentioned by the Almighty Allah in Huruf Muqattiat when you count them without repeating, and no Huruf Muqattiat passed but that a Bani Hashim appeared. Then he said: Alif is one, Laam is thirty, Meem is forty and Saad is ninety and their total is 161. Then took place the uprising of Imam Husain (a). When it will reach to the end, the son of Abbas will arise in ALMS' and after he passes away, our Qaim will rise in ALR, so understand them and keep it concealed from those who don't deserve it.[1]

In *Biharul Anwar* and *Sharh Arbaeen* of Majlisi the second, it is quoted from *Al-Mahtazar* of Hasan bin Sulaiman, student of Shahid Awwal (r.a.) that he said: There is a report that a tradition was found in the writing of Imam Hasan Askari (a) that he had written: "Walking in the footsteps of prophethood and Wilayat, we have reached the high peaks of realities." Till he said: "A spring of the water of life will burst forth for them at a time when they would have burnt in the flames of calamities and years equal to ALM, T'H and T'S will have passed."[2]

In reply we say: These two traditional reports are not able to contradict the tradition that we have quoted before, from the aspect of chain as well as from the aspect of proof. Because the first tradition is Mursal till Khatheema bin Abdur Rahman who has narrated from Abu Lubaid, and Khatheema is not mentioned in books of Rijaal and as regards Abu Lubaid also they have neither praised not criticized him. On the basis of this, from the aspect of Sanad, the tradition is weak

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[1] *Biharul Anwar,* Vol. 52, Pg. 106, Tr. no. 13; *Ayyashi,* Vol. 2, Pg. 3, Tr. no. 3
[2] *Biharul Anwar,* Vol. 52, Pg. 121, Tr. no. 50

and it cannot be relied upon. As for the second tradition, in addition to the fact that it is Mursal, in fact it is a report and not a narration. From this aspect these two traditional reports are from the ambiguous traditions whose knowledge should be left to the Imams (a). Moreover, in the second tradition the reappearance of the Imam of the Time (aj) is not mentioned and Allah knows, what is the meaning of the spring of the water of life? And in the first tradition it is not clarified that 'our Qaim' refers to the Imam of the Time (aj), because the word is used in many traditions to mean anyone who stands up in defense of the Holy Imams (a) as mentioned in traditions: For example, Nomani has narrated through his chain of narrators that Imam Sadiq (a) said: Amirul Momineen (a) informed of some things that would happen after him until the appearance of the Qaim. Al-Husain (a) asked him: "O Amirul Momineen, when does Allah clear the world from the unjust people?" Amirul Momineen (a) said: "Allah does not clear the world from the unjust until the sacred blood is shed." He mentioned the story of the Umayyads and the Abbasids in a long tradition. Then he said: "When al-Qaim rises in Khorasan, defeats Kufa and the two nations, passes the island of Bani Kawan, and another revolter from us rises in Jeelan, who will be supported by the people of Aabir and Daylaman, then the banner of the Turks will rise in different countries to support my son (al-Qaim). Then some things will happen here and there. Basra will be destroyed and the emir of the emirs will rule in Egypt." He told a long story and then said: "When armies get ready, different leaders rise, revolters rebel and unbelievers perish, then the expected Qaim and the unknown Imam will appear with honor and virtue. O Husain, he is your descendant, who has no like at all. He will appear between the two corners (of the Kaaba) in ragged clothes. He will rule over all the people and will clear the world of every evil. Blessed is he, who lives until his (al-Qaim's) age and enjoys his rule."[1]

Issue Two: From what we have mentioned so far it becomes clear that the time of reappearance of the Imam of the Time (aj) is a divine secret which Allah has kept away from the people while Himself He is aware of it; as is the Holy Prophet (s) and his successors; but what we have derived from their sayings is as follows:

Aspect One: It is that people cannot bear that knowledge and they will not be patient enough to conceal it. This is derived from the two reports of Abu Hamza and Abu Baseer quoted previously: Believer have different levels, some of them are unable to bear them due to the weakness of their faith and these cannot be entrusted with the knowledge. They are such that when some secrets are mentioned to them they fall into doubts due to lack of strength as mentioned in levels of faith. If one who can bear two parts is given three, he will break just as an egg breaks on a stone. Also, it is narrated that: If Abu Zar knew what is in the heart of Salman, he would kill him. And other traditions...and some believers are such that their faith is strong and their certainty is fast, and they can keep secrets and no doubt haunts them, but they don't have the capability to bear them for a

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[1] *Ghaibat Nomani,* Pg. 146 and in *Biharul Anwar,* Vol. 52, Pg. 235, Tr. no. 104

long time. Suppose they are told that Hazrat Hujjat (a) will not appear for another thousand years, they would have died of sorrow or they might have fallen into sickness and hardships. On the basis of this it required that the time of reappearance should be concealed from these believers also. There are some whose faith is the strongest but they also don't have patience to keep it confidential, and if they are told a secret they would have exposed it. Thus the exigency lies in that such a thing must be concealed from them also. It is perhaps from this aspect that in *Basair* it is mentioned through the author's own chain of narrators that Abul Samit said: I heard His Eminence, Abu Abdullah Imam Sadiq (a) say: Some of our traditions are such that neither the proximate angel, nor the messenger prophet or the believer man can bear. I (the narrator) asked: Then who bears them? He replied: We bear them.[1]

In the same book in another tradition from His Eminence (a) it is mentioned: Indeed, our traditions are difficult, serious, convincing, clear and sharp-witted. That neither the proximate angel, nor the messenger prophet or the believer man can bear. I (the narrator) asked: Then who bears them, may I be sacrificed on you? He replied: Anyone we like, O Aba Samit. Abu Samit says: I thought that the Almighty Allah has a servant who is superior to these three groups.[2]

In *Kafi* it is narrated from some of our associates that: I wrote to His Eminence, Abul Hasan al-Askar (Imam Hadi): May I be sacrificed on you, what is the meaning of the saying of Imam Sadiq (a) that: Indeed, our traditions are [difficult, and serious], that neither the proximate angel, nor the messenger prophet or the believer man whose heart Allah has tested, can bear. The Imam replied: The meaning of the saying of Imam Sadiq (a) that: that neither the proximate angel, nor the messenger prophet or the believer man whose heart Allah has tested, can bear, is that no angel will bear it except that he will convey it to another angel, and no prophet will bear it except that he will pass it on to another and no believer will bear it except that he will convey it to another believer. This is the meaning of the Imam's saying.[3]

Aspect Two: It is that divine exigency demands that the believer should be in anticipation of the reappearance of the Imam in every time period as mentioned in the following verse of Quran:

> The unseen is only for Allah; therefore wait- surely I too, with you am of those who wait.[4]

There are numerous traditions to this effect that we quoted in the discussion of Intezar. Thus if they knew about the time of reappearance of the Imam of the Time (aj) it would be against the purpose and before the time of reappearance they would despair of it. And this would cause many purposes to remain unachieved; therefore, the time of reappearance of His Eminence (a) is concealed

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[1] *Basairud Darajaat*, Pg. 23, Chapter 11, Tr. no. 11
[2] *Basairud Darajaat*, Pg. 22, Chapter 11, Tr. no. 10
[3] *Usool Kafi*, Vol. 1, Pg. 401
[4] Surah Yunus 10:20

from them. Its reason is explained in the tradition of Ali bin Yaqteen in *Kafi* when he asked about it from Imam Musa Kazim (a). Imam (a) said: The Shias are being trained in that hope for two hundred years. And Yaqteen said to his son, Ali! How is it that, that which was told regarding our kingdom (Bani Abbas) has been fulfilled, and that which was mentioned about your true kingdom has not been fulfilled? Ali said: What had been said to you and what had been said to us are from the same source but the time of your matter came and it occurred as it had been said to you whereas the time of our matter did not come yet so we justified that by hopes and wishes. If it was said to us that this matter would occur after two hundred or three hundred years, our hearts would become hard and then most people would apostatize but they said to us that it would be so near in order to attract the hearts of people and to make them feel that deliverance was about to come.[1]

Explanation: Regarding the Imam's statement that the Shias are trained in it for two hundred years, it is most probably that since Shias fell into deep sorrow as a result of the martyrdom of Imam Husain (a) the Imams (a) gave them hope of reappearance and victory of Imam Mahdi (a) and this period had stretched to two hundred years till that time. Another explanation is also mentioned regarding this traditional report. It is that it is talking of the time since the Besat of the Holy Prophet (s), though it is farfetched. Some scholars have said: The believer were having a difficult time at the time of Besat in the same way as after the passing away of the Holy Prophet (s) and during the time of Amirul Momineen (a), Hasan and Husain (a) and each of them assured the people regarding the reappearance of the Imam of the Time (aj), and Allah knows best.

Aspect Three: The reason of concealing the time of reappearance from people is one of the demands of Ghaibat: Test and examination of people; and same is the case of keeping secret the knowledge of reappearance of the Imam of the Time (aj) and if it is not so, the test of people would not be complete and the haste makers will not be distinguished from others as mentioned in numerous traditions. In *Ghaibat Nomani* it is narrated from Ibne Abi Yafur that he said: "I asked Imam Sadiq (a): "May I be sacrificed on you, how many Arabs will be there with al-Qaim?" He said, "Very few." I said, "By Allah, those who talk about this matter among the Arabs, are too many." He said, "People must be tried, sifted and purified. Much many people will be thrown away from the sieve."[2] In another tradition the same thing is narrated from Abu Baseer. In the same book, it is reported from Imam Hasan or Husain Ibne Ali (a) that he said: "The matter that you are expecting will not occur until a time comes that you disavow each other, spit at the face of each other, declare unbelief against each other and curse each other." I (the narrator) said to him, "There will be goodness in that time!" He said, "All the goodness will be in that time. Our Qaim will rise up and do away with all of that."[3] In another report it is narrated from Amirul Momineen (a) that

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[1] *Usool Kafi*, Vol. 1, Pg. 369
[2] *Ghaibat Nomani*, Pg. 109
[3] *Ghaibat Nomani*, Pg. 109

he said: "O Malik bin Dhamra, how about you when the Shias disagree like this?" He interlaced the fingers of his two hands. I (the narrator) said: O Amirul Momineen, there will be no goodness then." He said, "O Malik, all the goodness will be then! At that time our Qaim will appear...[1]It is narrated from Imam Sadiq (a) that he said: "By Allah, you are going to be broken up like glass but glass is remade and it returns as before. By Allah, you are going to be broken like the breaking of pottery but pottery is never remade as before. By Allah, you are going to be sifted, to be clarified and to be purified until none of you remains save the least. (He shrank his hand)."[2]

It is narrated from Imam Ali Ibne Musa Ja'far (a) that he said: "By Allah, that which you look forward to, will not be until you are tested and clarified and until none of you will remain save the least and the least."[3]

Imam Baqir (a) is reported to have said: "What are you talking about? Never! Never! That, which you look forward to, will not be until you are tested. Never! That, which you look forward to, will not be until you are clarified. Never! That, which you look forward to, will not be until you are sifted. That, which you look forward to, will not be except after despair. That, which you look forward to, will not be until he, who is to be wretched, becomes wretched and he, who is to be happy, becomes happy."[4]

A similar tradition is mentioned by Muhammad bin Yaqoob Kulaini through his own chain of narrators and what we have stated so far is enough for the people of guidance.

Aspect Four: Keeping the timing secret is a favor to believers in the time of occultation of His Eminence (a). As mentioned in the previous traditions it is a matter that can be advanced as well as delayed due to some reasons that are concealed from the people. If it is delayed may people would fall into doubt that the promise of the Almighty Allah is not true. Our master, Imam Muhammad Baqir (a) has mentioned this reason in a traditional report mentioned in *Kafi* etc. from Fudail bin Yasar that he said: I asked His Eminence (a): Is there a time for this? He replied: The time-fixers have lied. They have lied, they have lied. Indeed, when Musa (a) left at the invitation of his Lord, he promised his people that he would be gone for thirty days, but when the Almighty Allah increased them by ten days, the people said: The promise that Musa made is invalid...And they did what they did. Thus when we narrate something to you and it happens in the same way, you must say: The Almighty Allah has said the truth. And when we narrate something to you and something opposed to that happens, you must say: The Almighty Allah has said the truth. And you will get twice the reward.[5]

I say: It is possible that they would get two times the reward; once for their faith

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[1] *Ghaibat Nomani,* Pg. 109
[2] *Ghaibat Nomani,* Pg. 110
[3] *Ghaibat Nomani,* Pg. 111
[4] *Ghaibat Nomani,* Pg. 111
[5] *Usool Kafi,* Vol. 1, Pg. 368

and the second time for their patience; and there are other possibilities also, and Allah knows best.

Note: The occurrence of Bada is that people come to know of the destiny of a thing which had been concealed from them due to divine exigency and Allah knows what must be hidden from them and what must be revealed. The meaning of Bada is doubtful for the Ahle Sunnah, therefore they have denied it and said it is due to ignorance of Almighty Allah as mentioned in twenty-first duty under part five, which may be referred once again.

Conclusion and Explanation: It is that from the first three aspects that we have derived from the sayings of Masoomeen (a) is concealing the time of reappearance of the Imam of the Time (aj) in an absolute way; that is they have not informed about the exact time of reappearance as it is one of the hidden wisdoms and exigency that demands concealment as is obvious to all who are experts in this field and who are conversant with the traditions of the Holy Imams (a).

As for the fourth aspect: It is only like concealing the changed time of reappearance from the people, because if they were aware of the exact time, divine wisdom demands that the time of reappearance must be delayed further and more people fall into doubts and be haunted with bewilderment as it happened in the case of Bani Israel.

If it is said: Then how people were informed about some Badi-i matters and then due to exigency something else happened? As seen in the incident of the young man whose death was foretold by Prophet Dawood (a), the woman whose death was foretold by Prophet Isa (a), the Jew whose death was foretold by our Prophet (s) and he did not die and the time of reappearance and relief that was foretold at a time and it did not occur then; did this all not put the people into doubts and bewilderment?

In reply we say: It was from the aspect of divine proofs who being among the people informed them about the Bada and postponement of the request of the people while during Ghaibat the people are deprived from meeting the Imam and asking him questions. On the basis of this, whatever is told with regard to reappearance in the changed time, it was postponed due to divine exigency. And Imam and proofs are also not present among them, who can remove their doubts and bewilderment, who can mention to them the wisdom behind them and its truth; thus they will continue in the valley of deviation and doubts. That is why they are not told of the true time of reappearance as it is best for them in order to guard them from deviation.

If it is said: Since the believers have faith in the truthfulness of the Holy Imams (a) and they believe that there is divine will and change in fate, they will never fall into doubts and bewilderment whether the Imam is present with them or is in occultation.

In reply we say: This condition and position of the believers is complete as faith is deep rooted in their hearts, and by a firm proof and evidence and the Almighty

Allah supports them by a holy spirit from His side, and these are very less in comparison to others; as for the majority, their faith is weak and like wheat in the fields they incline to the direction of the wind. Therefore the Imam (a) wanted that they must be trained and taken care of and that their strength should be perfected to enable them to reach the aimed position. And that whatever is to their detriment may be removed from them. It is from this aspect that the Holy Imams (a) kept most of the matters concealed from most of their Shias to protect them and it was a kindness to them. It is so because the Imam is an affectionate father, as mentioned in the tradition of qualities and excellence of the Imam in *Kafi*[1] etc.

From what we have mentioned so far, it becomes clear that the informing of Prophet Musa (a) about the time of reappearance to Bani Israel did not cause them to deviate; it was a test for them. And when he informed them of the time that the Almighty Allah had ordered and went into occultation appointing his brother, Haroon, as his successor and appointing him as his proof; whereas these people, in separation of the divine proof, they gave up referring to him and even wanted to kill him. Thus the Quran says:

> Son of my mother! surely the people reckoned me weak and had well-nigh slain me.[2]

And the Almighty Allah said:

> And certainly Haroon had said to them before: O my people! you are only tried by it, and surely your Lord is the Beneficent God, therefore follow me and obey my order. They said: We will by no means cease to keep to its worship until Musa returns to us.[3]

If it is said: "It is narrated from Hazrat Hujjat: And as for the new problems, you may refer to those who are narrators of our traditions; they are my proofs on you and I am the proof of Allah..." and he has appointed the scholars during Ghaibat as the points of reference for the people, on the basis of this, the proof is complete on the believers just as during the time of presence of the Imam and they have what is needed to remove doubts and deviation. Thus they are like those believers who ask questions from the Imam when they are present. While during their Ghaibat they refer to the scholars who are trustees of the knowledge of Imams (a).[4] Thus they can refer to them whenever they are in doubts and there is no need that they must be told the changed time of reappearance.

In reply we say: Firstly: It is possible that during some of the time of Ghaibat, knowledge is hidden and due to the absence of scholars or due to the dominance of tyrants etc. and that time in the terminology of traditions is called "Zamana Fitrat". During that time, the believer will not find anyone who could remove his doubts and bewilderment and who can explain to him the cause of divine wisdom

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[1] *Usool Kafi*, Vol. 1, Pg. 200
[2] Surah Araaf 7:150
[3] Surah Taha 20:90-91
[4] *Kamaluddin*, Vol. 2, Pg. 484

and exigency. It is this that is mentioned in traditional report of Shaykh Nomani in *Ghaibah* through the author's own chain of narrators from Aban bin Taghlib from His Eminence, Abu Abdullah Imam Sadiq (a) that he said: A time will come on the people, in which knowledge will be bound as a snake bound in its hole. While they are in such a condition, a star will shine to them.[1]

I (the narrator) asked: What do we do during that time? He replied: Keep to what you have kept to until Allah makes your star shine to you.

Explanation: The word of 'bound' shows that it is hidden.

Secondly: Although great scholars were the special representatives of the Imam (a) during the period of occultation, they were points of reference for the people and they informed them of the lawful and the prohibited, they were unaware of the time of reappearance and they did not even know about the true cause of Ghaibat as mentioned in the tradition of Abu Hamza in which Amirul Momineen (a) said that the people will not know about the true cause of Ghaibat till the Imam himself does not reappear and inform them about it. The same is the case with other divine exigencies but their discussion is beyond the scope of this book. The Almighty Allah is one who guides to truth. Thus it can be concluded that it is the duty of Imam (a) to solve the problems and expose the realities and not revealing them during the period of occultation is related to the people. We pray to the Almighty Allah to give the Taufeeq to hasten the reappearance of the Imam of the Time (aj).

And thirdly: Indeed, the Almighty Allah is kind to His servants and His mercies are of two types:

Type one: It is the mercy that is obligatory on Him from the aspect of logic and Islamic texts and it is the same whose opposite is evil and bad. The Almighty Allah does not commit a deed which is evil and bad, since He is much above that. It is the same that kindness is obligatory on Allah. In this regard there is no condition of time and persons. In the same way, He cannot order anyone to commit such a deed. Or command them to do something regarding which they cannot have any knowledge. Therefore sending of prophets is obligatory on Him and giving them miracles is also obligatory according to the rule of kindness and all the people of all the time period are equal in this.

Type two: It is that which though not obligatory through the rule of logic, but it is a by way of favor to anyone He likes in whichever way He likes (He cannot be questioned concerning what He does and they shall be questioned.).[2] It is in this way that the Almighty Allah has been kind to the Ummah of Muhammad (s) due to the fact that it had to bear so many difficulties as mentioned in the following verse:

> Do not lay on us a burden as You didst lay on those before us.[3]

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[1] *Ghaibat Nomani,* Pg. 81

[2] Surah Anbiya 21:23

[3] Surah Baqarah 2:286

Also, it is the same with keeping secret from the people the knowledge of the time of reappearance of their Imam (a), and the Almighty Allah is not such that He would leave excuse to anyone when He has completed His argument and made it clear to them through logic and sense the truthfulness of their Imams (a) but still He has concealed the actual time of reappearance for some hidden reason so that they may not fall into doubts and misunderstandings.

From all that we have mentioned so far, it becomes clear that it is a special favor of the Almighty Allah that He has kept the time of reappearance of the Imam of the Time (aj) a secret from the people and it is a divine favor. So we must think upon it.

Third Issue: The apparent meaning of many traditions is that the Imams (a) know all that is and will be till Judgment Day and that which is mentioned in a tradition that they are not ignorant of anything and that the knowledge of everything is present in the Quran, as mentioned by the Almighty Allah:

> And We have revealed the Book to you explaining clearly everything.[1]

The Imam derives it from them and the Almighty Allah says:

> And there is nothing concealed in the heaven and the earth but it is in a clear book.[2]

Also the Almighty Allah said:

> Then We gave the Book for an inheritance to those whom We chose from among Our servants.[3]

They are Imams according to a tradition; then the Almighty Allah says:

> And We have recorded everything in a clear writing.[4]

That is Amirul Momineen (a) as narrated by the Holy Imams (a) with the background that they are equal in knowledge and valor and that whatever Amirul Momineen (a) knew, they also are cognizant of it.

In the same way is the statement of Imam Sadiq (a) that he said: The Almighty Allah does not appoint anyone as a Divine Proof who when asked about something say: I don't know.

The saying of Imam Muhammad Baqir (a) that: Among the knowledges entrusted to us is: Exegesis of Quran and its laws, knowledge of changes and happenings of the time, and when the Almighty Allah wants good of a people He makes them hearing, and thus those who do not have a hearing ear, they turn their back on that which they hear and turn away from that which they imagine not to hear. Then Imam Muhammad Baqir (a) was silent for sometime, and then he said: If I had found vessels or reliable people I would have told them about what I know.

From traditions given in *Basair* and *Kafi* etc. we can sum up as follows: The

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[1] Surah Nahl 16:89
[2] Surah Naml 27:75
[3] Surah Fatir 35:32
[4] Surah Yasin 36:12

Imams (a) is aware of the timing of his reappearance but he has not been permitted to reveal it. In the same way as the Imams (a) just as they are not allowed to reveal most justifications, because Imams (a), although are aware of everything with few exceptions, like the Great Name of Allah, which the Almighty Allah has reserved for Himself and did not inform any of the people. But the Imams are: (They do not precede Him in speech and (only) according to His commandment do they act.)[1] and the servants of Allah do not inform about anything that the Almighty Allah has not told them to as mentioned in traditions of *Kafi* and *Basair*.[2]

The conclusion of the traditional report is that the Almighty Allah has ordered the people to ask the Imams (a) as mentioned in the verses:

> So ask the followers of the reminder if you do not know.[3]

That is it is upon them to ask, but the Imam is not bound to reply them. Rather it is upon their discretion to reply or not. The Almighty Allah says:

> This is Our free gift, therefore give freely or withhold, without reckoning.[4]

Thus the Imam says only that which is for good and conceals that which needs to be concealed. We could have if we liked, mentioned a tradition in support of each of these points but it would have unnecessarily prolonged the matter and we would have gone beyond the scope of our discussion. Only a little indication is sufficient for the wise. In the whole corpus of traditions we have found only the following two traditions which are opposed to what we have stated.

First tradition: If one verse had not been in the Quran I would have told you everything that is to happen till Judgment Day. It is:

> Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book.[5]

Similar types of statements are recorded from the Holy Imams (a).

Second tradition: It is mentioned in the report of Abu Hamza Thumali quoted above, from His Eminence, Abu Ja'far Imam Baqir (a) at the end of which he said: And after that its time was not told to us:

> And there is no animal in the earth but on Allah is the sustenance of it, and He knows its resting place and its depository all (things) are in a manifest book.

Complete consideration of this shows that it is in no way negating the knowledge of the Imam regarding the time of reappearance of the Imam of the Time (aj).

First tradition: Its meaning is that the verse, Allah erases what He likes...prevents the people from being told everything that will happen till Qiyamat because His Eminence (a) has not said: If a verse had not been there in Quran, I would have known all that will happen. He, in fact, said: If one verse had not been in the

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[1] Surah Anbiya 21:27
[2] *Basairud Darajaat,* Pg. 38, Chapter 19
[3] Surah Anbiya 21:7
[4] Surah Saad 38:39
[5] Surah Raad 13:39

Quran I would have told you everything that is to happen till Judgment Day. The Arabic term of 'Lau-la' shows that it is in negation of the predicate. Thus we can conclude that there are many issues regarding which the Almighty Allah wants the people to be unaware of them and there were some matters that after being concealed, were made known to them. Thus He erases and He writes...and the Almighty Allah knows from the beginning what to erase and what to write and the source of the Book (Ummul Kitab) is with Him. And it is the Lauhe Mahfooz on which runs the pen writing all that was and all that is happening. And from the aspect of many exigencies and hidden wisdoms, He has informed the people of the slate of erasing and writing; for example:

1. Telling them about generality of power and dominance of exigency and His will, so that the Jews and apostates may not say that the hands of the Almighty Allah are tied up.

2. It is that people serve Allah; that they may be submissive to Him and supplicate Him so that they may gain one of the two good deeds: that is they reach their aim in this life only or that they earn the reward of supplicating.

3. Many tests and trials to differentiate the good people and sometimes they occur in erasing and writing so that some believe in it and some deny it as some heretic philosophers think. Sometimes it is in testimony of the Purified Imams (a) and Divine Proofs and it occurs in their knowledge, as they have informed that Bada has occurred in it from the aspect that it is from the conditional matters in which erasing and writing continues. Thus the believers have testified for them and due to their belief with relation to it, and with truthfulness of their Imams (a). And our master, Imam Baqir (a) has indicated to it in the tradition of Fudail bin Yasar that was mentioned in the fourth aspect, should be considered sufficient and should be referred again. However, he has rejected his opponents and mentioned that they have attributed lies to the Almighty Allah and they think that Imams (a) have fabricated them so that they may have a route of escape in that which they tell to the Shias and it happens in the opposite way. However, the Almighty Allah has spoken of erasing and writing in His own Book so that His proofs and bayyainat (Imams) may talk about them and explain them and that they may reject the statement of ignorant and sinful people that the Almighty Allah is much above what He is described as.

4. Sometimes tests and trials are effects that are related to the instance of erasing and writing, in the stage of reliance, servitude, humility, supplication and things that would lead to change of destiny. There are many reasons for tests and trials also but their discussion would be appropriate in some other place.

The conclusion is that the Almighty Allah has informed that erasing and writing is true but He has kept concealed some of them and revealed some of them. We have mentioned some of them and if one thinks upon traditional reports he would find many such examples, Insha Allah. Thus if the Imam informs someone that what his end would be and what is going to happen till the end of time, there would be contradiction in it, because there are many things that alter the destiny. Thus he said: If this had not been there I would have informed you what is going

to happen till Judgment Day. From what we have mentioned, it is learnt that the verse of erasing and writing is one whose demand is to restrain Imams (a) from informing what would happen till Judgment Day and it does not deny their knowledge.

Note: It is that the tradition mentioned above and others like it, prove that the Imams (a) are not allowed to tell the people everything that is going to happen. Their job is only to tell the people about some of the happenings of the world; and this is also due to many reasons, for example:

1. To prove their veracity as regards other incidents, laws and the lawful and the prohibited etc. that we have mentioned.

2. Completion of the faith of the believers and completion of argument on the disbelievers.

3. Assuring the believers and encouraging them to await for the reappearance of the Imam of the Time (aj).

It is from this aspect that they have mentioned about all that would come to happen before the reappearance of the Imam of the Time (aj). One of them being the changing of turbans into hats during the time of the Shah and second: Happiness and thankfulness of the people on having children and it was in the year that the Shah made two year government duty compulsory, in 1347 A.H. I pray to the Almighty Allah to hasten the reappearance of the Imam of the Time (aj) so that he may destroy the foundations of injustice and corruption.

In *Noorul Ayn* that was probably written around 170 years ago, has mentioned from the Holy Prophet (s) two things among the signs of the last age.

Also, we can see men resembling women and women resembling men in their dress and ornaments; and the open display of bad habits, like the ways of vain pastimes and music and openly embracing in public roads, commanding evil and forbidding good. The sinful people are given respect and the believers are humiliated; people consider Zakat to be a fine on wealth and think the sin is a form of windfall. All these things are mentioned in the sayings of the most truthful Prophet and his successors. I pray to the Almighty Allah to hasten the reappearance of His Wali so that His Eminence may give relief to the believers and bring them out of hardships. Some of the signs we mentioned above have only appeared within a short span of time and without any doubt to witness these matters, is source of faith for the believer, completion of argument on the deniers, the doubters and the falsifiers.

Second tradition: As for the second tradition, that is the report of Abu Hamza Thumali, its first and last proves that the aim of the Imam was to conceal the report from him and himself announces the tradition that is asking for confidentiality and secrecy, and we have mentioned its aspect in the reply of the question. The explanation is that the Almighty Allah created the Lauhe Mahfooz in the sky and made it a repository of all the knowledges, incidents and judgments as He says:

And there is no animal in the earth but on Allah is the sustenance of it, and He

knows its resting place and its depository all (things) are in a manifest book.[1]

In Surah Taha He says:

He said: The knowledge thereof is with my Lord in a book.[2]

In Surah Naml He says:

And there is nothing concealed in the heaven and the earth but it is in a clear book.[3]

He says in Surah Saba:

Not the weight of an atom becomes absent from Him, in the heavens or in the earth, and neither less than that nor greater, but (all) is in a clear book.[4]

It is mentioned in Surah Fatir:

Nor is aught diminished of one's life, but it is all in a book; surely this is easy to Allah.[5]

It is mentioned in Surah Qaf:

And with Us is a writing that preserves.[6]

It is mentioned in Surah Hadid:

No evil befalls on the earth nor in your own souls, but it is in a book before We bring it into existence.[7]

It is mentioned in Surah Waqiyah:

Most surely it is an honored Quran. In a book that is protected. None shall touch it save the purified ones.[8]

The Almighty Allah created an equal of Lauhe Mahfooz in the earth, and that is Imam (a). He is the Lauh of the kingdom just as the Lauhe Mahfooz is for the ethereal sphere and all that He entrusted to the heavenly Lauhe Mahfooz, the same was given to Imam (a). Thus the Almighty Allah says:

And We have recorded everything in a clear writing.[9]

And He says:

Ha Mim! I swear by the Book that makes manifest (the truth).[10]

It is mentioned in some traditions that Amirul Momineen (a) is the same Imame Mubeen (the manifest Imam).

In *Kafi* it is narrated from Imam Musa Kazim (a) in the tradition of a Christian who converted to Islam that: Ha Meem is the Messenger of Allah (s) and 'Kitaabe mubeen' is Amirul Momineen (a).[11]

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[1] Surah Hud 11:6
[2] Surah Taha 20:52
[3] Surah Naml 27:75
[4] Surah Saba 34:3
[5] Surah Fatir 35:11
[6] Surah Qaf 50:4
[7] Surah Hadid 57:22
[8] Surah Waqiyah 56:77-79
[9] Surah Yasin 36:12
[10] Surah Dukhan 44:1-2
[11] *Usool Kafi*, Vol. 1, Pg. 479

Traditional reports regarding the values of the knowledges of Imams (a) are more than that they can be counted, if you like to see them you may refer to the book of *Basairud Darajaat*, may the Almighty Allah give its author the best of the rewards.[1] There are traditions that state that all the Imams (a) are equal in knowledge, bravery and other good qualities and what Amirul Momineen (a) knew, the Imam after him also knew and same is the case of the other Imams.

Now that you have understood this point we say: Just as the Almighty Allah entrusted Lauhe Mahfooz with all the knowledge of everything, except for that in which there is some good, He did not reveal and the rest He concealed from the people subject to the conditions of the persons and times, in the same way is the one whom He has made as Lauhe Mahfooz on the earth. He has entrusted to him all the knowledge but only that is given from them in which there is goodness and the rest is concealed. Thus Allah, the Mighty and Sublime says:

> But He sends it down according to a measure as He pleases.[2]

The Almighty Allah says:

> Have you not considered how Allah sets forth a parable of a good word (being) like a good tree, whose root is firm and whose branches are in heaven. Yielding its fruit in every season by the permission of its Lord?[3]

Imam (a) is that same pure tree as mentioned in many, rather Mutawatir traditions and its fruit is his only, and he can increase it by the leave of his Lord as mentioned in Mutawatir traditions.

The conclusion is that Imam wanted to conceal the explanation of this matter and that which proves it is the beginning part of question and answer. Also that which proves it is the saying of Imam Sadiq (a) to Abu Ja'far Muhammad bin Noman under a lengthy tradition in *Tohafful Uqool* in which he said: O Ibne Noman, the scholar (sinless Imam) cannot tell you of everything he knows, because he is God's secret that He revealed to Gabriel the angel. Gabriel revealed it to Muhammad (peace be upon him and his family), and he revealed to Ali (peace be upon him) who revealed it to Al-Hasan (peace be upon him). Al-Hasan revealed to al-Husain (peace be upon him) who revealed to Ali (peace be upon him). Ali (peace be upon him) revealed it to Muhammad (peace be upon him) who revealed it to someone. Do not be hasty. This issue (advent of Mahdi) was about to be come forth three times, but it was postponed because you declared it publicly. Your enemies are more acquainted with your secrets...[4]Think upon this traditional report carefully; anyone who has hearing will say that Imams (a) know the time of reappearance but they have been restrained by the Almighty Allah as the Shias cannot bear it.

If it is said: On the basis of this, it is necessary that the statement of Imam (a) to Abu Hamza was a lie because His Eminence (a) said: After that we were not told

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[1] *Basairud Darajaat*, Pg. 127, Chapter 6, Tr. no. 3
[2] Surah Shura 42:27
[3] Surah Ibrahim 15:24-25
[4] *Tohaf al-Uqool*, Pg. 229

of the fixed time. In reply we shall say: The venerable Shaykh Muhammad bin Hasan Saffar through correct chain of narrators in *Basairud Darajaat* has mentioned from Imam Sadiq (a) that he said: Indeed, I say a word that has seventy aspects and we can come out from any of the charges.[1] And through the author's own chain of narrators it is narrated from Ali bin Hamza that he said: I and Abu Baseer came to His Eminence, Abu Abdullah Imam Sadiq (a) and we had just taken our seats when His Eminence made a statement. I said to myself: I will consider it for the Shias and it is a tradition, the like of which I have not heard. He said: Then His Eminence glanced at me and said: When I utter a single letter, there are seventy aspects to it for me, I can take this or I can take that.[2]

Through correct chain of narrators, it is narrated from Imam Ja'far Sadiq (a) that he said: Till the time you can understand my statements you will be the most ardent jurisprudents, indeed our statements have seventy aspects.[3]

There are many, rather Mutawatir traditions in the meaning of this traditional report and it proves that whenever he says something it is apparently opposed to his other statements or someone may think that it is untruth. This proves that the Imam does not mean the apparent meaning and to come out of it is upon him only. Thus it is obligatory on us to testify for him and to leave his knowledge to himself. Lest we deny something out of ignorance as some of his statements are based on Taqayyah and exigencies and we don't understand them. If the dear readers try to study their statements with interest, they will surely be helped by Allah in understanding them.

Among that which proves this, is the report of *Al-Kafi*[4] etc., in which it is reported from Sudair that he said: "I, Abu Baseer, Yahya al-Bazzaz and Dawood Ibne Kathir[1] were in the majlis (the room for receiving people) of Abu Abdillah (a), when he came out to us in a state of anger. He took his place and said: 'How strange it is that some groups claim that we know the ghayb. No one knows the ghayb except Allah; to Whom belong Might and Majesty. I had intended to beat my female slave, so-and-so, but she fled from me and I did not know in which room of the house she was.'" Sudair said: "But when he stood up from the majlis and went into his private quarters, I, Abu Baseer and Maysar went in and said to him: 'May we be your ransom, we heard you say this and that about the matter of your female slave, and we know that you have a very broad and extensive knowledge, but we do not attribute knowledge of the ghayb to you.'" He said: "He said: 'O Sudair! Have you not read the Quran?' I said: 'Yes.' He said: 'Have you found in what you have read of the Book of Allah, to Whom belong Might and Majesty:

> Said he who possessed knowledge from the Book: I will bring it to thee, before ever thy glance returns to thee.[6]

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[1] *Basairud Darajaat*, Pg. 359, Chapter 9
[2] *Basairud Darajaat*, Pg. 32, Chapter 9
[3] *Basairud Darajaat*, Pg. 329, Chapter 9
[4] *Usool Kafi*, Vol. 1, Pg. 257,Maysar is included in the text in *Basairud Darajat*, Pg. 213
[56] Surah Naml 27:40

"And those who disbelieve say: You are not a messenger. Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book."

He said: "I said: 'May I be made your ransom, I have read it.' He said: 'Did you understand (who) the man was? Did you know how much of the knowledge of the Book he possessed?'" He said: "I said: 'Tell me about it.' He said: 'It was the amount of a drop from the blue (deep) sea (of knowledge), but what (portion) of the knowledge of the Book was that?'" He said: "I said: 'May I be made your ransom, how little that is!' Then he said: 'O Sudair, how much it is! (unless it be that) Allah, to Whom belong Might and Majesty, compares it to the knowledge which I shall tell you about, O Sudair, have you also found in what you have read of the Book of Allah, to Whom belong Might and Majesty:

Say: Allah suffices as a witness between me and you, and whosoever possesses knowledge of the Book.[1]

He said: "I said: 'Yes, I have read it, may I be made your ransom.' He said: 'Is he who possesses the knowledge of the Book, all of it, more knowledgeable, or he who possesses knowledge of the Book, (but only) some of it?' I said: 'No, rather he who possesses knowledge of the Book, all of it.'" He said: "Then he pointed with his hand to his chest and said: 'The knowledge of the Book, by Allah, all of it, is in our possession; the knowledge of the Book, by Allah, all of it, is in our possession.'"

Note and Conclusion: Think upon these traditions from the beginning to the end and you will come to know that what we have said is right. What the Imams (a) say is based on their knowledge and not what is apparent. It is revealed as an exigency because His Eminence knows who all are sitting in his assembly at that time. Whether it is hypocrites or extremists. Or the Imam may be aware of other reasons than this. Thus he said what was in the interest of all and later explained also if there was something lacking in his statement. An Imam is one who is having the knowledge of unseen and he has all the knowledge of the book. From what we have mentioned above it is proved that the Imam is like Lauhe Mahfooz and he contains all the knowledge as mentioned in some Ziarats and traditional reports, that the Imam is the treasurer of divine knowledge. Now it is your duty to struggle in his statements and think on them carefully so that your faith increases and your belief becomes perfect and forgiveness is from Allah.

Conclusion of discussion:

Hafiz Bursi says in *Mashriqul Anwaarul Yaqeen:* Imam (a) is higher than Lauhe Mahfooz due to the following:

First: Lauh is a vessel of remembrance, lines and writings, and Imam encompasses the lines and the secrets of the lines, therefore he is superior to Lauh.

Secondly: The Arabic term of 'Lauhe Mahfooz' is on the weight of 'Mafool' and the

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[1] Surah Raad 13:43

term of 'Imame Mubeen' is on the weight of 'Foeel' which is in the meaning of active participle (a doer); thus he is more knowing about the secrets than Lauh, and the *Isme Faael* is superior to *Isme Mafool.*

Thirdly: The absolute Wali is having everything and he encompasses everything and Lauh is a thing; so the Imam is encompassing that also and is superior to it; he is more knowing than it.[1]

71: Falsifying all those who claim special Deputyship during the Greater Occultation

It is the unanimous belief of the Shias that the system of special deputyship came to an end with the passing away of the great Shaykh, Ali Ibne Muhammad Saymoori (r.a.) He was the last of the four special deputies of Imam (a) during the lesser occultation (Ghaibat-e-Sughra). After the passing away of Ali Ibne Muhammad Saymoori (r.a.) the period of Greater occultation started and during this period the points of reference for Shias are the scholars of religion well-versed in jurisprudence and on the pinnacle of piety. Thus anyone who claims to be a special deputy of Imam (a) during this period is a liar and a renegade. Rather, it is indispensable tenet of Imamiyah faith and none of our scholars have disputed it. This is the best proof. Moreover, the good prophecy of Imam (a) with regard to the birth of Shaykh Sadooq also proves this. The book *Kamaluddin* has a narration from Abu Muhammad Hasan bin Ahmad Mukattib who says that in the year of Ali Ibne Muhammad Saymoori's death he visited Baghdad. He went to meet Ali Ibne Muhammad Saymoori a few days before his demise. Ali Ibne Muhammad Saymoori showed the people a letter from Imam (a) (Tawqee). It was as follows: "In the Name of Allah the Beneficent the Merciful. O Ali Ibne Muhammad Saymoori: May Allah give good rewards to your brethren concerning you (i.e. on your death), for indeed you shall die after six days. So prepare your affairs and do not appoint anyone to take your place after your death. For the second occultation has now occurred and there can be no appearance until, after a long time, when Allah gives His permission, hearts become hardened and the world is filled with injustice. And someone will come to my partisans (Shia) claiming that he has seen me, beware of anyone claiming to have seen me before the rise of al-Sufyani and the outcry from the sky, for he shall be a slanderous liar. And there is no strength and might except for Allah, the High and the Mighty."

Mukattib says that he copied the tawqee and went away from there and when he returned on the sixth day he found Ali Ibne Muhammad Saymoori in a dying condition. When he was asked regarding his successor, he said: "The Almighty Allah shall Himself take the affair to its completion." And he passed away after saying this and these were the last words heard from him.[2]

I say: Here our discussion will deal with two aspects: One: Chain of narrators of

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[1] *Mashaariqul Anwaarul Yaqeen*, Pg. 125

[2] *Kamaluddin*, Vol. 2, Pg. 516, Chapter 45, Tr. no. 44

the tradition and two: Its point of evidence on the point under discussion.

Issue One: It is that according to terminology this tradition is 'highly correct' because it is narrated from our master by three different persons. First is the venerable Shaykh Abul Hasan Ali bin Muhammad Saymoori, who is in no need of description due to his majestic position and fame. Second: Shaykh Sadooq Muhammad bin Ali bin Husain bin Musa Babawayh Qummi who is also famous for his books and hardly needs explanation. Third: Abu Muhammad Hasan bin Ahmad Mukattib, as mentioned by Maula Inayatullah in *Majmaur Rijal* he is, Abu Muhammad Hasan bin Husain bin Ibrahim bin Ahmad bin Hisham Mukattib and Sadooq has often narrated from him, may Allah bless him; and it is a sign of correctness and reliability as mentioned by Maula Inayatullah in *Majmaur Rijal* and he has mentioned many proofs for it that cannot be stated here. Mukattib means one who teaches writing.

Note: There are two mistakes in two books that have come to my attention and it is better to clarify them here.

First: In the book of *Ghaibah* of the venerable Shaykh, Muhammad bin Hasan Tusi, in the copy I am having, it is mentioned: Narrated to us a group from Abu Ja'far Muhammad bin Ali bin Husain bin Babawayh that he said: Narrated to me Abu Muhammad Ahmad bin Hasan Mukattib that: I was in Medinatul Islam (Baghdad)...[1]

In the same way this tradition is mentioned by Ibne Babawayh in *Kamaluddin*. But he has narrated from Hasan bin Ahmad.[2] Apparently this mistake has occurred from the scribes of *Ghaibah Shaykh Tusi*. That which supports that this mistake is from the scribes, is that Haaj Mirza Husain Noori has mentioned the same tradition in his book, *Jannatul Mawa* quoting from *Ghaibah Shaykh Tusi* from Hasan bin Ahmad Mukattib.[3] And Allah knows best.

Second: In the book of *Mustadrakul Wasail*, written by Mirza Husain Noori, he quoted a tradition from Shaykh Sadooq but he, despite his awareness, does not mention his name with respect and just says: Sadooq. Now we all know that it was only an oversight. There are many examples of such oversights that the coming scholars must take care to correct. Thus we must all make efforts in this regard and the Almighty Allah will not make us lose hope. Perhaps the mistake occurred because they have narrated from Maula Inayatullah who in turn has taken from *Rabius Shia* of Sayyid Ibne Tawoos and he has narrated from Hasan bin Ahmad Mukattib. Thus we come to know that the narrator from Abul Hasan Saymoori (r.a.) is same Hasan bin Ahmad through whom Ibne Babawayh has narrated.

Among the proofs of correctness of this tradition and that it is narrated from the Imam is that Shaykh Tabarsi, author of *Ihtijaj*, has mentioned it directly without chain of narrators. While in the beginning of the book he has stated that

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[1] *Al-Ghaibah*, Shaykh Tusi, Pg. 242
[2] *Kamaluddin*, Vol. 2, Pg. 516
[3] *Jannatul Maawa*, Pg. 18

whenever he has not mentioned the chain of narrators it implies that the tradition is well known or tradition scholars have unanimity on it or unanimity on it by way of logic.[1] Thus it becomes clear that the above mentioned tradition is needless of chain of narrators either because there is unanimity of scholars or its fame or both. In the same way among the proofs of its correctness is that all scholars since the time of Shaykh Sadooq till the present age have accepted it and none have expressed any reservations in it as is clear to all those who are conversant with their writings. Thus it became known that the above mentioned tradition is absolute and there is no doubt in it. It is a tradition regarding which the Imam has said: Indeed, there is no doubt in that in which there is unanimity.

Issue Two: In the proof of the mentioned tradition on the subject under discussion, the matter explained is that the saying of Imam (a): "Indeed, the second Ghaibat has occurred" is the cause for statement, "Do not appoint anyone as your successor"; thus it proves that Ghaibat Kubra is one in which there is Wikala and special representation; then this is emphasized with, "And whoever claims to have met me would come to my Shias..." From the first context there is no doubt in the statement that 'meeting' here means that special type of meeting that was reserved only for the four special representatives of Imam (a) during the first occultation (Ghaibat Sughra) and it became famous through the statement of Imam (a) that, "One who claims such a thing in Ghaibat Kubra, has lied; and there is no might and power except by Allah, the High and the Mighty."

The conclusion is that 'meeting' in the above statement is meeting in sense of 'Babiyat' or special representation like that of the four special representatives during Ghaibat Sughra and it does not mean direct meeting and it restricts the meaning of 'meeting', whether by common mention or special intention and in this way to use the word in many of its meanings; like one says: "I bought meat" or "Buy meat". Here it denotes special meat of sheep and not absolute meat. In the same way the context mentioned in the present matter is as the Almighty Allah says:

> Say: We believe in Allah and what has been revealed to us, and what was revealed to Ibrahim and Ismail and Ishaq and Yaqoob and the tribes.[2]

The word of 'tribes' (Asbath) is a general term but it denotes something special, because heavenly scriptures were not revealed on all grandsons of Yaqoob, it was revealed only on some of them. In the same way, in the blessed epistle, the meaning of 'meeting' is a special type of meeting, which we shall explain by the help of the Almighty. This shows that there is no contradiction between this epistle and many sayings of His Eminence, in *Biharul Anwar, Najmus Thaqib* and *Darus Salaam* of Shaykh Iraqi. As these incidents prove that numerous people met the Holy Imam (a) during the period of Ghaibat Kubra. May Allah, the Mighty and Sublime give us all Taufeeq to meet him and also bestow on us his intercession; Allah is nearest to His servants and one who fulfills the prayers.

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[1] *Al-Ihtijaaj*, Vol. 2, Pg. 297
[2] Surah Aale Imran 3:84

In reconciling these remote justifications there is no need for us to deviate from them and reject them. What we have explained is like a brilliant light (Noor) on Mt. Tur, the Taufeeq is from Allah.

That which proves the discontinuation of 'Babiyat' and special representation in Ghaibat Sughra is: No scholar since the time of the Imams has even indicated in any tradition such a thing. In spite of the fact that they have gathered and compiled traditions on different topics. While on the other hand we have numerous incidents that mention how people met the Holy Imam (a). So much so, that there are not even weak traditions on the subject of special representation of Imam (a). Thus we can rest assured that the Imam's Wikala and special representation came to an end after Ghaibat Sughra, even though we might not be having any other reason, this is sufficient.

We can thus conclude that not finding a proof is itself proof of its non-existence; it is one of the most important rule that scholars of Usool follow. Also, we see in all the matters related to the world and the hereafter; earnings and social relations, during all the times, depend on this rule only, that in whichever subject you have doubts, when you don't find any proof against it even though you have searched it thoroughly, you can assume that it does not exist. In other words it can be said that no sensible person, after research in something about which there is no confirmed order, especially after the Imams (a) have mentioned everything that people will need and established a system of jurisprudence.

Contemplation on this principle leads us to conclude that it is false what the Sufis say regarding allegiance to a Gnostic Shaykh and his obedience as we mentioned previously. In the same way it disproves the claim of Shaykhiyah sect when they say: "Following a special person is obligatory at all times and that person is called a pure Shia, and they think that he is the mirror of the qualities of the Imam, and knowing him is one of the four pillars of faith." It is so because there is no proof in its favor and there are definite proofs against it as mentioned in its proper place. We beseech the Almighty to keep us steadfast on true faith and protect us from the deviations of Satan.

The above points can also be supported by many traditions. For example, there is a tradition to this effect, narrated by Shaykh Nomani (r.a.) in the *Book of Ghaibat*. In which it is narrated from Abdullah bin Sinan that he said: "I and my father came to Abi Abdullah (a) and he said: How will you be when you will not be able to see your Imam or know his location? And none will get salvation from it except those who recite Dua Ghareeq. My father asked: What shall we do in such circumstances? He replied: When such a time comes, remain steadfast on religion till the matter becomes correct for you."[1]

Shaykh Sadooq has also recorded this report in *Kamaluddin wa Tamamun Ni'ma,* in which it is stated: Till the matter becomes clear on you.[2]

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[1] *Ghaibat Nomani,* Pg. 81

[2] *Kamaluddin,* Vol. 2, Pg. 348, Chapter 33, Tr. no. 40

I say: Ponder on this tradition and rely on the saying of Imam Ja'far Sadiq (a) when he spoke of full Ghaibat of Imam (a) and discontinuation of his special representation in Ghaibat Kubra, telling them to continue to follow their original faith till the Imam reappears. The meaning of 'what you have in your hands' is following scholars and tradition experts in principles and practical laws and Sunnah.

Shaykh Nomani (r.a.) has mentioned this only when he says: In the tradition of Abdullah bin Sinan it was said: "...that you don't find an Imam of guidance nor any banner." This referred to what had really happened and confirmed the matter of the deputies, who had been between the Imam and his Shias, but their job stopped after some time. The deputy between the Imam, during his disappearance, the Shia was like the banner. When people were afflicted with the ordeal, the banners disappeared and would not reappear until the expected Imam would reappear. Also the confusion that the infallible Imams had told of occurred. The second disappearance of al-Qaim (a) also took place. It will be discussed in the next chapter." We beseech the Almighty to bestow us insight and the right path through His mercy and give us Taufeeq to do what He likes.[1]

Among the traditions that prove this point is a report quoted in *Kamaluddin* from Zurarah through correct chain of narrators in which he said: Abi Abdullah (a) said: "There will come upon the people a time when the Imam will disappear from them. It was asked: What should they do in such circumstances? He replied: They should remain attached to the faith they were on before, till the matter becomes clear to them."[2]

I say: The pronoun in Imam's statement, "till it becomes clear to them" is a hidden pronoun which returns to the Imam. That is it is the duty of people in his Ghaibat that they must stick to their original beliefs and not to testify for one who claims a special successorship of the Imam till their Imam reappears. This shows that the Imam wanted to say that you must not follow anyone who claims to have a special office of the Hidden Imam (a) till he reappears with the signs and miracles foretold by his forefathers.

To support this there is a tradition that Shaykh Sadooq (r.a.) has narrated from Aban bin Taghlib that he said: His Eminence, Abu Abdullah Imam Sadiq (a) said: A time will come on the people, when Sibtah will come on the people. Till the narrator said: I asked: What is Sibtah? He replied: Fatra and Ghaibat. The narrator asked: What should we do at that time? Imam (a) replied: Remain on your original beliefs till the Almighty Allah makes your star shine for you.

I say: The shining of the star is an allusion to reappearance of the Imam. That which proves this is a tradition that Shaykh Nomani through his own chain of narrators has narrated from Aban bin Taghlib from Imam Ja'far Sadiq (a) that he said: O Aban, a time will come on the people...till the narrator asked: May I be sacrificed on you, what will we do and what will happen then? He replied: Keep to

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[1] *Ghaibat Nomani,* Pg. 83
[2] *Kamaluddin,* Vol. 2, Pg. 350, Chapter 33, Tr. no. 44

what you have kept to until Allah brings the master (of the matter) for you.[1]

There is also a tradition from Thiqatul Islam Muhammad bin Yaqoob Kulaini (r.a.) through a correct chain of narrators from our master, Imam Muhammad Baqir (a) that he said: Indeed, we are like the stars of the sky, that when one star sets another rises and point at it with your fingers then the Angel of death comes to take it (him) with him. After that you remain for a period of time. The progeny of Abdul Muttalib become the same in this regard and none will be distinguished from the other, then your star will appear. Praise Allah and accept it.[2] Shaykh Nomani has narrated as follows: "The example of my family is like the stars of the sky. Whenever a star sets another shines until a certain star shines and you glance at it and point at it with your fingers then the Angel of death comes to take it (him) with him. After that you remain a period of time. The progeny of Abdul Muttalib become the same in this regard and none will be distinguished from the other, then your star will appear. Praise Allah and accept it."[3]

Nomani has also through his own chain of narrators, related from Imam Sadiq (a) from his forefathers from the Messenger of Allah (s) that he said: "The example of my family among this Ummah is like the stars of the sky. Whenever a star sets, another shines until when you stretch your eyebrows towards (a shining star) and point with your fingers at it, the Angel of Death comes to take it with him. Then you remain for a period of time unknowing which one it is and so the progeny of Abdul Muttalib become the same in this regard. While you are so, Allah will make your star shine again. Then you are to praise Allah and to accept your star."[4]

With the help of Allah and with the blessings of His Awliya and from this correct tradition it becomes known that it is not lawful to testify to the claim of anyone who thinks he has a special office of Imam's embassy during the period of Ghaibat Kubra.

Also in support of this is what the venerable Shaykh Kulaini has mentioned through correct chains of narrators from Imam Ja'far Sadiq (a) that he said: There are two Ghaibats for the Qaim (a), one is of a short duration and one is long. In the first Ghaibat no one will know his location except his special Shias. And in the second Ghaibat, except for his special friends no one will know where he is.[5]

After quoting the above tradition, the author of *Wafi* says: As if the Imam's phrase 'except his special friends' means the special servants of His Eminence, because all the Shias do not have access to them. Whereas in the first Ghaibat, there were special deputies of the Imam who brought epistles of the Imam to his Shias. The first deputy was Abu Amr Uthman bin Saeed Amari (r.a.). And when Uthman bin Saeed passed away he made a bequest in favor of his son, Abu Ja'far

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[1] *Ghaibat Nomani,* Chapter in praise of the period of occultation
[2] *Usool Kafi*, Vol. 1, Pg. 328
[3] *Ghaibat Nomani,* Pg. 79
[4] *Ghaibat Nomani,* Pg. 79
[5] *Usool Kafi*, Vol. 1, Pg. 340

Muhammad bin Uthman. And Abu Ja'far made a bequest in favor of Abul Qasim Husain bin Rauh. Abul Qasim made a bequest in favor of Abul Hasan Ali bin Muhammad Saymoori (r.a.). When the last moment of Saymoori approached and they wanted him to make a bequest, he said: The matter belongs to Allah and He will take it to its end. Thus this is Ghaibat Kubra which occurred after the passing away of Saymoori.

Also supporting this is a tradition that Shaykh Sadooq has narrated from Umar bin Abdul Aziz from Abi Abdullah (a) that he said: "When days and nights pass in such a condition that you are unable to see the Imam whom you can follow, you must continue to love what you love and continue to hate what you hate till Allah, the Mighty and Sublime brings him out."[1]

Kulaini (r.a.) in *Usool Kafi* through the author's own chain of narrators has narrated from Mansoor from someone who mentioned him from His Eminence, Abu Abdullah Imam Sadiq (a) that the narrator asked him: What shall we do when we pass our days without seeing an Imam we can follow? He replied: Continue to be friendly with those you were before it and continue to be inimical as before, till the Almighty Allah reveals it (the Imam).[2]

Nomani through his own chain of narrators has narrated from Ahmad bin Mansoor Saiqal from his father, Mansoor that His Eminence, Abi Abdillah Imam Sadiq (a) said: "If you spend a day and a night without finding an imam of Muhammad's progeny, then still love whom you have loved before, hate whom you have hated before, follow whom you have followed and wait for the deliverance day and night."[3]

I say: These traditions command us not to follow anyone who claims Imamate, Babiyat or Niyabat Khassa during the period of Ghaibat till the Almighty Allah makes His awaited Wali reappear. Because the Imam's statement, "You must continue to love what you love..." means that we must ignore those who lay claims to special Imamate or Niyabat Khassa in Ghaibat. That is if someone is claiming something special to himself we must not accept his call and must not follow him. This is denial of his claim as is very much clear.

Among traditions that prove discontinuation of embassy of the Imam, is a tradition that Nomani has quoted from Mufaddal bin Umar Jofi from Imam Sadiq (a) that he said: "The man of this matter disappears twice. The first one lasts long until some people say that he has died, some say that he has been killed and others say that he has gone. None of his companions will still believe in him except a very few people. No one knows his place except the guardian, who manages his affairs."[4]

Nomani says: If regarding Ghaibat there had not been any other, it would have sufficed for consideration.

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[1] *Kamaluddin*, Vol. 2, Pg. 348, Chapter 33, Tr. no. 37

[2] *Usool Kafi*, Vol. 1, Pg. 342

[3] *Ghaibat Nomani*, Pg. 81

[4] *Ghaibat Nomani*, Pg. 89

Beneficial conclusion: You know that, these four mentioned personalities were special representatives of the Imam in the first Ghaibat and the Shias referred to them in their matters since their deputyship of the Imam was proved through the Imam's Nass in their favor as mentioned with regard to Uthman bin Saeed[1] and his son, Muhammad from Imam Hadi and Imam Askari (a). With regard to Abul Qasim Husain bin Rauh, it was confirmed by Muhammad bin Uthman through the order of Imam (a). And Husain bin Rauh declared Imam's bequest in favor of Abul Hasan Ali bin Muslim Saymoori. Many miracles were shown by these special deputies as mentioned in books of Ghaibat.[2]

Sayyid Ibne Tawoos has narrated incidents about them in his book, *Majmaur Rijal*. In *Rabius Shia*, Sayyid Ibne Tawoos has clarified that miracles were shown by them. In the same way, Maula Inayatullah has narrated incidents about them in *Majmaur Rijal* as have other scholars. Without any doubt, Wikala and Niyabat Khassa is not proved except through three methods: Nass of Imam; or Nass of his (Special Deputy) Naib Khaas or through a miracles at the hands of one who claims to have this special office. If this were not so, every materialist person will raise the claim of special deputyship as happened many times when Imam (a) had to issue epistles in their refutation, cursing them and seeking immunity from them. The names of Naseeri and Numairi are found in books of Ghaibat and those who are interested may refer to them.

In the period of Ghaibat Kubra the door of Wikala and special deputyship is closed; but as per the traditions of the Holy Prophet (s) and the Holy Imams (a) it has given general deputyship to the scholars and jurisprudents, who are experts of religion and well versed in the traditions of the Holy Imams (a). Thus the general believers are obliged to refer to them in their religious matters.

There are numerous traditions on this subject like the saying of the Holy Prophet (s) when he said thrice: O Allah, forgive my caliphs. It was asked: O Messenger of Allah (s), who are your caliphs? He replied: Those who will come after me and narrate by traditions and Sunnah.

It is mentioned in the blessed epistle: "...And as for new problems, refer to those who are narrators of our traditions; they are my proofs on you and I am the proof of Allah on them."[3] And there are many other traditions mentioned at proper occasions.

Two points: Here it would be appropriate to mentioned two points:

First: It is that some of our scholars are of the view that general Wilayat is proved for our jurisprudents in the period of Ghaibat. That is they have all the powers and functions that the Imam has, except those which are only with regard to the special deputyship. Some scholars have denied it and said: Their deputyship is only in issues that are specifically mentioned like issue of verdicts and giving of decisions when there is dispute among the people. And this is the truth; and what

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[1] *Al-Ghaibah,* Shaykh Tusi, Pg. 242
[2] *Al-Ghaibah,* Shaykh Tusi, Pg. 242
[3] *Kamaluddin,* Vol. 2, Pg. 484

the former scholars have claimed is based on weak arguments.

Second: When a person belonging to our school of thought claims for himself or anyone else special deputyship of Hazrat Hujjat (aj) during the period of occultation, knowing that it is a principle of faith to believe that the system of special deputyship has ended during Ghaibat Kubra, he has committed heresy and become apostate. Because it denotes that he has denied the principles of faith and therefore committed infidelity. In the same way, if he knows through consensus and traditions and still claims of special deputyship, he is a Kafir. But if he does not know that it is a principle of faith, and he denied the special deputyship during Ghaibat Kubra and considered it for himself, it is sure that such a person is a misguided soul. But there is no proof for his apostasy and leaving Islam is doubtful. Because no legal proofs are found for it that he has denied something is necessary in the view of Muslims that should be reason for his apostasy and infidelity; what to say of denying the principals of faith! Rather the denial that makes one an apostate is testimony of the Holy Prophet (s) with regard to something that he has brought. The same is the case of Ahle Sunnah who do not believe in that which we consider necessary; that is the immediate successorship of Amirul Momineen (a). The great Faqih, Muqaddas Ardebeli is also of the same view and many other jurisprudents have also accepted it. Some others are of the view that denying any Islamic creed is absolute cause of infidelity, like denying one of the two Shahadatain etc. They take support of traditions that fall short in proving their point, and its details will be given in proper place. Allah knows best.

72: To pray for seeing the Imam (a) with forgiveness and faith

We must pray to the Almighty that He grant us the distinction of seeing Imam (a) with forgiveness and faith. Two points are worth noting in this regard. One is that having a desire of seeing Imam (a) is a mustahab (recommended) act. Secondly, is a prayer for seeing him with faith and forgiveness. The proof for the first point lies in the supplications of Ghaibat taught by the Holy Imams (a). For example in Dua Ahad, quoted from Imam Sadiq (a):

O Allah! Let me see his brilliant countenance and praiseworthy face.[1]	اللّٰهُمَّ أرِني الطَّلْعَةَ الرَّشِيدَةَ وَالغُرَّةَ الحَمِيدَةَ

Similarly in Dua-e-Amri it is mentioned: "O Allah! I beseech You, make me see Your Wali in the condition when his command is running." (He is in power).[2]

There are other supplications also, but to mention them all will prolong the discussion. In addition to this, this matter is one of the necessities of love of faith. Because every friendship creates an eagerness to see the beloved at all times, or to try all means to achieve this. Of all the means, is Dua and supplication which is the key to all goodness and blessing and a means of achieving every important

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[1] *Biharul Anwar,* Vol. 102, Pg. 111
[2] *Biharul Anwar,* Vol. 102, Pg. 90

need.

Also, that which prove our point are all those traditions that command us to supplicate for hastening of reappearance of the Imam of the Time (aj). Since it is a Dua that the Almighty Allah keeps us alive till the time of his reappearance when we see him with the eyes. Thus those evidences also prove this point. And the second matter is also proved through what Thiqatul Islam Muhammad bin Yaqoob Kulaini (r.a.) has mentioned through his own chain of narrators from His Eminence, Abu Abdullah Imam Sadiq (a) that he said: When one of you wants to see the Qaim (a) he should desire to see His Eminence in relief, because the Almighty Allah sent His Eminence, Muhammad as mercy and the coming of the Qaim (a) will be divine chastisement.[1]

I say: This can be explained as follows: The Almighty Allah did not order His Prophet to take revenge from the infidels and unjust people, whereas, they began hostilities. Rather He sent the Holy Prophet (s) as a mercy for the worlds and addressing him, said:

> So grant the unbelievers a respite: let them alone for a while.[2]

So that he may allow the revenge to be postponed till the time of the Qaim (a) and whenever Jibraeel (a) arrived, he ordered the Prophet to be kind with the people; but His Eminence, the Qaim (a) is appointed for taking revenge, so that he may punish every people for what they have done. On the basis of this whoever sees him during his time it is not that his seeing him will be mercy and glad tiding for him. Rather, for most of the people, it would be revenge and punishment as Allah, the Mighty and Sublime says:

> And most certainly We will make them taste of the nearer chastisement before the greater chastisement [Qiyamat].[3]

There are numerous verses and traditions on this topic, and since in the last period of time, and since at that time there would too many hardships and calamities and many people will deviate, the Imams have told the Shias to pray to the Almighty Allah for relief. So that they may meet their Imam in a state of relief and peace and live under the shade of his blessings and that they may not be included among the doubters and those who change the religion of Allah, that His Eminence, the Qaim will have to take revenge from them and put them to the sword; then their end would be in Hell and what a bad abode it is.

Reminder: It is that meeting the Imam during his reappearance is possible for those who pray and request for it. It can take place in one of the two ways: One: That the Almighty Allah brings his reappearance near so that we can meet him.

Two: It is that the supplicant dies before his reappearance and the Almighty Allah makes him alive during the time of his reappearance, and he meets the Imam as a result of his supplication and as a reward of his hope, as mentioned in Dua Ahad

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[1] *Raudatul Kafi;* Pg. 333, Tr. No. 306

[2] Surah Tariq 86:17

[3] Surah Sajdah 32:21

narrated from Imam Ja'far Sadiq (a). We have quoted this Dua in the 34th duty.

Beneficial Conclusion: Just as it is recommended to pray for seeing the Imam during his reappearance, in the same way it is recommended to pray that one sees him in sleep and wakefulness as proved from the following:

First Aspect: That which proves that it is recommended to supplicate for every legal thing, like:

> And your Lord says: Call upon Me, I will answer you.[1]

Also the saying of the Almighty Allah:

> And ask Allah of His grace.[2]

And:

> And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me.[3]

There are Mutawatir traditional reports on this matter; for example:

1. It is narrated from Imam Ja'far Sadiq (a) that he said: Dua is a worship act[4] regarding which Allah, the Mighty and Sublime said:

> Surely those who are too proud for My service shall soon enter hell abased.[5]

2. It is also narrated from His Eminence (a) that he said: Dua is the source of worship, just as the cloud is the source of rain.[6]

3. It is also narrated from His Eminence (a) that he said: Call the Almighty Allah often, as Allah likes the believer who calls Him; and He has promised the believers that he would accept their prayers. And on Judgment Day the Almighty Allah will consider it among the deeds of the believers that He increases their good deeds.

4. In another tradition it is narrated from His Eminence that: So supplicate more as it is the key to every mercy and success of every need. And that which is with Allah cannot be achieved except through Dua and indeed, no door is knocked too much but that it makes the widening near for the person who is knocking.[7]

5. It is narrated from the Holy Prophet (s) that he said: Every Muslim who calls the Almighty Allah with a supplication in which there is no cutting of relations or committing of sins, the Almighty Allah gives him one of the three: Either He accepts the Dua soon; or He stores it for the Hereafter or He removes an equivalent evil from his account.[8]

6. It is narrated from His Eminence that he said: Dua is the kernel of worship,

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[1] Surah Momin 40:60
[2] Surah Nisa 4:32
[3] Surah Baqarah 2:186
[4] *Usool Kafi*, Vol. 2, Pg. 467
[5] Surah Momin 40:60
[6] *Usool Kafi*, Vol. 2, Pg. 471
[7] *Usool Kafi*, Vol. 2, Pg. 470
[8] *BiharulAnwar*, Vol. 93, Pg. 294, Tr. no. 23

and no believer calls the Almighty Allah but that He accepts it. Thus He realizes it in the world very soon or stores it for him in the Hereafter or forgives an equivalent amount of his sins, except that he should not supplicate for a sinful act.[1]

7. It is narrated from His Eminence that he said: The most helpless of the people is one that is helpless from making supplication and the most miserly is one who is miserly in saying Salaam.[2]

8. It is narrated from Amirul Momineen (a) that he said: The Almighty Allah does not open the door of Dua and closes the door of acceptance.

9. It is narrated from Imam Ja'far Sadiq (a) that he said: You must supplicate; as you will not get anything like it in gaining proximity of the Almighty Allah.[3]

10. It is narrated from Amirul Momineen (a) that he said: The act most loved by Allah, the Mighty and Sublime in the earth is Dua, and the best worship act is chastity.[4]

11. It is narrated from Fudail bin Uthman that he said: I asked Imam Ja'far Sadiq (a): Teach me something nice. The Imam said: I advise you piety and fear of God, truthfulness, trustworthiness, good behavior with your companions, Dua before the rising of the Sun and after it has set, and a thing that does not stop you from asking your Lord, and you don't say: This is something that will not be given to me. And pray that Allah does what He wants.

There are many traditions that have come in books of our great scholars and the conclusion is that: Being blessed with the honor of meeting the Imam is a matter which is possible and legal and for every such act it is recommended to pray for it. The result is that: It is recommended to pray for meeting the Imam (a). The greatness of this incident is proved from Quran and traditions, consensus and reason, and what we have narrated from Quran and traditions are enough. As for consensus, it can be known to anyone who studies the books of scholars; rather one would find that Dua is said to be a basic of religion. And reason commands that it is a good thing for a person to ask his needs from the Lord of the worlds.

As for the smallest matter, that is possibility of meeting the Awaited Imam (aj) – legality of asking for it on the people of faith is proved. And strongest possibility of its occurrence is that it has happened for many of the scholars and for one whose well being is intended in the world and the hereafter. And their request has come in some Duas and Ziarats of the past scholars, just as they mention it in the Dua quoting from Amari from His Eminence as follows: "And make me of those whose eyes are lighted by his view."[5]

In Dua Ahad we read: "And brighten my eyes with the antimony of seeing him

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[1] *Biharul Anwar,* Vol. 93, Pg. 302, Tr. no. 39
[2] *Biharul Anwar,* Vol. 93, Pg. 302
[3] *Biharul Anwar,* Vol. 93, Pg. 302
[4] *Biharul Anwar,* Vol. 93, Pg. 295
[5] *Kamaluddin,* Vol. 2, Pg. 513

once."[1]

In Dua Nudbah it is mentioned: "And [O Allah,] show the chief of this small servant of Yours, O One of severe power." And the supplication that is mentioned after Salaam on His Eminence, in the Cellar it is mentioned: "And show his face to me." Other supplications have been mentioned in their places. However the fact is that this request is not only for the period of his reappearance. According to some traditions, His Eminence comes and goes among the people. They see him but they do not recognize him. For me and other nice people such opportunities have appeared.

For example, among traditions that indicate this is a tradition that Kulaini has mentioned in *Usool Kafi* through correct chain of narrators from Sudair Sairafi that he said: "I heard Abu Abdillah, peace be upon him, say: 'In the Master of this affair there is a likeness to Yusuf, peace be upon him.' "He said: "I said to him: 'You must be referring to [al-Mahdi], but to his life or his occultation?' "He said: "Then he said to me: 'Which does this swine-like group deny? The brothers of Yusuf, peace be upon him, were descendants of prophets; they made a business of Yusuf, then they traded with him and spoke with him, and they were his brothers and he was their brother; but they did not know who he was until he said: "I am Yusuf and this is my brother." So why does this cursed group deny that Allah, to whom belong Might and Majesty, can do with His Divine Proof at some time or other what he did with Yusuf? Yusuf, peace be upon him, held sovereignty over Egypt and between him and his father there was an eighteen day journey; if he had wanted to let [his father] know he would have done so. But Yaqoob, peace be upon him, and his sons, on [hearing] the good news, traveled the distance from their desert to Egypt in nine days. So how can this group deny that Allah, to Whom belong Might and Majesty, can do with his Divine Proof what he did with Yusuf? He will [come and] go in their markets and step on their rugs [i.e., enter their homes] until Allah to whom belong Might and Majesty, gives him leave in this matter; just as He gave Yusuf leave and they said: "Why, are you indeed Yusuf?" "I am Yusuf," he said.[2]

Nomani through his own chain of narrators has quoted from Sudair that he said: I heard Abu Abdillah as-Sadiq (a) say: "The Qaim is also having a similarity to Prophet Yusuf (a)." The narrator says: I said: Perhaps you want to tell us about him or his occultation. He told me: "In this Ummah, the opponents who resemble swine, oppose (regarding the occultation of the Qaim). And Yusuf's brothers were among the children of prophets but they sold away Yusuf while all of them were his brothers and he was also a brother to them, yet when they met they could not recognize him till Yusuf introduced himself and said: "I am Yusuf and this is my brother." Thus how can this Ummah deny if the Almighty Allah wants to keep His Proof concealed from them in a period of time? And one day Yusuf became the king of this same Egypt and the distance between him and his father was only of

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[1] *Biharul Anwar,* Vol. 102, Pg. 111

[2] *Usool Kafi,* Vol. 1, Pg. 336

18 days' travel. When Allah, the Blessed and the High wanted that his status and value be recognized, by Allah, the people of his house covered this distance in nine days after getting the glad news. Thus how can this Ummah deny that Allah, the Mighty and Sublime can do with His Proof what He had done with Yusuf?"[1]

I say: O believer having certainty, think upon this tradition and see how the Imam denies and refutes those who think that the Imam of the Age (aj) does not visit the people and they don't see him. And the fact that Imam (a) has compared him to Prophet Yusuf (a). This tradition and the one mentioned before it suffices for the people of faith and certainty. In traditions I have not come across anything that contradicts all that we have mentioned and two traditions explain that they have no contradiction with what we have mentioned.

Firstly: The statement of His Eminence, in his epistle that we quoted previously it is mentioned: "One who claims to have seen me before Sufyani and call from the heavens is a liar..." As we mentioned previously this tradition has no contradiction with the subject under discussion.

Secondly, supporting this point is the tradition of Ahmad bin Ibrahim quoted in the Bab-ul-Mazar of *Biharul Anwar*: The narrator says that he told Abu Ja'far Muhammad Ibne Uthman regarding his desire to see Imam (a). "He asked me if I was seriously desirous of it and I replied in the affirmative. He said, "May Allah reward you for your desire. May He easily show you the blessed face of Hazrat (a) while you are eligible for salvation. O Abu Abdillah. Do not insist on seeing him because this is a period of occultation. Do not persist for seeking his company because it a very serious divine affair and in such circumstances it is better to submit to Allah's will. But you must address him by reciting his Ziarats."[2]

I say: There is no contradiction in this tradition with the topic of our discussion.

First: It is that since His Eminence, Muhammad bin Uthman prayed for him saying: "So that He may show you the face of His Eminence with ease and relief." If this had been impossible, or the request had been illegal, he would not have prayed thus.

Second: It is that since this question and answer took place during the first Ghaibat (Sughra) and in that time, many faithful people had the honor of meeting the Imam from the deputies of His Eminence, and others, as is clear from traditions and we have not seen anything in traditional reports that contradicts this.

Third: There is a possibility that at that time, especially, it meant meeting the Imam was a dangerous thing. Its similarity is found in Imam's restraining the Wukala from mentioning him; thus in *Usool Kafi* it is narrated from Husain bin Hasan Alawi that he said: Once a friend of Roz Hasani told him: He [the Imam of the Age] (aj) takes money from the people and he has agents everywhere for this purpose. And he named the Wukala of His Eminence in various areas – this

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[1] *Ghaibat Nomani*, Pg. 84

[2] *Biharul Anwar*, Vol. 102, Pg. 97, Chapter 7

information reached Abdullah bin Sulaiman, the vizier of the ruler; he decided to apprehend the Wukala and the king said: You must search where this man [His Eminence (a)] is, as it is very important. Abdullah bin Sulaiman said: I will apprehend all the agents. The ruler said: No, rather you must find unknown people to spy on them and send them money, whosoever of them accepts the money must be arrested. The narrator says: [Thus] a letter came [from the Imam] that commanded all the agents not to take anything from anyone and express ignorance about the matter of the Imam of the Time (aj). Thus an unknown person came to Muhammad bin Ahmad in private and said: I have an amount of money that I want to send [to the Imam]. Muhammad said: You have made a mistake, I know nothing about it. Although the man tried his best to coax him into it, he continued to feign ignorance. Spies spread in all areas but the agents refrained from accepting anything from them due to the instructions they had received from the Holy Imam (a).[1]

Fourth: It is not possible for anyone to meet the Imam except by his permission. And perhaps Abu Ja'far's refusal from the aspect that Imam (a) did not accord permission to him was a matter of honor for him or it is possible that he could not bear the secret and was not capable to keep confidentiality and he would have publicized the report or for some other reason.

Supporting this point is that which is mentioned in *Usool Kafi* from Ali bin Muhammad from Abu Abdullah Salihi that he said: "[Some of] our co-sectarians asked me after the passing away of Abu Muhammad, peace be upon him, to ask about the [twelfth Imam's] name and whereabouts. The answer came: 'If I indicate the name, they will divulge it; and if they know the place, they will guide [enemies] to it.'"[2]

Fifth: Perhaps that person wanted to meet the Imam personally and to become his servant in the way of companions of other Imams (a) and this was prohibited in both the Ghaibats and Shaykh Abu Ja'far understood it in this way. Therefore he said: Don't ask to be in his company.

Supporting this point is that which Kulaini (r.a.) has mentioned in a correct report from Imam Ja'far Sadiq (a) that he said: "The Qaim, peace be upon him, will go into two occultations: one of them will be short, and the other will be long. In the first occultation only the elite (khassah) of the Shia will known where he is, but in the other, only those servants especially close to him (khassah mawalih) will know where he is."[3]

The previous point is also supported by this.

Second Aspect: It is that to look at the luminous face of the Holy Imam (a) is an act of worship. And to pray for Taufeeq to pray is also worship. On the basis of this to pray for Taufeeq to see Imam's face is also worship and each of the two prefaces to this matter is clear that does not need proof and evidence. Rather,

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[1] *Usool Kafi*, Vol. 1, Pg. 525, Tr. no. 30
[2] *Usool Kafi*, Vol. 1, Pg. 333
[3] *Usool Kafi*, Vol. 1, Pg. 340

proving the first preface is a tradition that is mentioned in *Majalis* of Shaykh Sadooq from our master Imam Ali Reza (a) that he said: "To glance at the Prophet's progeny is an act of worship, whether it be an Imam or otherwise."[1] And that which proves the second preface is a supplication that has come from the Imams (a) in which they have emphasized seeking Taufeeq for worship from the Almighty Allah.

Third Aspect: It is the statement of Imam (a) in Dua Ahad etc. that: "O Allah! Show me the rightly guided face of (Imam a.s.), the praiseworthy moon and enlighten my vision by looking at him." It is a general statement, for the period of Ghaibat as well as his presence as will be clear to one whose heart is gleaming with his Noor.

Fourth Aspect: It consists of the excellence of reciting Surah Bani Israel on Friday eves as mentioned in *Tafseer Burhan* and Ayyashi and Sadooq has narrated from Imam Ja'far Sadiq (a) that he said: One who recites Surah Bani Israel every Friday eve will not die till he reaches the Qaim (a) and becomes his companion.[2]

It also consists of the excellence of reciting Dua Ahad that is mentioned in *Biharul Anwar* quoting from *Ikhtiyar* of Sayyid Ibne Baqi from Imam Ja'far Sadiq (a) that he said: One who recites this Dua after every obligatory will see MHMD in wakefulness or in sleep...[3]

We have mentioned this Dua at the beginning of Part Six. Also in support of this is that which is mentioned in Makarimul Akhlaq in praise of reciting the Dua: *Allahumma inna rasoolakas saadiq*...after every obligatory prayer and by doing this continuously he would be blessed with seeing the Imam.[4]

We have mentioned this Dua also in Part Six. The point of evidence in it is that these traditions show that asking the Almighty Allah to allow us to see the Imam of the Time (aj) is a meritorious deed and Imams (a); so much so that seeing the Imam was the reward of worship of some of them.

Fifth Aspect: That which Allamah Tabatabai Sayyid Mahdi Najafi, well known as Bahrul Uloom has said regarding matters in which it is recommended to perform Ghusl bath:

To see Imam (a) in dream for something you want to ask.

If request to see the Imam had not been recommended, performing Ghusl for it would not have been recommended as it is well known that recommendation of Ghusl is to attract the people to it.

Sixth Aspect: It is that praying to see the Imam is an expression of eagerness for him and a means of earning his goodwill. Without any doubt, expression of friendship is one of the best and important acts of worship because it is a sign of Wilayat. Thus as deep and perfect is ones love as eager will the person be to meet

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[1] *Amali*, Pg. 176

[2] *Tafseer Al-Burhan*, Vol. 2, Pg. 389

[3] *Biharul Anwar*, Vol. 86, Pg. 61

[4] *Makarimul Akhlaq*, Tabarsi, Pg. 284, Beirut

him. It is from this aspect that we have presented matter to prove this point.

Seventh Aspect: It is that which is mentioned in *Jannatul Mawa* of Muhaddith Noori (r.a.) quoting from *Ikhtisaas* of Shaykh Mufeed from Abu Mughra from His Eminence, Abul Hasan Musa bin Ja'far (a) that he said: One who has a request from the Almighty Allah and wants to see us and know his abode in the hereafter, he should perform Ghusl for three nights at the same time praying to see us; he would indeed see us and will be forgiven and his abode will not remain concealed from him.[1]

After the mention of this, Muhaddith Noori says: Note the Imam's words 'call to Allah regarding us'. That is call Him through our Waseela to allow you to see us and that you know your position with regard to us. And the words: 'and prepare to see us' means that we should always think and be eager to see them. Or it could be that we ask them for it.

I say: There is a strong possibility that the Imam's words 'call to Allah regarding us' mean that a person may speak of his secrets to the Imam of his time, remind him of his condition and tell him about his problems again and again. And present to him, his needs and aspirations and request His Eminence to accept his supplications, like he beseeches the Almighty Allah. Because his Imam hears his talks and sees him also. Since an Imam is one whom the Almighty Allah has made as the refuge of those whose seek it and a helper of those who seek his help. Thus 'call to Allah regarding us' is in the meaning of 'call us' and there is a tradition which be presented in future in which 'Call with them the creator' is meant to be 'Call them'.

In the supplication for Ashura Day we read: And may Allah include us among the revenge seekers of Imam Husain (a).[2] There are many examples of this as is clear to those who are conversant with traditions. Supporting this is what Sayyid Ibne Tawoos has mentioned in *Kashful Muhajja* quoting from *Rasail* of Muhammad bin Yaqoob Kulaini (r.a.) whose name he mentioned that he said: I wrote to Abul Hasan (a): There is a person who would like to mention his special request and secrets to his Imam and in the same way he would like to repeat them to his Lord. His Eminence (a) replied: If you have a need, move your lips and you will be answered.[3]

What we mentioned in relation to Imam's words 'call to Allah regarding us' is to additionally emphasize this point.

Eighth Aspect: Although anyone from believers can pray to see and meet the Imam, it is the pious scholars who precede all in this matter. Some of them spent forty Friday nights in Kufa Masjid and some forty Wednesday nights in Masjid Sahla. They spent their time in worship and supplications till they were blessed by what they had aspired. And many people had the honor of seeing the Imam

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[1] *Jannatul Maawa,* Benefit Two; *Biharul Anwar,* Vol. 53, Pg. 328

[2] *Misbah,* Shaykh Kafami, Pg. 482

[3] *Kashful Muhajja,* Pg. 154

and their incidents are quoted in books like *Biharul Anwar,*[1] *Najmus Thaqib* and *Darus Salaam* etc. In addition to this I personally know some reliable persons who were blessed with this honor.

The conclusion is that it is possible to see the Imam during Ghaibat and many people have had this honor. This can be told to anyone who is in doubt or if he belongs to Sunni sect, who ask: What is the use of an Imam who is unseen? They can also be told: Benefits of the Imam are not restricted to the time of his reappearance. There are many benefits from him even when he is unseen. There are traditions that speak of the sun behind cloud. An author has versified this:

He is the standard of guidance through the spread of his effulgence.

Even though unseen by our eyes, he is able to guide as if he is present.

Have you not seen that the Sun spreads its rays everywhere

Even though it may be behind the clouds?

At the end of the book we shall present many justifications why the Imam in Ghaibat is compared to the sun behind clouds since the Almighty Allah has blessed me with these matters through the Barakah of His Awliya. Many of our scholars have clarified in their books that it is not impossible to see the Imam during Ghaibat and also many believers have got this honor.

Sayyid Murtuza says in *Ghaibah:* If it is asked what is the difference between the fact that [the Imam (a)] exists, but he remains in occultation; and no one can meet him and no person gets any benefit from him and on the other hand he does not at all exist and according to terminology he is non-existent. And whether it is not allowable that he should remain in non-existence till the time Providence knows that it is the time for his coming into existence? Because just as you consider it lawful for him to be kept hidden till He knows the obedience and submission of the people for him and at that time He brings him out?

In reply it would be said: Firstly: We do not consider it lawful and possible as many of his devotees, followers and those who believe in his Imamate have had the honor of meeting him and they have benefited from him and those also who were not from his Shias and friends when they also visited him they also derived the same benefits. Because from the aspect that they had belief in the existence of His Eminence and they considered his obedience incumbent and necessary upon themselves therefore they compulsorily feared committing sins and those acts disliked by him, and they are fearful that he would punish and chastise them and make them pay for all such things and therefore they committed the least sins.

Sayyid Raziuddin Ali bin Tawoos (q.s.) says to his son in the book, *Kashful Muhajja:* "...the path to your Imam (a) is open for anyone whom Allah the Almighty considers deserving of the grace of His Eminence and for whomsoever Allah completes the favor upon him."[2]

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[1] *Biharul Anwar,* Vol. 52, Pg. 1

[2] *Kashful Muhajja,* Pg. 154

Among the scholars who have clarified this meaning is Allamah Majlisi, Bahrul Uloom, Muhaqqiq Kazmi, Shaykh Tusi and other prominent scholars. Thus what we mentioned through the Barakah of the Imams (a) it is known that seeing the Imam (a) in wakefulness and sleep during the period of Ghaibat is possible and it is recommended to pray to the Almighty Allah for this as He is the One Who gives Taufeeq.

73: Following Imam (a) in Moral behavior and deeds

It is our duty to follow Imam (a) in good deeds and moral behavior. We must consider Imam (a) as our ideal in this regard, because that is the actual meaning of partisanship and following. The perfection of faith lies in performing the deeds as he does, being with him in Qiyamat and residing near him in the Paradise. Hazrat Ali's (a) letter to Uthman bin Hunaif the Governor of Basra mentions: "Remember that every follower has a leader whom he follows and from the effulgence of whose knowledge he takes light."[1]

In *Raudatul Kafi*, Imam Zainul Abideen (a) is reported to have said, "There is no superiority for Qurayshite or an Arab regarding his descent except his humility. There is no virtue, except for his piety there is no good deed other than intention and no worship act is possible without considering it correct. Beware! One to whom Allah is most angry is one who is an Imamite by faith and who does not follow (his Imam) in deeds."[2]

Explanation: It is mentioned in traditions that it is possible Allah may befriend a slave but He does not like his deeds and it is also possible that He does not like a slave but likes his actions. This is also accepted by reason because in the view of Allah love and hate depends on the legality or the illegality of that action according to Divine law. If the person has faith according to it, since he is a believer but he fails to act upon it, Allah will be angry with regard to his actions. After this introduction it becomes evident that the aim of Imam's (a) statement that the most hated person from the aspect of his deeds is one who accepts the way and religion of Imam (a) from the aspect of belief only. That is he believes in his Imamat and Wilayat but opposes him by his actions and behavior. The consequence of this is that when a momin opposes his Imam by his deeds and behavior the opponents get an opportunity to ridicule, and this is a greater sin. When the believer treads in the footsteps of Imams (a) it is as if the honor of the Waliullah (Imam) has increased and people are more attracted towards him. In this way the aim of the institution of Imamat is achieved. As mentioned by Imam Sadiq (a), "Become an ornament for us, do not be a disgrace for us."[3] And his statement that: "Call the people [to your religion] without using your tongue."[4]

In *Usool Kafi* through correct chains of narrators it is narrated from His Eminence, Abu Abdullah Imam Sadiq (a) that he said: I don't consider anyone as

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[1] *Nahjul Balagha,* Letters
[2] *Raudatul Kafi;* Pg. 234, Tr. No. 312
[3] *Usool Kafi*, Vol. 2, Pg. 77, Tr. no. 9
[4] *Usool Kafi*, Vol. 2, Pg. 78, Tr. no. 13

a believer unless he follows us in all matters, pay attention that indeed, among our demands are piety and abstemiousness; so decorate yourself with it so that the Almighty Allah send mercy to you and through the abstemiousness you put your enemies in sorrow and grief so that the Almighty Allah gives you honor and keep you alive.[1]

In *Rauda Kafi*, it is narrated from Imam Ja'far Sadiq (a) that he said: I and Abu Ja'far [Imam Baqir (a)] passed a group of Shias who were sitting between the Prophet's grave and his pulpit. I said to His Eminence, Abu Ja'far: They are your Shias and devotees, may I be sacrificed on you. He replied: Where are they? I said: I saw them between the grave and the pulpit. He said: Take me to them. So we went to them and saluted them. Then the Imam said: By Allah, I love your fragrance and your souls, help us with abstemiousness and struggle as whatever is with the Almighty Allah is not achieved except through abstemiousness and struggle. And since He makes the servant know his Imam he follows him. Indeed, by Allah, you all are on my religion, and the religion of my forefathers Ibrahim and Ismail, and since they were on this religion, so you help this religion through abstemiousness and struggle.[2]

Allamah Majlisi, in the explanation of this tradition says: The Imam has mentioned the names of Ibrahim and Ismail to show that all prophets are following him in religion. Or it could also be the fact that they were progenitors of the Holy Prophet (s) and his family which goes on to show that the Prophet and his family follow the right faith and the prophets follow them. Thus 'they' indicate Ibrahim and Ismail and the other past prophets (a). And these include his forefathers from the Prophet (s) and the Holy Imams (a).

I say: It is possible that the special mention of the names of Ibrahim and Ismail was from the aspect of the saying of the Almighty:

> Then We revealed to you: Follow the faith of Ibrahim, the upright one.[3]

And the saying of Allah:

> The faith of your father Ibrahim; He named you Muslims before.[4]

Also:

> Say: Surely, (as for) me, my Lord has guided me to the right path; (to) a most right religion, the faith of Ibrahim the upright one, and he was not of the polytheists.[5]

And to show that the way that the Almighty Allah showed to them was the same way of the Shias even though their numbers be less and they may be less important in the view of people. This is the Shariat of Ibrahim and true monotheism.

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[1] *Usool Kafi*, Vol. 2, Pg. 78, Tr. no. 13
[2] *Raudatul Kafi*, Vol. 8, Pg. 240, Tr. No. 328
[3] Surah Nahl 16:123
[4] Surah Hajj 22:78
[5] Surah Anaam 6:161

That which proves this point is a traditional report that Thiqatul Islam Kulaini (r.a.) has mentioned in *Rauda Kafi* from His Eminence, Abu Ja'far Imam Baqir (a) that he said: No one from this Ummah followed the faith of Ibrahim (a) except us; no one from this Ummah was guided except through us and no one from this Ummah was misguided except for us (our opposition).[1] This statement of His Eminence is an assurance to Shias and it is punctuated with oaths and other emphasizing points. For example he says: "They are following their religion." It denotes the blind faith of general Muslims and 'they' means their leaders of misguidance, may Allah curse them all, because it was a time of Taqayyah and occasion of Taqayyah. The Imam want to say in this tradition that the Shias are not such that they would vie their opponents for wealth and pelf and that the most important thing in their life is religion as mentioned in the following:

> Let it not deceive you that those who disbelieve go to and fro in the cities fearlessly. A brief enjoyment! then their abode is hell, and evil is the resting-place. But as to those who are careful of (their duty to) their Lord, they shall have gardens beneath which rivers flow, abiding in them; an entertainment from their Lord, and that which is with Allah is best for the righteous.[2]

There is a possibility that 'they' denotes the polytheists; that even though the blind hearted general Muslims are such; they are in fact polytheists because they have made their leaders and false deities as partners in the truth that was given to them by Allah; just as the polytheists make them share worship:

> And serve Allah and do not associate any thing with Him.[3]

Without any doubt one who considers anyone a partner of the Wali of Allah, is a polytheist; because he has made him a partner in a divine affair. The replacement of 'polytheists' with 'opponents' is to the extent of Tawatur. In Ziarat Jamia we read: One who fights you is a polytheist. It is mentioned in Ghadeer sermon: O who associates anyone in the allegiance of Ali (a) is a polytheist.

In *Miratul Anwar* quoting from *Maaniul Akhbar* under a tradition of the Holy Prophet (s) it is mentioned: O people, one who considers Ali as the Imam, considers me as the Prophet and one who considers me as the Prophet considers the Almighty Allah as the Lord.[4]

There are numerous traditions on this matter. The point of conclusion is that the view of Imam (a) was to make the believers eager for Islam and monotheism, that the Almighty Allah has chosen for His servants and He has said:

> Surely the (true) religion with Allah is Islam.[5]

And Allah, the Mighty and Sublime says:

> And whoever desires a religion other than Islam, it shall not be accepted from

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[1] *Raudatul Kafi*, Pg. 254, Tr. No. 359

[2] Surah Aale Imran 3:196-198

[3] Surah Nisa 4:36

[4] *Miraat al-Anwaar*, Pg. 24

[5] Surah Aale Imran 3:19

him, and in the hereafter he shall be one of the losers.[1]

And the same did Ibrahim enjoin on his sons and (so did) Yaqoob. O my sons! surely Allah has chosen for you (this) faith, therefore die not unless you are Muslims.[2]

In the same way, Imam (a) has emphasized that the opponents have taken partners for the Awliya of Allah and it is just as one takes a partner to Allah.

If the readers pay attention to this and they study the meanings of the Imam's words they would realize that what we have stated is right.

The word of 'and surely' in the verse: "And surely if he had been such" is for emphasis, like in the following:

And surely they had purposed to turn you away.[3]

He had well-nigh led us astray from our gods.[4]

And We did not make that which you would have to be the qiblah.[5]

And We found most of them to be certainly transgressors.[6]

Etc. And on the basis of what Allamah Majlisi has mentioned 'and surely' is a conjunction and this is also not against what we claim.

After this encouragement Imam (a) orders them to follow their Imam (a) and then says: "help this through abstemiousness and struggle". Because it is Imam's help from two aspects and their own help from two aspects. It is help of Allah from the aspect that the Imam is asking the people to help the religion of Allah. And the promotion of religion is that all people obey Allah. Thus a man is obedient to the Almighty Allah and at the same time, is away from His disobedience. The second aspect is that when a person is religious and pious others are also encouraged for this. And they know that it would be the truth of their Imam. Because it proves that the Imam has taught them this.[7] Thus to obey the Imam will be construed as disobeying the enemies and opponents and in this way he would help his Imam and fight the enemies as the Imam has mentioned in this tradition quoted previously.

Also, the fact that it is help and support of oneself is that struggle in obedience and piety causes one to remain steadfast on faith, just as one who is firm on sins is being degraded; Allah, the Mighty and Sublime says:

Then evil was the end of those who did evil, because they rejected the communications of Allah and used to mock them.[8]

Another reason is that: Struggle and effort in obedience and piety and refraining

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[1] Surah Aale Imran 3:85

[2] Surah Baqarah 2:132

[3] Surah Isra 17:73

[4] Surah Furqan 25:42

[5] Surah Baqarah 2:143

[6] Surah Araaf 7:102

[7] *Usool Kafi*, Vol. 2, Pg. 636, Tr. no. 5

[8] Surah Rum 30:10

from sins will cause you to earn the Imam's proximity in Paradise and thus it is a help of believers to themselves just as the opponents will be such that they would deprive themselves of this and be far away from the Imams. Proving this matter is what Thiqatul Islam Kulaini has mentioned in *Rauda Kafi* from Muhammad bin Yahya from Ahmad from Hasan bin Ali from Hammad Lahham from Imam Ja'far Sadiq (a) that his father told him: My dear son, indeed if you act in contravention to my behavior, you will also not be with me in my abode in Qiyamat tomorrow. Then he said: Allah, the Mighty and Sublime does not grant leadership of people who act in contravention to his followers, to be with them in Qiyamat; no by the Lord of the Kaaba.[1]

It would not be out of place to end our discussion on the narrators of this tradition and our motive in this should remain concealed that some prominent scholars have said in *Miratul Uqool:* This tradition is unknown. Thus with the help from the Almighty Allah and support of the Prophet's progeny I can say: This tradition, in my opinion is from the correct traditions. And if you like to read the explanation of the matter and are inclined to reveal its truth you should open up the wing of training and your heart must be open to accept the truth. It is that Muhammad bin Yahya Attar is the same Muhammad bin Yahya the trustworthy one; and I will tell you a complete rule: that whenever Muhammad bin Yahya comes at the beginning of a chain in *Kafi* he is that same trustworthy man. As for Ahmad bin Muhammad who has come in this tradition he is Ahmad bin Muhammad bin Isa Ashari, a scholar of jurisprudence. Hasan bin Ali is, according to my research, Hasan bin Ali bin Faddal, he was a pious and reliable person, he had many excellences and his place is at the seventh pillar of Kufa Masjid. Although he spent a major part of his life as a Fatihya, he later returned to the right beliefs. As for Hammad Lajjam, he is Hammad bin Waqid Kufi Lajjam, he was a senior reliable Shia who well versed with the conditions of Imams. Thus what I have concluded so far is that he was a trustworthy narrator of traditions. There are some aspects for this:

First: The reliance of Qummi reporters on his traditional reports, specially Ahmad bin Muhammad bin Isa – as it is mentioned – in spite of his majesty and foresight, because Qummis usually keep away from weak narrators, rather it is said that it is from this aspect that Isa mentioned above exiled from Qom, Ahmad bin Muhammad bin Khalid Barqi.

Second: It is that Ibne Fuddal in spite of piety and religiosity, has narrated from him, and narration of traditions is only from reliable persons.

Third: Statement of the Imam Abu Muhammad Askari (a) in reply to the question regarding the books of Ibne Fuddal in which he said: "Accept what they have narrated and leave where they have explained their view."

Fourth: Traditional report of Ja'far bin Bashir Bajali, the trustworthy scholar about whom they said: He narrated the traditions faithfully.

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[1] *Raudatul Kafi*, Pg. 253, Tr. No. 358

Fifth: That which Shaykh Muhammad bin Yaqoob Kulaini (r.a.) has mentioned in *Usool Kafi* under the chapter of Taqayyah from Muhammad bin Yahya Attar from Ahmad bin Muhammad bin Isa from Hasan bin Ali bin Faddal from Hammad bin Waqid Lajjam that he said: I saw Imam Sadiq (a) on the way and turned my face away from him. Then after some day I visited him and said: That day I saw you but I turned my face away lest you had to face some difficulty on account of me. His Eminence said: May the Almighty Allah bless you; however yesterday a man from so and so place saw me and said: Peace be on you O Aba Abdillah, and he didn't do a nice thing.[1]

In this tradition there is proof that Hammad is from the Shias Imamiyah who resorted to Taqayyah to protect the Imam and the Imam prayed for him. Also, this proves his understanding and intelligence. Thus from this we can conclude that he was a trustworthy and truthful narrator and what Allamah Majlisi has said about him that he is unknown, is incorrect.

74: Restraining our tongue except for Allah's Remembrance

Although this is a meritorious act in all times, it is specially emphasized for the period of Ghaibat.

Shaykh Sadooq has narrated though a correct chain of narrators that Abu Ja'far Baqir (a) said: "A time will come upon the people when their Imam shall disappear from their view. Blessed be those who remain firm upon our guardianship during such times. The least divine reward that shall reach them would be that the Almighty Allah shall call them and say: O My servants and maidservants, you brought faith in My secret and believed in My unseen. Then good news to you for My goodness and rewards as you are truly My servants and maidservants. I shall accept your deeds, disregard your faults and forgive your sins. And due to you I shall send rain to My creatures and ward off calamities from them. If you hadn't been there I would have sent My chastisement upon them." Jabir asked: O son of Allah's messenger, what is the best thing that a believer can do at that time? He replied: Guard the tongue and stay at home.[2]

Shaykh Sadooq (a.r.) has quoted Imam Sadiq (a) and he narrates through his purified forefathers from the Holy Prophet (s) that he said, "Those who recognize Allah and are humble to Him, they restrain their tongues and avoid unlawful foods, fast in the day and pray the whole night." The companions said, "O Messenger of Allah (s), may our parents be sacrificed on you, who are these Awliya of Allah (Friends of Allah)?" He (s) replied, "When the Awliya were silent, their silence was meditation. When they spoke, it was Allah's remembrance. When they looked, it was a lesson and when they uttered something it was wisdom. When they walked it was a bounty. If Allah has not destined death for them their souls would have still been intact in their bodies for the desire of performing good deeds in anticipation of heavenly rewards and in the terror of

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[1] *Usool Kafi*, Vol. 2, Pg. 218
[2] *Kamaluddin*, Vol. 1, Pg. 330

divine chastisement."[1]

Explanation: Mostly, silence in guarding the tongue from speaking in a situation when a person is susceptible to what he says, and keeping quiet is general from that. And speaking mostly is used when a person is addressed and dialogue is the general form of that.

It is mentioned in *Al-Kafi* that Imam Muhammad Baqir (a) says, "Our partisans are mute."[2] And in the same book through a reliable chain of narrators it is narrated from Imam Musa Kazim (a) that a person said to him: Give me some advice. He replied: Protect your tongue so that you may become beloved and don't give other people control over your affairs as they will degrade them.[3]

In the same book through correct chain of narrators it is narrated from Imam Reza (a) that he said: Among the signs of Fiqh are forbearance, knowledge and silence; indeed it is one of the doors of wisdom; indeed silence brings love, indeed it guides to all good.[4]

In a correct report it is narrated from Imam Sadiq (a) that he said: The Messenger of Allah (s) said to person who was present in his assembly: Shall I not guide you to that for which the Almighty Allah will send you to Paradise? He said: Yes, O Messenger of Allah (s). The Prophet said: Help others with what you have got. The man said: What if I myself need that which I want to give him? The Prophet said: Then help the oppressed. He said: What should I do if I am unable to help one I want to? He replied: Then do something for the needy. He asked: What if I myself am in need of that? He replied: Keep your tongue silent except from that which is good; are you not pleased that this one quality can take you to Paradise?[5]

In *Kafi* it is narrated from Imam Sadiq (a) that he said: A man is always written as a good one as long as he keeps quiet; but the moment he speaks up, he is written either as a good one or a bad one.[6]

Shaykh Sadooq has also mentioned a similar tradition in *Faqih* from Amirul Momineen (a).[7] These two traditions and the one we quoted previously and another which is mentioned in *Majalis* of Shaykh Sadooq prove that remaining quiet is a recommended act even though it may not consist of contemplation and Taqayyah etc. There are some traditions which prove this and we shall present them in the coming pages, Insha Allah.

Majlisi (r.a.) has contemplated on the last tradition and said in explanation of the Imam's words: "he would be written as a good man..." that: "Either it is due to his faith or due to his silence, because remaining quiet is a good deed as mentioned

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[1] *Amali*, Pg. 330
[2] *Usool Kafi*, Vol. 2, Pg. 113
[3] *Usool Kafi*, Vol. 2, Pg. 113
[4] *Usool Kafi*, Vol. 2, Pg. 113
[5] *Usool Kafi*, Vol. 2, Pg. 113
[6] *Usool Kafi*, Vol. 2, Pg. 116
[7] *Man Laa Yahzarul Faqih*, Vol. 4, Pg. 394, Tr. no. 5842

in this report." Then he said: "And I say: "The first possibility is more obvious though most people have not noted it, as the Imam has said: "When he speaks up, he is either written as a good person or as a bad one." Because according to the second possibility, the restriction goes away, as it is possible that he may speak a about lawful matter, that is neither good nor bad, but we give the bad one a generality, such that it includes all that is not good, and this is remote.

If there is doubt that: On the basis of what you choose, objection is laid against it at the time of stating it, he will get the reward of faith, thus he is good as well as bad. On the basis of this it is not correct to waver between good and bad.

In reply we say: It is possible that 'good' means one who does not commit a single bad deed as is apparent, then the competition between the good and bad will be correct. In addition to this we deny the continuation of reward in spite of committing the sin, and absence [of continuation of reward] indicates what the Infallibles (a) have said: "An adulterer, as long as he is a believer, does not commit adultery." And the likes of this as some were mentioned before. This is one of the points derived from it and one of the points derived from the tradition that: "The sleep of a scholar is worship." That is while he sleeps also, he is in the position of worship, as a result of continuation of the deed and faith and that he keeps from that which invalidates it.[1]

This discussion is having a number of aspects:

First: What they have considered obvious is not so. That the reward is not restricted to that which is not the proof of his faith, rather that which is clear is that which the readers is aware of and traditions have confessed to have understood from: "On the basis of the second possibility, the restriction goes away..." is a mistake. Because one who makes a legal statement has done bad to himself because he has wasted his capital of time and he has given it up in exchange of nothing. The time he spent in saying the lawful statements could have been used in remembering Allah or reciting Dua or reading the Quran. And as reward of those things he could have earned a lot of rewards, and here there is actually no metaphor. Because it is clear that everyone is either good or bad to himself. The foremost is one who wants the benefits for himself and second is one who removes the benefits from himself.

The bad people are of two types: The first are those who pull the punishment and distress towards themselves. And the second are those who just give up the benefits and each of them do bad to themselves, because a person who has wasted his life without earning rewards of the hereafter has wasted his life. And no one can doubt it.

What we have mentioned is having a generality and restriction to the saying of the Almighty Allah:

> I swear by the time. Most surely man is in loss. Except those who believe and do good.[2]

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[1] *Miraat al-Uqool,* Vol. 8, Pg. 225
[2] Surah Asr 103:1-2

Since its apparent meaning is that everyone who spends his life in good deeds, has wasted his life as he has wasted his time, even though it may be little by little. So think upon what we have said and Insha Allah you will gain numerous benefits from it. How nicely the poet has said:

> Time came to purchase my life continually. I said I will not sell it for the world and what is in it. But it began to purchase it little by little with nothing. May those hands perish that sell at a loss!

Second: It is that in reply to the doubt you have you say: "It is possible that the implication of good..." I don't find any justification for this. And the apparent meaning of traditional report is that those who assume silence or speakers who are either good or bad from the aspect of their deeds, if they remain silent the same act will be counted as a good turn to themselves. And if they speak up a good thing, this act will also be considered a good turn to themselves. And if they utter a lawful statement they would be doing bad to themselves because they would be forgoing the reward of silence and if they speak up a haraam thing they would have done bad to themselves from two aspects: One for losing the reward of silence and another of becoming eligible for punishment of saying a haraam thing.

Third: It is that his statement: "In addition to this I consider continuation of reward of faith in spite of committing sins as prohibited," is a clear mistake. Because it is not compatible with divine justice and also due to the proofs mentioned above, faith consists of belief and its confession and the two are related.

And as for deeds: They have no role in formation of faith although it is concerned with its perfection. Thus if it is supposed that the believer dies when he is committing fornication. He will not remain in Hellfire forever even though due to his deed; he will be punished till he gets intercession. And in the view of Shia Imamiyah, faith is that which makes one enter Paradise. And the requirement of this scholar is that such a person will remain in Hell forever. And I don't know how this statement was made by such a scholar! But sometimes even the best people make mistakes and the sharpest sword does not cut a thing. An Infallible is one that Allah has protected.

Fourth: His statement: "we deny the continuation of reward in spite of committing the sin, and absence [of continuation of reward] indicates what the Infallibles (a) have said: "An adulterer, as long as he is a believer does not commit adultery," is also improper and it is a claim without proof. The fact is that faith is having different grades as mentioned in many of the traditional reports and the perfect believer is one whose words testify to his deeds. And without any doubt, a sinner, when he is disobeying Allah, his action is opposed to his faith, and in this manner a defect enters his faith because the true faith is present in him. Because faith, as you know, is belief and confession and till the time that person has belief and confession, his reward of faith is also proved. What we have mentioned is supported by numerous traditional reports and many Duas narrated from the Holy Imams (a). For example in one of his Duas the Imam says: O Allah, if I

disobey You in what You have ordered or what You have prohibited, but the fact is that I have obeyed you in the thing You like most, and it is faith in You, the faith with which you favored us and not that we favored You by having faith in You.

Fifth: It is his statement: "And this can be an explanation of this traditional report and one of the causes that is related: (Sleep of the scholar is worship)..." is also an interpretation without proof, rather the first is that the saying of the Infallibles (a) (Sleep of the scholar is worship) etc can be left at their apparent meaning, and there is no need to interpret it, because the acquisition of knowledge that the Almighty Allah has called us to is having much benefit and some of them are: The Almighty Allah gives his sleep the reward of worship and the wisdom behind it is that the student puts himself to trouble in acquisition of the pleasure of the Almighty Allah and he gives up rest so that the people are guided. Thus the Almighty Allah rewards him, by making his sleep, which is rest and comfort for his body, as a worship act in exchange of having subjected his body to hardships. Thus every new sleep brings a new reward for the scholar as a recompense of subjecting his body to bear the hardships and discomfort of acquiring knowledge. It is like that which is mentioned as reward for visiting the grave of our master, His Eminence, Abi Abdullah al-Husain (a): The angel prays to Almighty Allah while the visitor to his grave sleeps and the reward is for him and after he is dead, he prays and this reward is also for him.

The conclusion of our discussion is: Remaining quiet - except to speak that which the Almighty Allah is pleased with or to speak that which is necessary for man to spend his life – is a recommended deed, even though we may discount that which may happen as a result of it. There are many traditions in *Layali* that prove this. For example the Holy Prophet (s) said to Allah: O my Lord, what is the foremost worship? The Almighty Allah replied: "Silence and fasting." In another report it is mentioned: There are four things that except for a believer no one can obtain them. Silence, and it is the foremost worship act...and the Almighty Allah said: O Muhammad, there is no worship act more likeable to Me than silence and fasting. And his saying: Among the signs of Fiqh are forbearance, knowledge and silence; indeed it is one of the doors of wisdom; thus guard your tongue except from that which is good as it would take you to Paradise. And it was said to Prophet Isa (a): Tell me of that through which I can go to Paradise. He replied: Never say anything. And the Holy Prophet (s) said: Good manners, moderation and silence is one of twenty-six parts of prophethood. And he said to Abu Zar: Shall I not tell of a deed that is heavy on the balance on Judgment Day and light on your tongue? He said: Why not, O Messenger of Allah (s)? The Holy Prophet (s) said: Silence and good manners; leaving off that which does not concern you. Prophet Isa (a) said: Worship is having ten parts; nine of which are in silence and one part is fleeing from the people. The Holy Prophet (s) said: The Almighty Allah conceals the defects of one who guards his tongue.

It is mentioned in traditional reports: There was a young man from the companions of the Messenger of Allah (s) who was killed battle of Uhad and it

was found that he had tied up a stone to his stomach due to extreme hunger. Thus his mother present at his side removed dust from his face and said: My son, may you enjoy the Paradise. The Holy Prophet (s) said: How do you know that he has got Paradise; perhaps he had said something useless? And it is mentioned in Hadith Qudsi that: O son of Adam, if you have got hardness in the heart, deprivation in sustenance and sickness in the body, you should know that you have said something that does not concern you. It is narrated that Khwaja Rabi did not speak about worldly and useless matters for a period of twenty years, till our master, His Eminence, Husain bin Ali (a) was martyred; so the congregation said: Today, he would speak up; when they went to his place and informed him about the martyrdom of His Eminence, he said: May the Almighty Allah increase your and my reward on the killing of Husain (a) and he glanced at the sky, wept and said: O Allah, O creator of the heavens and earth, knower of the unseen and apparent, You do justice between Your servants in what they differed. After that he went to his place of worship, and did not say anything except truth till he passed away.

In *Tohafful Uqool*, among the advices of Imam Sadiq (a) to Abdullah bin Jundab it is mentioned: You must observe silence, whether you are ignorant or learned, you will be considered dignified; because silence is an ornament for the learned and a means of concealing the defects of an ignorant.

I say: How beautifully has a poet said:

Silence is an ornament and keeping quiet is a source of security. Thus when you speak up, do not be talkative. Not once have you regretted your silence. Whereas you have regretted speaking up many a times.

In Tohafful Uqool it is related from Imam Sadiq (a) that he advised Abu Ja'far Muhammad bin Noman as follows: "Those who preceded you, used to keep silence; while you are learning how to speak. If one of them wanted to dedicate his efforts to worship, he would have to learn keeping silent ten years before that. If he learnt it adequately, he would go worshipping. Otherwise, he would say: No, I am not fit enough for it."[1]

There are numerous traditions of the Holy Imams (a) and many wise sayings on this topic. The most comprehensive of this is the saying that Kulaini (r.a.) has quoted in Usool Kafi through his own chain of narrators from Imam Sadiq (a) that he said: Luqman said to this son: My dear son, if you think speech is silver, then silence is golden.[2]

I say: This tradition proves that keeping quiet to oneself is better than speaking up to oneself. That is if we look at the nature of silence from the aspect that applies to it and which is seen and nature of talking should be ignored from an aspect that applies to it is supposed; silence is the best, and its aspect is clear to its people, because the comfort of the body and heart lies in it. And it would be

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[1] *Tohaf al-Uqool,* Pg. 228
[2] *Usool Kafi,* Vol. 2, Pg. 114

protection of lifespan from that which is not concerned with it. It has other benefits also which are clear for one who thinks upon them and on the basis of this it is a natural phenomenon and between this meaning and what is proved is inclination to speaking in special circumstances, and it being obligatory in other circumstances and there is no problem in it, just as sometimes silence is obligatory (Wajib) and sometimes it is unlawful (Haraam) and sometimes it may also be despicable (Makrooh). But to look at reports that speak of it being recommended does not make it lawful and contradiction between the order of silence and speaking does not change nature.

It is surprising of Allamah Majlisi that after quoting that tradition in Miratul Uqool he says: "It proves that silence is better than speech; it seems as if it is so in most cases and if not, it is clear that speaking up is better than remaining quiet in many cases. Rather, it is obligatory to speak up while expressing the principles and practical laws of religion, enjoining good and forbidding evil; and silence is haraam. Also, it is recommended to speak giving advices and exhortations to believers and to make them inclined to religious knowledge etc. Thus those traditional reports are having specialization without this context or related to the circumstances of the people, because most of their speaking is with to that which is not beneficial to them. Or that those traditions have been content with lawful matters."[1]

I say: After you contemplate on what we have mentioned, you will realize that there is no need of this clarification. It must have become clear to you that where his doubts reach, in his statements – may Allah exalt his status – due to his many preoccupations, he failed to think on this tradition as he should have done.

Explanation and justification: You know that originally keeping quiet is better than speaking up. It may be otherwise if there are enough justifications to the contrary, as must be clear to the scholars. Our stance can best be understood if you consider the following problem: Is it obligatory to remain quiet while listening to the Quran or not? I say: This problem has three aspects:

First: During the congregation prayer.

Second: When the congregation leader is reciting the sermon of Friday Prayer.

Third: Listening to Quran at other times.

Issue one: It is said: Those who are praying behind a congregation leader, who fulfills all conditions, are obliged to keep quiet and it is obligatory on them to listen to his Qiraat keeping quiet at the same time. Some consider it to be recommended and what has come in traditions is prohibition of reciting the Qiraat in that condition. And it is that to remain silent, so much so that we don't find proof that it is Wajib to recite glorifications and remembering Allah also, rather an opposite is found in traditional reports and the details of this have been fully researched.

Issue Two: It is said: It is obligatory for those who are present in a place where

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[1] *Miraat al-Uqool,* Vol. 8, Pg. 214

Friday Prayer is organized to keep quiet and listen to the sermon. According to another statement: It is obligatory on worshippers and accordingly yet another statement: on their sufficient numbers necessary for making Friday Prayer obligatory. According to another statement: It is obligatory to keep quiet and listen if one of the followers is able to hear the sermon. Some have considered it recommended and are opposed to those who have considered it Wajib. And some believe: It is Wajib to listen to both the sermons from the beginning to the end. Some say: As much as possible it is Wajib to remain silent and listen to the two sermons. And the statement that it is recommended and to take the path of precaution is clear and right. And the details of this is beyond the scope of this book.

Issue Three: That is since the matter whether it is obligatory or recommended to keep quiet when one can hear the Quran is something that our scholars have not solved and that is why we have discussed it here. Many of the Sunni jurisprudents have categorically said that it is Wajib to keep quiet and listen to Quran. But Imamiyah scholars are more inclined to deny its obligation and advocate that it is recommended and some of them have reconciled them and it is the right attitude.

But Allamah Majlisi has opposed this and said in Kitabus Salat of Biharul Anwar after the mention of the verse:

> And when the Quran is recited, then listen to it and remain silent, that mercy may be shown to you.[1]

Generally this verse is thought to prove that it is obligatory to keep quiet and listen to the Qiraat of Quran in all circumstances, whether it be during prayers or otherwise, whether we consider it absolute or consider the commands of the Quran to be for making it obligatory. That which is generally accepted by all is that it is Wajib to keep quiet when the Imam is reciting and the recommendation is for other than it, along with the fact that the apparent meaning of most reliable traditions is that it is Wajib except for a report of Zurarah who has quoted from Imam Muhammad Baqir (a) that he said: And when you follow the Imam in congregation prayer, thus in the first two rakats don't say anything and remain quiet to listen to Qiraat. And in the remaining two rakats you recite the recitations as Allah, the Mighty and Sublime says to believers: "When Quran is being recited" that is in obligatory prayer behind the Imam of Jamaat so you remain quiet and listen to it, perhaps mercy may be done on you and the two later rakats are like the first two rakats.[2]

This tradition can be applied to the verse that is revealed about it and it will not be against its apparent import but they have gathered writings that it is not obligatory to listen to the Imam, except for Qiraat. And it is possible that it may support that: to listen to every recitation till one can. And another that: In congregation, regarding people who cannot follow the Imam, they must recite

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[1] Surah Araaf 7:204

[2] *Man Laa Yahzarul Faqih,* Vol. 1, Pg. 392, Tr. no. 1161

themselves. As much as possible one should follow the path of precaution and remain quiet during Qiraat.[1]

This the end of discourse of Allamah Majlisi, may the Almighty Allah increase his ranks in Paradise. And you will know what objections are applicable to his statements according to our view.

Thus I say: There are many points that show that it is not obligatory. There are many principles that support this matter. On the other hand we have the command to listen to Qiraat as much as possible. And this is also supported by verses of Quran. Since this matter was frequently encountered it was necessary for the scholars to have written about it. And they have objected to those who speak while Quran is being are recited. In the same way, they deny it to those who commit sinful acts and if it had been true they would have earned fame and reached the ears of all in all the lands.

A proof that it is recommended: Many sayings prove that it is recommended to keep quiet while the Quran is being recited, even in prayers when the Imam is reciting. And this has no contradiction with what some of our scholars say that it is haraam to recite when the Imam is reciting in congregation prayer. And that it is lawful or recommended to recite Tasbih at that time. Thus the objection to the writer of *Tanqih al-Ijma* does no go against his claim, because it would be for one that considers it unlawful. And we don't find anyone saying that reciting the Tasbih is unlawful. So think upon it. And this is sufficient proof that it is recommended. In addition to that, keeping quiet and lending the ear is paying respect to Quran and respect of Quran is in fact respect for the Almighty Allah.

Another proof is a tradition that the great scholar Noori has mentioned in *Mustadrakul Wasail* quoting from *Al-Alaa* of Muhammad bin Muslim from His Eminence, Abu Ja'far Imam Baqir (a) that he said: Remaining quiet and listening to [Qiraat of] Quran in Prayers etc is recommended.[2]

In *Tafseer Imam Askari (a)* it is mentioned in the excellence of Surah Fatiha that he said: In fact Surah Hamd is greater and heavier than all things treasured in the stores of the Arsh (divine Throne) and the Almighty has reserved this grace only for me and not granted it to any of the earlier messengers, except His Eminence, Sulaiman (a) who was granted only *Bismillaahir Rah'maanir Rah'eem* from this Surah. This is mentioned in the Holy Quran in these words:

> Surely an honorable letter has been delivered to me. Surely it is from Sulaiman, and surely it is in the name of Allah, the Beneficent, the Merciful.[3]

Thereafter he said: Whoever recites this Surah (Hamd), believes in love of Muhammad and his progeny and has faith in obeying the apparent and hidden of them, Almighty Allah will grant, in its recitation, one unit of heavenly reward (*Hasanah*) for each and every letter of it and Hasanah is something better than

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[1] *Biharul Anwar*, Vol. 88, Pg. 21

[2] *Mustadrakul Wasail*, Vol. 1, Pg. 295, Chapter 21, Tr. no. 4

[3] Surah Naml 27:29-30

all the treasures of this world. The hearer of this Surah will get one third of the said reward. Hence each of you must wish to obtain more and more good from it, which is just in front of you. You should consider it as worthy of making the most out of it lest time may pass away and you have to regret.[1]

I say: The Imam the words, 'obtain more and more good from it...' show that it is recommended to recite and listen to Surah Hamd; since if it had been obligatory, we would not have been urged to recite it so much, since an obligatory thing must be carried out in any case. And there is no difference between this and other Surahs.

In *Kanzul Irfan* of Fadil Miqdad after the verse:

> And when the Quran is recited, then listen to it and remain silent, that mercy may be shown to you.[2]

It is said: Imam Ja'far Sadiq (a) has said: It denotes that it is recommended to listen to it in prayer etc.

In *Wafi* and *Burhan* it is quoted from *Tahdhib* of Shaykh Tusi in a correct tradition from Muawiyah bin Wahab from His Eminence, Imam Ja'far Sadiq (a) that he said: I asked His Eminence: There is a person you don't like and he is leading a group in prayers which is recited aloud [what is the duty of the follower]? Imam (a) replied: When you hear him reciting the Quran you must listen to him. I said: That Imam of congregation considers me a polytheist! Imam said: If he disobeys Allah you obey Him. I asked again but the Imam did not permit. I said: I will pray at home and then attend prayer behind him also. Imam (a) said: Do it if you can. And he said: His Eminence, Ali (a) was leading the Morning Prayer when Ibne Kawwa, standing behind the Imam in prayers, recited the following verse:

> And certainly, it has been revealed to you and to those before you: Surely if you associate (with Allah), your work would certainly come to naught and you would certainly be of the losers.[3]

So Amirul Momineen (a) in order to accord respect to Quran, remained quiet till Ibne Kawwa finished its recitation. Then His Eminence (a) continued. Again Ibne Kawwa repeated the same verse. Again Ali (a) remained quiet and after that continued his Qiraat in prayer. Once more, Ibne Kawwa recited the verse and Ali (a) remained quiet. And then he recited the following verse in reply to him:

> Therefore be patient; surely the promise of Allah is true and let not those who have no certainty hold you in light estimation.[4]

After that he completed the Surah and went into Ruku.[5]

I say: Five orders can be derived from this correct narration. First: That it is

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[1] *Tafseer Imam Askari (a)*, Pg. 9
[2] Surah Araaf 7:204
[3] Surah Zumar 39:65
[4] Surah Rum 30:60
[5] *Al-Wafi*, Vol. 5, Pg. 1208; *Al-Burhan*, Vol. 3, Pg. 268; *Tahdhibul Ahkam*, Vol. 3, Pg. 35

recommended to remain absolutely quiet when Quran is being recited, even though the listener be in prayer and even though the reciter may not be the prayer leader.

Second: It is that this much silence does not go against the continuity that is necessary in prayer.

Third: It is allowed to recite Quran while in prayers.

Fourth: It is allowed make other announcements and address others through Quran in prayers.

Fifth: That this much Qiraat does not hamper the Mawalaat of prayer is reliable. And what we mentioned is that it is recommended to keep quiet and listen to Qiraat of Quran in every circumstance and in every place whether it be in Friday sermon or congregation prayer or in the sermon for Eids.

As for what is said in tradition: "I asked again but the Imam did not permit and he continued to prohibit it," is regarding Wajib Qiraat in prayer. And this was done in this manner so that he may feel sad about it as will be clear to those who are conversant with traditions. In addition to this the prohibition to speak other things is not applicable to reciting Tasbih and Zikr because the special does not prove the common as will be clear to people of insight. And as for traditions that say that it is Wajib to keep quiet: or that which say that it is recommended; both the kinds can be reconciled like we reconcile the traditions that speak of obligatory nature of Friday bath. And to consider them on the basis of Taqayyah because to remain silent is from the religion of Sunnis and the right way is other than that. And as for traditions that we came across includes: That which Allamah Majlisi has quoted from a manuscript who has in turn quoted from Jamil from Zurarah that he said: I asked His Eminence, Abu Abdullah Imam Sadiq (a) regarding one who is reciting the Quran, that is it obligatory on one who hears him to remain quiet and listen to him? The Imam replied: Yes, when the Quran is recited before you, it is obligatory on you to keep quiet and listen to it.[1]

Allamah Majlisi[2] has also quoted from *Tafseer Ayyashi* from Zurarah that he said: I heard His Eminence, Abu Abdullah Imam Sadiq (a) say: To remain quiet for Qiraat of Quran in prayer and otherwise, is obligatory. So when Quran is being recited in your presence it is obligatory on you to keep quiet and listen to it.[3] Similar traditions are found in *Wasail* and *Burhan*.

In *Majmaul Bayan* it is narrated from Abdullah bin Yaqoob from His Eminence, Abu Abdullah Imam Sadiq (a) that the narrator said: I asked His Eminence (a): There is a person who is reciting the Quran, is it obligatory one who hears him to remain quiet and listen to it? His Eminence (a) said: Yes, whenever Quran is being recited in your presence, it is obligatory on you to keep quiet and listen to it.[4]

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[1] *Biharul Anwar,* Vol. 92, Pg. 222, Tr. no. 7 & Vol. 88, Pg. 23
[2] *Biharul Anwar,* Vol. 92, Pg. 221, Tr. 5
[3] *Tafseer Ayyashi,* Vol. 2, Pg. 44, Tr. no. 132
[4] *Majma al-Bayan,* Vol. 4, Pg. 515

These were the traditions that prove its obligation that were based on Taqayyah and which stressed recommendation. It has become clear from what we mentioned that what Allamah Majlisi has mentioned could be objected to for a number of aspects: Firstly: he says: "The apparent meaning of most traditional reports prove its obligatory nature." I say: Are these traditions so many? Even in *Biharul Anwar* he has not mentioned them all except which we have quoted.

Second: These traditions are opposed to what you know and this is the place to reconcile them as it is much preferable. And we have reconciled them by saying that traditions which say it is obligatory were based on Taqayyah. And in addition to that we should give preference to traditions that speak of its recommended nature.

Third: That the verse we have mentioned, keeping aside the correct tradition, has also not proved absolute silence during Qiraat, as the meaning of 'Insaat' is not known from this verse.

Nishapuri in his *Tafseer* has narrated from Wahidi that he said: "Insaat in the view of Arabs is leaving off loud recitation; that is you can recite softly so that others don't hear." On the basis of this the proof will become brief, that is it will waver between absolute silence and reciting softly, and it is not proof that silence should be in this meaning only, although a word must be considered as per its clear meaning. Thus we cannot accept the claim that the word of 'Insaat' creates haste in the mind. And from here we can say that silence is prohibited to the follower of congregation prayer even in which the Qiraat is obligatory. Some traditional reports support that it is not obligatory.

It is mentioned in correct tradition of Abul Mughra that he said: I was in the company of His Eminence, Abu Abdullah Imam Sadiq (a) when Hafas Kalbi asked the Imam: When we are following a prayer leader who is reciting the Quran; should we supplicate and seek refuge from Satan? Imam (a) replied: Yes, supplicate.[1]

And it is that it is not correct to apply them to cases before the Imam begins recitation or when the followers cannot hear them, because it would be against the apparent meaning of this tradition.

For example: There is a correct narration from Zurarah that one of the two Imams [Imam Baqir or Sadiq] said: When you stand behind a congregation leader who, you can follow, you must observe *Insaat* and recite *Tasbih* to yourself.[2] This proves that *Insaat* in the verse and correct tradition that Majlisi has quoted, means not reciting anything aloud. And if not it is not ordered that before itself you recite the Tasbih, and it is that it can only be applied to Zikr and it is not applicable to anything else.

For example: There is a tradition of Abu Khadija Saalim bin Mukarram from His Eminence, Abu Abdullah Imam Sadiq (a) that he said: When you lead some

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1 *Man Laa Yahzarul Faqih*, Vol. 1, Pg. 407, Tr. no. 1209

2 *Usool Kafi*, Vol. 3, Pg. 377, Tr. no. 3

people in prayers you must recite the Quran in the first two rakats, and those following you must recite: *Subhaanallaahi wal h'amdulillaahi wa laa ilaaha illallaahu allaahu akbar,* in a standing position...[1]

And traditional reports that prohibit Qiraat behind the congregation Imam, do not prove that one must be absolutely quiet even from Tasbih and Zikr. All this goes on to show that silence is not obligatory on worshippers during the Friday sermon, because the best tradition offered in its support is that the two sermons will be counted as two rakat prayers. And when their obligation is not proved in prayer it cannot be proved in the sermon also and also other objections that all cannot be discussed here.

Thus what we have concluded is that it is not obligatory to keep quiet to listen to Qiraat in all circumstances, except when leaving off silence will be an act of disrespect to Quran, and if one happens to do it such a person will be like an infidel, we seek refuge from Allah. By this I only mean speaking to oneself. From what we have stated, it becomes clear that the stance that traditions advocate that it is obligation, are objectionable. Because Insaat does not imply silence that is mentioned in the traditional report of Muawiyah bin Wahab that describes the action of Amirul Momineen (a).

Fourth: It is his statement that it can be allowed in case the congregation leaves off reciting the Quran is false because reciting the Quran is not restricted to prayer and there are many places where a person can hear Quran between the Masjid and other houses. And another point is that in Shia faith, congregation for daily prayer is recommended and not obligatory. And it is that Qiraat is allowed softly in recommended prayer because it is tiresome to recite so much aloud and no one is convinced of its obligation. Thus what we have stated proves that it is recommended to be quiet when Quran is being recited. So please think upon this.

Rather it can be said: From this aspect silence is ordered so that one can hear the recitation. Thus hearing depends on keeping quiet, that is why we are told to be quiet. From this we can say that: If we suppose that the Insaat mentioned in the verse implies silence, its order will also be regarding its recommendation and in the same way is the order to listen to it as mentioned in the correct report of Zurarah in *Man Laa Yahzarul Faqih* and Allamah Majlisi has also quoted in his statements that His Eminence first prohibited Qiraat in the first two rakats in congregation and ordered Insaat. And the prohibition of Qiraat in the later two rakats also can be seen in that verse, and after that the Imam said that the later two rakats are also like the former.

This shows that the order for the first two and the later two rakats is same. And as we mentioned, Qiraat is allowed in the later two rakats, even though reciting Tasbih and Zikr is better. This shows that Qiraat in the first two rakats also is lawful, because it is stated that the first two rakats are like the later two rakats, and the prohibition in the first two rakats is from the aspect of despicability; on the basis of this, the matter will be compelled to be taken as Insaat for being

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[1] *Tahdhib,* Vol. 3, Pg. 275, Tr. no. 120

recommended. That which supports this is a tradition that we have quoted from *Kanzul Irfan*. And from this it can be said: The traditional reports prohibiting Qiraat of the follower behind the congregation Imam should be taken as despicability as Muhaqqiq Hilli has accepted it and a group has agreed with his view. And it is possible that there may be doubt in this statement that the apparent import of other traditional reports is that it is unlawful and you cannot give up the apparent of so many traditions to justify your point. So please think upon it. And this much explanation is sufficient here.

Another problem: That which is related to the actual aim and the topic of angels that note down what people say and do. Do they write each word that we utter, even the lawful words? Or they note only the words who have some effects. That those that are unlawful, obligatory, despicable or recommended. And that they don't write the lawful (Mubah) words as there is not effect in Shariah for them. It is a controversial topic. Some have taken the first possibility and some have taken the second. And each of them have relied on a matter which will be too complex to explain here. What is reliable in the view of the author is that it is revealed from the Almighty Allah and the traditions that is mentioned in *Tafseer Burhan* quoting from the book of Husain bin Saeed through a correct chain of narrators from Imam Ja'far Sadiq (a) that he said: "Every person has two angels who note down what he says or utters."

After that they take him to the two angels that are above them, thus they confirm the good and bad deeds and delete the rest.[1] And so far I have not found any opposition to this tradition and Allah is the best guide.

75: Prayer of Imam Zamana (a)

Numerous authentic books have quoted the correct tradition of *Jamal al-Usboo* where Sayyid Ibne Tawoos says: The Prayer for Imam Zamana (a) consists of two rakats and in each rakat one should recite the Surah al-Hamd till *Iyyaaka Na'budo wa iyyaaka Nastae'en*. Then repeat this sentence a hundred times and then complete the Surah. After al-Hamd recite Surah Ikhlaas (*Qul Huwallaaho Ah'ad*). On completing this prayer we should recite the following Dua:

O Allah! Calamities have become severe and our helplessness is clear and the curtains on it are raised, and the earth has become narrow inspite of its vastness (due to discontinuance of the bounties). We have complaint with the Heavens and You and only on You do we rely; on all severities and hardships. O Allah! Send blessings on Prophet Muhammad (s) and his progeny, whose obedience You have made obligatory on us, and hasten. O Allah the reappearance

اللَّهُمَّ عَظُمَ الْبَلَاءُ وَبَرِحَ الْخَفَاءُ
وَانْكَشَفَ الْغِطَاءُ وَضَاقَتِ الْأَرْضُ بِمَا
وَسِعَتِ السَّمَاءُ وَإِلَيْكَ يَا رَبِّ
الْمُشْتَكَى وَعَلَيْكَ الْمُعَوَّلُ فِي الشِّدَّةِ
وَالرَّخَاءِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ الَّذِينَ أَمَرْتَنَا بِطَاعَتِهِمْ وَعَجِّلِ
اللَّهُمَّ فَرَجَهُمْ بِقَائِمِهِمْ وَأَظْهِرْ إِعْزَازَهُ

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[1] *Tafseer Al-Burhan*, Vol. 4, Pg. 220; Surah Qaf 50:18, Tr. no. 6

يَا مُحَمَّدُ يَا عَلِيُّ يَا عَلِيُّ يَا مُحَمَّدُ اكْفِيَانِي فَإِنَّكُمَا كَافِيَايَ يَا مُحَمَّدُ يَا عَلِيُّ يَا عَلِيُّ يَا مُحَمَّدُ انصُرَانِي فَإِنَّكُمَا نَاصِرَايَ يَا مُحَمَّدُ يَا عَلِيُّ يَا عَلِيُّ يَا مُحَمَّدُ احْفَظَانِي فَإِنَّكُمَا حَافِظَايَ يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ ثَلَاثَ مَرَّاتٍ الْغَوْثَ الْغَوْثَ الْغَوْثَ أَدْرِكْنِي أَدْرِكْنِي أَدْرِكْنِي الأَمَانَ الأَمَانَ الأَمَانَ.[1]

of the "upright one" (Al Qaim) and manifest his honor. O Muhammad O Ali, O Ali, O Muhammad answer me both of you as you both are sufficient for me. O Muhammad, O Ali, O Ali, O Muhammad help me as both of you one my true helpers. O Muhammad, O Ali, O Ali, O Muhammad you both protect me as you both are my protectors O my master, O the owner of the universe, O master of the time I have complaints, complaints complaints. Help me, Help me, Help me. Give me salvation, salvation, salvation.

I say: A similar Dua with some different wording is mentioned at the end of Part Seven narrating from His Eminence as.

For example: In *Makarimul Akhlaq* written by Hasan bin Fadl Tabarsi it is quoted from Abu Abdullah Husain bin Muhammad Bazoofari directly for, *Najmus Thaqib* which in turn has quoted from *Kunooz an-Najah* of Fadl bin Husain Tabarsi – father of the author of *Makarimul Akhlaq* – from Ahmad bin Darbi that he said: "It is said from Imam of the Time (aj) that: One who has a need from the Almighty Allah should rise after midnight of Friday eve, perform the bath; go to the place of his prayer, and perform two rakats of prayer. In the first rakat recite Surah Hamd, and when he reaches 'Iyyaka Na'budo wa iyyaka Nastae'en' he should repeat it a hundred times. On the hundredth time he should complete the Surah Hamd. Then recite Surah Tauheed once. After that perform Ruku and Sujood and in each of them recite the zikr seventy times. Perform the second rakat also in the same manner. Recite the following Dua before the Namaz. And if you do it, the Almighty Allah will fulfill any of your needs whatever it may be, except that it be for cutting off relations. The Dua is follows:

اللَّهُمَّ إِنْ أَطَعْتُكَ فَالْمَحْمَدَةُ لَكَ وَإِنْ عَصَيْتُكَ فَالْحُجَّةُ لَكَ مِنْكَ الرَّوْحُ وَمِنْكَ الْفَرَجُ سُبْحَانَ مَنْ أَنْعَمَ وَشَكَرَ سُبْحَانَ مَنْ قَدَرَ وَغَفَرَ اللَّهُمَّ إِنْ كُنْتُ قَدْ عَصَيْتُكَ فَإِنِّي قَدْ أَطَعْتُكَ فِي أَحَبِّ الأَشْيَاءِ إِلَيْكَ وَهُوَ الْإِيمَانُ بِكَ لَمْ أَتَّخِذْ لَكَ وَلَداً وَلَمْ أَدْعُ لَكَ شَرِيكاً مَنّاً مِنْكَ بِهِ عَلَيَّ لَا مَنّاً مِنِّي بِهِ عَلَيْكَ وَقَدْ عَصَيْتُكَ يَا إِلَهِي عَلَى غَيْرِ

O Allah, if I obey You, You are worth commendation, and if I offend You, You have proof against me. All ease and relief are from You. Glory be to He Who possesses the power but forgives. O Allah, even though I have offended You, but I have obeyed You in the thing You love most which is believing in You, I have not ascribed an offspring to You and I have not ascribed a partner to You. You have bestowed on me and I have not bestowed anything on You. O my God, verily I have offended You but not as a

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[1] *Jamaal al-Usboo,* Pg. 280-281

وَجهِ الْمُكَابَرَةِ وَلاَ الْخُرُوجِ عَنْ عُبُودِيَّتِكَ وَلاَ الْجُحُودِ لِرُبُوبِيَّتِكَ وَلَكِنْ اَطَعْتُ هَوَايَ وَاَزَلَّنِي الشَّيْطَانُ فَلَكَ الْحُجَّةُ عَلَيَّ وَالْبَيَانُ فَإِنْ تُعَذِّبْنِي فَبِذُنُوبِي غَيْرَ ظَالِمٍ وَإِنْ تَغْفِرْ لِي وَتَرْحَمْنِي فَإِنَّكَ جَوَادٌ كَرِيمٌ يَا كَرِيمُ يَا كَرِيمُ.

result of stubbornness, nor to depart from Your service and not denial of Your Divinity; but I have obeyed my desire and Satan has deviated me. You possess the proof against me. You will not be oppressing me if You punish me due to my sin, but if You forgive and have mercy on me, verily You are the Openhanded and Generous. O the Generous. O the Generous...

(recite till you are out of breath)

Then say:

يَا آمِناً مِنْ كُلِّ شَيْءٍ وَكُلُّ شَيْءٍ مِنْكَ خَائِفٌ حَذِرٌ اَسْاَلُكَ بِاَمْنِكَ مِنْ كُلِّ شَيْءٍ وَخَوْفِ كُلِّ شَيْءٍ مِنْكَ اَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاَنْ تُعْطِيَنِي اَمَاناً لِنَفْسِي وَاَهْلِي وَوُلْدِي وَسَائِرِ مَا اَنْعَمْتَ بِهِ عَلَيَّ حَتَّى لاَ اَخَافَ اَحَداً وَلاَ اَحْذَرَ مِنْ شَيْءٍ اَبَداً إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ يَا كَافِيَ إِبْرَاهِيمَ نُمْرُودَ وَيَا كَافِيَ مُوسَى فِرْعَوْنَ وَيَا كَافِيَ مُحَمَّدٍ ص الاَحْزَابَ اَسْاَلُكَ اَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاَنْ تَكْفِيَنِي فُلاَنِ بْنِ فُلاَنٍ.

O He that is secured from everything. O He from Whom everything is afraid and cautious of. I request You of Your security from everything and the fear of everything of You, to send blessings on Muhammad and on the family of Muhammad, and to grant security for me, my family, offspring and other privileges You have bestowed on me till I was not frightened by anyone and will not be cautious of anything forever. Verily You have the power over everything. Allah is sufficient for us as an excellent trustee. O He that sufficed Ibrahim against Nimrod. O He that sufficed Musa against Firon, I request You to bless Muhammad and the family of Muhammad and to suffice me from the evils of so and so, son of so and so.

In *Makarimul Akhlaq* it is said: It is narrated that if every believing man and woman recites this prayer, and supplicates sincerely with this supplication, doors of the sky will open in acceptance of it and it will be accepted immediately [or in the same night]. And it is from the mercy of the Almighty Allah on us and on the people.[1]

In *Najmus Thaqib* a similar tradition is quoted from *Kunooz an-Najah*.

The weak author, Muhammad Taqi Musawi Isfahani – may Allah forgive him – says: I had many important tasks that prevented me from this prayer but later through His blessings and bounties of the Imam of the Time (aj) He removed all such impediments.

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[1] *Makarimul Akhlaq*, Tabarsi, Pg. 339-340

For example: in *Najmus Thaqib,* this prayer is mentioned as the Prayer of the Imam of the Time (aj) and he has quoted it from Sayyid Fadlullah Rawandi. And after conclusion of prayer, one as to recite Salawat on Muhammad and progeny of Muhammad, a hundred times and then there is a special supplication for this occasion.

In *Jannatul Mawa* quoting from *Tarikh Qom* of Shaykh Fadil Hasan bin Muhammad Qummi from *Monisul Hazeen Fee Marifte Haqq wal Yaqeen* of Shaykh Abu Ja'far Muhammad bin Babawahy in the chapter of building of Masjid Jamakaran, a long tradition has been mentioned and then it is said: "Imam Mahdi (aj) has commanded this prayer in a special way that is: Recite two rakats prayer and each rakat recite Surah Fatiha and when you come *'Iyyaaka na'budu wa iyyaaka nastae'en'*, repeat it a hundred times. After that recite Surah Hamd till the end. In Ruku and Sujood recite the Tasbih seven times and when you finish the prayer recite tahleel (*Laa ilaaha illallaahu),* tasbih of Lady Fatima Zahra (a). When you finish that perform a Sajdah and recite a hundred times Salawat on the Holy Prophet (s). Then he said: (And these are Imam's words): *Faman s'allaha fa kaannama s'alla fee baitil a'teeq;* One who prays these two rakats prayer is like one who prayed in Holy Kaaba.[1]

The respected Muhaddith Noori has said regarding the Imam's statement: 'and when you finish the prayer recite tahleel' apparently means recite *Laa ilaaha illallaahu wah'dahu wah'dahu.*

I say: Precaution in worship and preparation of fulfillment of needs demands that we reconcile between the mentioned values, that after midnight of Friday, perform the Ghusl and perform this prayer, and after the prayer recite the Tahleel that the Messenger of Allah (s) has taught and said: This is my Dua and the Dua of the prophets is before me and then recite:

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَـهُ لَـهُ الْمُلْكُ وَلَـهُ الْحَمْـدُ يُحْيِـي وَيُمِيـتُ وَيُمِيتُ وَيُحْيِي وَهُـوَ حَـيٌّ لاَ يَمُـوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

There is no god but Allah, the One with no partner to Him. For Him is the kingdom and the praise. He enlivens and causes death. He causes death and He enlivens. And He is the living that never dies. In His control is all the good. And He is powerful over everything.

Then recite the Dua that the Holy Prophet (s) recited on the day of the conquest of Mecca:

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَـرِيكَ لَـهُ أَنْجَزَ وَعْـدَهُ وَنَـصَرَ عَبْـدَهُ وَهَـزَمَ الأَحْزَابَ وَحْدَهُ فَلَـهُ الْمُلْـكُ وَلَـهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ

There is no god but Allah, the One with no partner to him. He fulfilled the promise and helped His servant and destroyed the confederations through one. Then for Him is the Kingdom and the praise. He enlivens and causes death and He is powerful over

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[1] *Jannatul Maawa,* Pg. 23, Incident no. 8

everything.

شَيْءٍ قَدِيرٌ.

Then recite the Tasbih of Fatima Zahra (a) that is recited after every obligatory prayer. Then recite the special Tasbih of His Eminence as mentioned after his prayer; it is as follows:

Glory be to the One having power, the lofty being. Glory be to the One with majesty and greatness. Glory be to the One with the original kingdom of dignity. Glory be to the One who is dressed in beauty and elegance. Glory be to the One who wears the dress of Noor and dignity. Glory be to the One who sees the spoor of ant on the black hard rock. Glory be to the One Who sees the route taken by birds in the air. Glory be to the One Who is only thus and except for Him none is like it.

سُبْحَانَ ذِي الْعِزِّ الشَّامِخِ الْمُنِيفِ
سُبْحَانَ ذِي الْجَلاَلِ الْبَاذِخِ الْعَظِيمِ
سُبْحَانَ ذِي الْمُلْكِ الْفَاخِرِ الْقَدِيمِ
سُبْحَانَ مَنْ لَبِسَ الْبَهْجَةَ وَالْجَمَالَ
سُبْحَانَ مَنْ تَرَدَّى بِالنُّورِ وَالْوَقَارِ
سُبْحَانَ مَنْ يَرَى أَثَرَ النَّمْلِ فِي الصَّفَا
سُبْحَانَ مَنْ يَرَى وَقْعَ الطَّيْرِ فِي الْهَوَاءِ
سُبْحَانَ مَنْ هُوَ هَكَذَا وَلاَ هَكَذَا غَيْرُهُ.

Then recite Salawat a hundred times on the Holy Prophet (s) and his progeny. Then recite the Dua that is mentioned in *Makarimul Akhlaq* and after that recite the supplication narrated by Sayyid Ibne Tawoos; as when you act upon that which we have mentioned, your needs would be fulfilled, Insha Allah. And it is recommended to prolong the Qunoot in that Prayer and recite the words of 'Faraj' in it as our master, Amirul Momineen (a) has advised some righteous person in dream and these are the words of Dua:

There is no god, except Allah, the Forbearing and the Noble. There is no god, except Allah, the High and the Great. Glory be to Allah, the Lord of the seven skies and the seven earths and what is in them and what is between them and the Lord of the Great Arsh.

لاَ إِلَهَ إِلاَّ اللَّهُ الْحَلِيمُ الْكَرِيمُ لاَ إِلَهَ إِلاَّ اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَرَبِّ الأَرَضِينَ السَّبْعِ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَرَبِّ الْعَرْشِ الْعَظِيمِ.

Note and Conclusion: Sayyid Ibne Tawoos, has mentioned a similar prayer in Prayers of fulfillment of needs on Friday eve and he says: Prayers of fulfillment is two rakats on Friday eves and eves of Eid of Sacrifice. Recite Surah Fatiha till *'Iyyaaka na'budu wa iyyaaka nastae'en'*, and repeat this verse a hundred times and then complete the Hamd. Then recite Surah Qul huwallaahu Ahad a hundred times and in every rakat do the same. Then recite the Salaam and say seventy times: Laa h'awla wa laa quwwata illa billaahil a'liyil a'z"eem. And after that go into Sajdah and recite two hundred times: Yaa rabbi, Yaa rabbi...and ask whatever you need.

76: Weeping for Imam Husain (a)

It is an action by which we can fulfill the rights of Imam Zamana (a) and there is no doubt that fulfillment of the rights of Imam Zamana (a) is a medium of achieving the nearness of Allah.

Ja'far Ibne Muhammad Ibne Qooloolay (r.a.) narrates from Imam Sadiq (a) a lengthy tradition on the merits of weeping upon Imam Husain (a): "No eye or tear is more liked by Allah than the eye that weeps on him (Imam Husain a.s.). No one weeps for him except that he has recompensed Janabe Fatima Zahra (s.a.) and helped her in the mourning. He has presented a gift to the Messenger of Allah (s) and fulfilled my right. Everyone shall be raised in Qiyamat weeping except those who weep on my oppressed forefather, Imam Husain (a). Because their eyes will be shining. He would be given the good news and his joy will be apparent from his facial expression. All the creatures would be dreading their consequences except those who had wept on Imam Husain (a). They shall be in absolute security. All the people will gather on the plains of Mahshar but these people shall be standing under the shade of the Arsh (throne) conversing with Imam Husain (a).

They shall not be fearful of the rigorous strictness of the day of accounting. They would be told to enter Paradise but would not do so. They would prefer the company of Imam Husain (a) to Paradise. The Houries of Paradise would be sending messages to them that they are waiting for these people, however, they would be so enchanted by the conversation of Imam Husain (a) that would not pay heed to the Houries."[1]

The phrase "fulfilled my right" indicates that weeping for Imam Husain (a) is an act that fulfills the rights of Imam Zamana (a) and the other holy Imams (a). The reason for this is participation in their grief implies the fulfillment of mutual rights of believers. Because when a believer passes away there are some customs that the Shariah has ordered to be fulfilled. They are of two types: The first type is that we fulfill the rights of the dead and that consist of participating in the funeral, standing by the grave, seeking forgiveness for him, paying Sadaqah on his behalf, reciting prayers on his behalf, mentioning him nicely, etc. And the second type are with regard to his survivors, that is to present condolence to them, praying for them, sharing their grief, sending food etc. to them, and doing good to them; and without any doubt the rights of the Imam (a) regarding this are greater than all the people.

Thus, when the believer mourns for our master, Abi Abdullah (a) the right of the Imam that remains after His Eminence, he is in fact to some extent, fulfilling the rights of the Holy Imam (a) and seeking proximity through it although he can never fulfill the whole of it. This is mentioned in traditional reports recorded from the Holy Imams (a). However to fully explain this is beyond the scope of this book. In the end we will just mention the saying of Imam (a) which clarifies it: "And he would have fulfilled our right." Thus it is our duty to think upon it.

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[1] *Kaamiluz Ziaraat*, Pg. 26

77: Visiting the tomb of Imam Husain (a)

It is an act of goodwill towards Imam Zamana (a) and other Purified Imams (a). By performing this we can please the pure heart of Imam (a). Imam (a) prays for the visitor of Imam Husain (a), day and night.

Ibne Qooloolay has quoted Imam Sadiq (a) in *Kamiluz Ziaraat*: "One who visits the tomb of my (great grand) father (Imam Husain a.s.), has performed an act of goodwill towards the Messenger of Allah (s) and has respected our relationship. The back-biting of such a person is haraam and his flesh is haraam for hell-fire."[1]

In the same book, through the author's own chain of narrators it is narrated from Abdullah bin Sinan that he said: I asked His Eminence, Abu Abdullah Imam Sadiq (a): May I be sacrificed on you, your father said: One dirham spent in the way of Hajj is counted as a thousand. Then what will be the value if one undertakes a journey to visit your forefather, Husain (a)? He replied: O son of Sinan, each dirham will be considered as a thousand thousand – till ten thousand, and in the same proportion would his levels be increased and the pleasure of Allah will be better for him. And the Dua of Muhammad (s) will be there for him and the Dua of Amirul Momineen (a) and the Holy Imams (a) also.[2]

In the same book, it is narrated through the author's own chain of narrators that Imam Sadiq (a) said: "The deed loved most by Allah is the visitation (Ziarat) of the tomb of Imam Husain (a). The deed of a believer loved most by Allah is making the Momineen happy and the condition loved most by Allah is that a person weeps in prostration."[3]

Through the author's own chain of narrators it is narrated from Muawiyah bin Wahab that he heard Imam Ja'far Sadiq (a) supplicating the Almighty Allah and beseeching Him: Send Your mercy for me, my brothers and visitors of the grave of my forefather, Husain (a). Those who spend from their funds put their bodies into trouble, for the sake of goodness to us, and in hope of reward and a good turn for us, and to please Your Prophet (s), and to follow our command, and making the enemies angry, so that through this they may obtain Your satisfaction. So [O Allah], reward them through Your satisfaction on our behalf, and keep them in Your safety, day and night, reward their families and children, who stay behind in the best way. And be their supporter, and keep them safe from the evil of every evildoer and every weak and strong creature, and the evil of Shaitan of men and jinns, and reward them with the best for forsaking their native place and make them return safely to their families, children and relatives. O Allah, indeed, our enemies flay them for undertaking a journey to visit our graves, but do not make this fault-finding to forgo turning to us. In such a way that they should oppose our opponents. Thus, have mercy on faces colored by the heat of the sun. And have mercy on cheeks that fall on the tomb of His Eminence, Abi Abdullah al-Husain (a), and have mercy on the eyes that weep for us, and

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[1] *Kaamiluz Ziaraat,* Pg. 127, Chapter 46

[2] *Kaamiluz Ziaraat,* Pg. 128, Chapter 46

[3] *Kaamiluz Ziaraat,* Pg. 146, Chapter 48

have mercy on the hearts that are aggrieved for us, and have mercy on the cry that is raised for us. O Allah, I have entrusted those bodies and souls to You till You bring them to the side of the Hauz on the day of the great thirst...[1]

It is a very lengthy tradition and we have quoted only that which is needed here. And this proves that it makes all the Imams (a) very pleased when we perform this action; it is fulfillment of their command, a good turn to them and a way to show enmity to their enemies.

In the same book, through the author's own chain of narrators it is narrated from Muawiyah bin Wahab from Imam Ja'far Sadiq (a) that he said to Muawiyah: O Muawiyah, do not leave the Ziarat of the grave of Imam Husain (a) due to fear, because if one leaves it for fear, will be in such regret that he would wish his grave was next to his (Imam Husain's) grave. Do you not like that the Almighty Allah sees your person and shadow between those for whom the Messenger of Allah (s), Ali, Fatima and Imams (a) pray?[2]

Through the author's own chain of narrators it is narrated from Halabi in a lengthy tradition that he said: I asked His Eminence, Abu Abdullah Imam Sadiq (a): May I be sacrificed on you, what do you say about one who leaves the Ziarat of Imam Husain (a) when he could do it? He replied: He has done *Aaq* (broken off relations) to the Holy Prophet (s) and us and considered light the command to him in this regard. And the Almighty Allah will fulfill the needs of one who goes for this Ziarat, and the Almighty Allah makes him sufficient in all the worldly affairs that are important to him, He widens his sustenance, what he spends is returned to him, fifty years' sins are forgiven, when he returns, no sin will remain in his account but that it would be washed off, when he passes away, the angels descend and give him bath and open a door to Paradise. When he is raised in Qiyamat, he will be told: For every dirham you spent, there are a thousand for you, and the Almighty Allah has stored it for you.[3]

In the tradition of Abdullah bin Hammad Basri it is narrated from Imam Ja'far Sadiq (a) in which the Imam has mentioned the excellence of the visitor to the grave of Imam Husain (a) till he said: "And as for that which will be with for him is that we shall be blessing him day and night..."

In the tradition of Safwan Jammaal from Imam Ja'far Sadiq (a) it is mentioned: If the visitor of Imam Husain (a) knew what joy he conveys to the Messenger of Allah (s), to Amirul Momineen (a), to Fatima and Imams (a), to martyrs of us, Ahle Bayt, and what he gets through their prayers and how much reward he would get in the world and the hereafter and what reward is stored with Allah for him, he would wish that he is not seen at home for the rest of his life...[4]

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[1] *Kaamiluz Ziaraat,* Pg. 116, Chapter 40
[2] *Kaamiluz Ziaraat,* Pg. 126, Chapter 45
[3] *Kaamiluz Ziaraat,* Pg. 128, Chapter 46
[4] *Kaamiluz Ziaraat,* Pg. 297, Tr. no. 15

78: EXCESSIVELY CURSING THE UMAYYADS, OPENLY AND SECRETLY

If there is no occasion for Taqayyah, fear or personal or social constraint it is recommended to narrate the evil deeds of Bani Umayyah and curse them from the pulpits and in gatherings. It is one of those acts that make one eligible for Allah's proximity. Shaykh Sadooq writes in *Khisaal* that the Messenger of Allah (s) told Ali (a), "O Ali! Bani Umayyah will curse you and for each of their curse an angel will curse them a thousand times. After his reappearance Qaim (a). will curse them for forty years."[1]

I say: It means Imam (a) will command his followers to curse the Bani Umayyah from every pulpit and in every gathering throughout the world. The period so mentioned is in retaliation of the hate propaganda unleashed by Bani Umayyah to malign the name of Ali (a). It is the worldly punishment of the evil deeds of Bani Umayyah. And if it meant that His Eminence, himself alone curses the Bani Umayyah, it was not restricted to a time limit. It is not restricted to the period of reappearance of His Eminence, because he curses them all his life. We can conclude that this tradition proves the excellence of arranging for cursing Bani Umayyah and it is one of the ways of gaining proximity to the Imam of the Time (aj). Thus it is appropriate that a believer must arrange for this regularly, especially at the beginning of the day and night after obligatory prayers and also continue it at all times.

That which proves our point is a narration that Shaykh Tusi has mentioned through the author's own chain of narrators from, Imam Muhammad Baqir (a) that he said: When you conclude the obligatory prayer, do not move till you have cursed Bani Umayyah.[2]

Among all the things that prove that cursing Bani Umayyah and other enemies of the Holy Imams (a) is a type of help to the Imams (a) through our tongue, it is mentioned in *Tafseer Imam Askari (a)* that: O son of Allah's Messenger! I am unable to help you physically, except that I am fed up with your enemies and curse them. This is only what I can do. So what about my fate? His Eminence said: I was told by my respected father that he had heard his father and he from his father that the Holy Prophet (s) said: Anyone who is unable to help us, Ahle Bayt, and he, sitting in loneliness, curses our enemies, Almighty Allah uplifts his voice and takes it to all the angels from underground to high heavens. Then all angels join him in cursing the one he is cursing. Then the angels praise the lover of Ahle Bayt and pray for him: O Allah! Pour Your mercy on this man as he did whatever he could in Your path. Had he been able to do more, he would have certainly done so. At that time, a voice comes from Almighty Allah: O angels, I have answered your prayer and sent mercy on his soul and admitted him in the group of My selected servants.

In addition to this, we should know that love and regard of the Imams (a) cannot be obtained except through cursing their enemies and except through being aloof

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[1] *Khisaal*, Vol. 2, Pg. 579
[2] *Tahdhib*, Vol. 2, Pg. 109, Tr. no. 179

from the enemies of Ahle Bayt (a). And without any doubt, the Bani Umayyah are their enemies and what all they have not done to the Imams (a) by way of enmity? How much they have tortured them and their friends? Thus curse of the Almighty Allah be on them till the heavens and the earth endure.

Note: It should be noted that there are some points that we mentioned and some we did not...for example the statement of Imam (a): "And curse all the Bani Umayyah." It shows that all Bani Umayyah are cursed without any exception, in spite of the fact that our scholars have mentioned among friends and confidantes of the Imams (a) some persons whose genealogy goes back to Bani Umayyah and without any doubt, cursing the friends of the Holy Imams (a) is haraam. And the Almighty Allah has said:

> And no bearer of burden shall bear the burden of another.[1]

Allah, the High and the Mighty has also said:

> Every man is responsible for what he shall have wrought.[2]

We can sum up and say that what is meant is that all those who are as inimical to the Imams as Bani Umayyah even though they may belong to some other tribe, they are also included in it. Since those who are similar in essence are counted as one, even though they be different in genealogy. In the same way one who is having love and regard to Amirul Momineen (a) and the Imams (a), to whichever tribe he may belong, he will be counted as a doer of good. This can be proved from the saying of Almighty:

> And Nuh cried out to his Lord and said: My Lord! surely my son is of my family, and Your promise is surely true, and You are the most just of the judges. He said: O Nuh! surely he is not of your family.[3]

There is a tradition of the Holy Prophet (s) that he said: Salman is from us, Ahle Bayt. And the saying of the Imams (a): Our Shias are from us and they shall return to us.

In *Tafseer Burhan* etc it is narrated from Umar bin Yazid Thaqafi that he said: His Eminence, Imam Sadiq (a) told me: O son of Yazid, you are, by Allah, from us. And I asked him: May I be sacrificed on you, from Aale Muhammad? He replied: Yes, by Allah, from them only. O Umar, have you not seen the following verse in the Book of Allah?

> Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the guardian of the believers.[4]

And have you not read the following?

> Then whoever follows me, he is surely of me, and whoever disobeys me, You surely are Forgiving, Merciful.[5]

There are numerous traditions in this meaning but what we have related so far would be sufficient for the people of insight.

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[1] Surah Anaam 6:164
[2] Surah Tur 52:21
[3] Surah Hud 11:45-46
[4] *Tafseer Al-Burhan*, Vol. 1/290 & Surah Aale Imran 3:68
[5] Surah Ibrahim 15:36

79: ACTIVE INVOLVEMENT IN THE FULFILLMENT OF RIGHTS OF BROTHERS-IN-FAITH

One of the actions that can earn the Imam's (a) pleasure is active involvement in fulfillment of mutual rights. Considering this duty unimportant tantamount to consider the right of Imam (a) insignificant because traditions state that the relationship of Momineen with Imam (a) is that of father and sons and since friendship and goodness to children is friendship and goodness to their parents. The same shall apply with regard to the rights of Momineen.

Also that ignoring this matter is same as considering the Imam unimportant.

Among the traditions that prove this matter is one narrated from Mualla Ibne Khunais that he asked Imam Sadiq (a) regarding the rights of believers. Imam (a) said, "The momin has seventy rights but I shall inform of only seven of them because I fear you would not be able to bear it and I love you much." The narrator said, "Insha Allah I shall be able to bear it." Imam (a) started, "Do not eat to satiation if your momin brother is hungry, do not dress up if he is unclothed, guide him in every matter, and prefer for him what you prefer for yourself. If you have a maidservant, send her to him so that she may do his household chores. Always remain busy in fulfilling the needs of the momin brother. If you do this, you have connected your Wilayat to our Wilayat and our Wilayat to the Wilayat of Allah."[1]

In the same book, Mufaddal Ibne Umar narrates from Imam Sadiq (a) that he said, "Those of you who please a momin should not think that they have pleased that momin alone. By Allah! They have made us (Imams) happy, rather by Allah, they have made the Messenger of Allah (s) happy."[2]

In the same book, through the author's own chain of narrators it is narrated from His Eminence, Abul Hasan (a) that he said: Every believer brother that comes to a believer for help is a divine mercy; thus one who accepts him, is joined to our Wilayat which is joined to the Wilayat of God. But if he deprives him from fulfilling his need, even though he may capable of it, the Almighty Allah will appoint in his grave a serpent of fire which will remain with him till Judgment Day and he would be forgiven or punished [as he is having other sins or not] and since the seeker of the need has not accepted his excuse, his position is worse.[3]

In *Biharul Anwar* it is narrated from Imam Musa Kazim (a) in a tradition that he said: One who fulfills the need of one of our followers, it is as if he has done it for all of us.

In *Kamiluz Ziaraat* it is narrated from Imam Reza (a) that he said: One who cannot visit us, should visit our righteous friends, reward for visiting us will be written for him.[4]

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[1] *Usool Kafi*, Vol. 2, Pg. 174
[2] *Usool Kafi*, Vol. 2, Pg. 189
[3] *Usool Kafi*, Vol. 2, Pg. 196
[4] *Kaamiluz Ziaraat*, Pg. 319, Chapter 105

A similar tradition is also narrated from Imam Musa Kazim (a) with the addition: And one who cannot do a good turn to us, should do it to a righteous friend of us, a reward for doing a good turn to us will be written for him.[1]

I say: There are many traditions that are narrated on this topic. We have presented only a sampling of them to prove our point. But here we would also like to mention that which is narrated by Zaid Nursi[2] in his book, *Asl*, since it is having a lot of benefits and many important points. He says: I asked Imam Ja'far Sadiq (a): I fear that we are not believers. His Eminence (a) said: Why it is so? I said: I don't see anyone among us for whom money is not as important as his brother-in-faith. And that in our view the value of money is more than that of the brotherhood that was established by Amirul Momineen (a). Imam (a) said: No, you are believers, but your faith will not reach to perfection till our Qaim does not arise. At that time, the Almighty Allah will gather your intellects and you shall be perfect believers. And if there are no perfect believers in the earth the Almighty Allah will take up to Him and you will not recognize another earth and will not recognize the heavens. Rather, by the One in Whose hand is my life, indeed, there are believers around the world, for whom the value of the world is not more than a wing of a mosquito. And if what is in the earth and what is over it, had been turned into red gold and made to stick to one of their necks and he removes it, he would not even know what it was that had been there on his neck and what has been thrown away since it was valueless for him. They are those whose life is hidden, and their native place has changed from one place to another. Their bellies have shrunk due to fasting. Their lips have dried up due to too much Tasbih. Their eyes have become weak due to weeping too much. Their faces have become yellow for lack of sleep. These are the signs that the Almighty Allah has mentioned about them in Taurat, Injil, Quran, Zaboor and the scriptures:

> You will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure; their marks are in their faces because of the effect of prostration; that is their description in the Taurat.[3]

The paleness of their faces is due to keeping awake in the nights. They are good to their brothers-in-faith in hardships and good times and the times of hardships they sacrifice their money for their needy brothers. The Almighty Allah has described them as follows:

> And prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these it is that are the successful ones.[4]

By Allah, they are ones who are successful and whenever you see a believer, you should respect him and when you see a person with opposite qualities you must keep away from him. When the night comes upon them, they consider the earth

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[1] *Kaamiluz Ziaraat,* Pg. 319, Chapter 105, Tr. no. 2
[2] Zaid Nursi was a companion of Imam Musa Kazim (a) who lived in Iraq.
[3] Surah Fath 48:29
[4] Surah Hashr 59:9

of Allah as their beds and dust as their covering. They put their cheeks on the dust so that their Lord be pleased with them and that He may release them from the fire of Hell. When morning comes on them, they mix with the people, but they are not identified among them. They keep away from the common path and consider water good and pure. Their bodies may be tired and in hardships but people get rest and comfort from them. Thus in the view of people they are the worst creatures but in the view of Allah they are the best. When they speak, they are not testified for, and if they express interest no one is prepared to allow them to marry in ones family. When they sit in a gathering, they are not recognized and if they are gone, no one goes out in search of them. Their hearts are full of the fear of Almighty. Their tongues are full of remembrance of Allah [or silent]. Their breasts are repositories of divine secrets. Thus if they find someone worthy, they speak to him a little and if they don't find any worthy man they keep their tongues locked and hide their keys. There is a fixed and hard tie on their mouths, more stable than the mountains. And nothing could be taken from them. They are treasurers of knowledge, mines of forbearance and wisdom and followers of prophets, the truthful ones, the martyrs and the righteous. They are so clever that when the hypocrites see them, they consider them dumb, blind and stupid while the fact is that there is no dumbness, blindness and stupidity among them. Indeed, they are most intelligent, eloquent, forbearing, wise, pious, chosen by Allah. Humility to the Almighty Allah has made them quiet and due to the fear of the Almighty and to maintain the divine secrcts they have kept their tongues closed.

How eager I am to be with them and to mingle with them, and how much their absence has made me sad, their company will remove my grief. Search for him and when you find him and take up their light, you will be guided, and you will be successful in the world and the hereafter. Among the people they are the most successful. Their ornament is concealing divine secrets, Namaz, Zakat, Hajj, fasting, equality and help of brothers-in-faith in times of prosperity and hardships. Thus this light is their ornament and pleasure. What fortunate people, they are heirs of Firdos Paradise and they will reside therein forever. And they will reside with the folks of Paradise in Firdos which is garden of Paradise. They are the ones for whom Hell will try but they would be happy and content in Paradise. And that is what the people of Hell will say:

> What is the matter with us that we do not see men whom we used to count among the vicious?[1]

—in their view, they were evil. Thus the Almighty Allah will raise their stations till they see them and this will cause the people of Hell to despair and they will say: Alas, if we could return and be like them, as indeed they were the righteous and we were evil. And this despair will remain with the folks of Hell forever.

And in *Biharul Anwar* quoting from *Amali* of Shaykh Sadooq through the author's own chain of narrators it is narrated from Jabir Jofi that he said: We

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1. Surah Saad 38:62

were a group of people who came to Imam Muhammad Baqir (a) and after that we performed the rituals of Hajj and other worship acts. Then we bid farewell to him, and said: O son of Allah's Messenger, give us advice. His Eminence (a) said: Your strong ones should help the weak and the wealthy of you must help the poor. And one who intends good for his religious brother, it is as if he has wished good for himself. You must keep our secrets and don't expose them to the people. And think well on our matter and take care of what is related to you, and accept what you find compatible with Quran and reject what does not tally with Quran. And when the matter becomes doubtful for you, you must leave it to us so that we may explain it to you as it has been explained to us. Thus if you are like I have advised and you don't leave it, and if one you dies before the advent of our Qaim (aj) you will get the reward of a martyr. And if you live till that time fight on the side of Our Qaim and get martyred, you will get the reward of two martyrs. And if you kill one of our enemies in the presence of the Qaim you will be eligible for the reward of twenty martyrs.[1]

80: Awaiting for the Reappearance (Zuhoor) and making Preparations for it

We should be eager for the Imam's Zuhoor so that we get a chance to serve him. There are two points in this regard (1) Virtue of obtaining weapons (2) Arranging for troops etc.

Issue no. 1: Regarding the obtaining of arms and weapons, Imam Sadiq (a) says in a tradition, "If one of you prepares for the Zuhoor of Hazrat Qaim (a) even with a weapon as little as an arrow, when Allah sees the intention, I am sure, He would prolong your life."[2]

I say: The above tradition indicates that Allah shall prolong the life of such a person, whether he may live long enough to be physically present during the Imam's Zuhoor or not.

Shaykh Kulaini (r.a.) in *Rauda Kafi* through the author's own chain of narrators narrates from Abu Abdullah Jofi that he said: His Eminence, Abu Ja'far Imam Baqir (a) asked me: What is the duration of Marabata in your view, in the last period of time? I said: Forty days. He said: But, Marabata for us is a Marabata forever; and one who puts at disposal in our path, one horse, he will get a reward two times of that. And one who proved a weapon for us would be rewarded equal in weight to it till the time it is with him. He would be rewarded once, twice, thrice and four times. Do not make haste in it [if you see that one Imam after another is being subdued, do not despair]. Indeed, our example is like that of the prophet of Bani Israel whom the Almighty Allah revealed to call his people to Jihad and said that He would help them. So they all came together from wherever they were. But when they were faced with the weapons of the enemies they took flight. Again the Almighty Allah revealed to the prophet to call his people to Jihad

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[1] *Amali,* Pg. 145

[2] *Ghaibat Nomani,* Pg. 173

and He assured him of His help. So they came again and when they once more faced the swords and spears they fell into doubts, gave fright and fled from there. Again the third time, the Almighty Allah asked the prophet to call the people to Jihad and said that He would help him. This time the people said: You promised us help but we were defeated. So the Almighty Allah revealed: If you don't fight you would become eligible for the punishment of fire. The prophet said: Jihad with the infidels is better than punishment of fire. So the prophet called his people for Jihad. Three hundred and thirteen persons, equal to the fighters of Battle of Badr heeded his call and they hardly removed their weapons to fight that Allah, the Mighty and Sublime granted them victory.[1]

Majlisi (r.a.) says in explanation of the Imam's statement: "Marabata for us is a Marabata forever" that it is Wajib on the Shias to dedicate themselves to the obedience of the Imam and await for the reappearance and prepare to help him. And the Imam's statement that he would be rewarded twice that means he will be given the reward of one who spends two times that in its weight in gold or silver. And there is possibility that it is an appropriate simile; that is he will get two times the weight of that horse.

Issue no. 2: The second point indicating the virtue of military preparation can be illustrated from the following verse of Holy Quran:

> O you who believe! Be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful.[2]

The Arabic word for "remain steadfast" is "Raabetoo" Raabetoo is derived from R-B-T. It means to bind, tie up and make fast etc. The fuqaha (jurisprudents) have mentioned in the Book of Jihad that staying in a populated center, where there is a risk of the resurgence of infidels and danger to Islam, is Marabata. Marabata is at least for three days or more with a maximum limit of forty days. If it exceeds 40 days, the rewards equals that of the warriors (Mujahideen). There is also no difference in its permissibility whether the Imam is present or in Ghaibat.[3] The Messenger of Allah (s) says, "One night spent in Marabata is better than a month of fasting during the days and praying during the nights. If that person dies, that action of his shall continue and so will his sustenance. He shall be safe from the interrogating angels of the grave."

Another tradition on this subject says, "The scroll of deeds of all those who die is rolled up and sealed. Except for those who perform Marabata in the way of Allah. His deeds shall continue to multiply till Qiyamat and while in his grave, he shall be secure from the interrogating angels."

In the third tradition of the Holy Prophet (s) it is mentioned: There are two pairs of eyes whom the hellfire will not reach; the eyes that weep in fear of Allah and the eyes that remain awake guarding in the path of Allah.

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[1] *Raudatul Kafi;* Pg. 381, Tr. No. 576

[2] Surah Aale Imran 3:200

[3] *Jawahirul Kalaam,* Vol. 21, Pg. 40

Explanation: It is that the Holy Prophet (s) said: "His sustenance will continue" perhaps it denotes the Purgatory (Barzakh) according to context of some reports and exegesis of some verses as is clear to the learned.

Two points: Here it would be appropriate to mention two points:

1. The Marabata referred to here is that which is performed on behalf of the departed souls. Just as other good deeds are performed on behalf of the dead.

2. Secondly, Marabata is Mustahab (recommended) when there is no actual risk of attack from the enemy infidels. Because if there is actual need it would be Wajib-e-Kifai (One of us is duty bound to fulfill it). But if we go into more details here, we would be straying from the main topic.

Second meaning: It is that the believer does Marabata for the Imam of the Time (aj) and makes himself attached to the relationship of his Wilayat, and follows and supports him. Such a type of Marabata is obligatory on all. And there is no proxy in it. It is one of the pillars of faith. And the Almighty Allah will not accept any deed without it.

Supporting this is all that we have mentioned in the discussion of obligatoriness of awaiting. Ali bin Ibrahim Qummi has through correct chain of narrators reported from Imam Ja'far Sadiq (a) that he said: Be patient on calamities, co-operate with each other in being patient on obligatory duties and be connected to each other through belief in us.[1]

In *Tafseer Burhan*, it is mentioned from Imam Muhammad Baqir (a) that he said regarding the verse:

> O you who believe! be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful.

Be patient on fulfillment of obligatory duties; and be steadfast against your enemies and do Marabata for the awaited Imam.[2]

In the same book, through correct chain of narrators it is mentioned that Imam Ja'far Sadiq (a) said: Be patient on obligatory duties; advise each other to be patient in calamities and do Marabata with the belief of the Imams.[3]

It is narrated from Imam Musa Kazim (a) that he said: Be patient on calamities, and co-operate with each other in doing Taqayyah and do Marabata for one you follow; and fear Allah, perhaps you may succeed.[4]

It is narrated from Yaqoob Sarraj from Imam Ja'far Sadiq (a) in the meaning of this verse that he said: Be patient in the trouble that you have to face because of us. I (the narrator) asked: What does 'Saabiroo' mean? He replied: Co-operate with each other on your enemies with your Wali. I (the narrator) asked: What does 'Rabitoo' means? He replied: Remaining steadfast on your Imam and fear Allah perhaps you will be successful. I (the narrator) asked: Is it the

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[1] *Tafseer Al-Burhan*, Vol. 1, Pg. 334, Tr. no. 6
[2] *Tafseer Al-Burhan*, Vol. 1, Pg. 334, Tr. no. 4, Surah Aale Imran 3:200
[3] *Tafseer Al-Burhan*, Vol. 1, Pg. 334, Tr. no. 2
[4] *Tafseer Al-Burhan*, Vol. 1, Pg. 334, Tr. no. 3

interpretation of this verse: He replied: Yes.[1] In another tradition it is mentioned that he said: Do Marabata with your Imams in what they have made compulsory on you.

I say: From this aspect Marabata is a principle of faith. On the basis of this there is no need to bring proofs for it. In addition to this the proof of traditional reports and verses of Quran is as clear as the day.

Third meaning: It is that we should keep a horse etc ready so that we can go and fight the enemies of the Imam with it. Marabata is recommended with emphasis in this way; and its excellence in addition to that which is mentioned in *Rauda Kafi* is that which is mentioned in *Furu Kafi* through the author's own chain of narrators from Ibne Taifoor that he said: His Eminence, Abul Hasan (a) said to me: Which is the beast that you ride? I said: On a donkey. His Eminence (a) said: How much have you purchased it for? I said: Thirteen dinars. His Eminence said: This is wasteful expenditure (Israaf) that you purchase a donkey in thirteen dinars and leave a Tartary horse? I said: My chief, indeed the cost of a Tartary horse is more than that of a donkey. He said: Indeed, one who can pay for a donkey can also pay for a horse, do you not know that one who keeps a horse and awaits for our matter, makes the enemies angry. And the Almighty Allah gives widening in sustenance to one that is related to us, and He expands his breast and fulfills his hopes and is a helper in his needs.[2]

In *Burhan* etc. quoting from *Tafseer Ayyashi* through the author's own chain of narrators it is narrated from Imam Sadiq (a) in the interpretation of the verse of Marabata that: Have patience. And he said: From sins, and advise each other patience in fulfilling the obligations and adopt patience. The Almighty Allah says: Enjoin good and forbid evil. Then he said: Which evil is worse than that this Ummah should oppress and kill us? And do Marabata: [The Almighty Allah] says: Do Marabata in the path of Allah. And we are the path between God and His creatures. And we are the links. Pay attention one who fights in our defense; he has indeed fought Jihad on behalf of the Holy Prophet (s) and what has come from the Almighty Allah.[3]

In the same book it is narrated from His Eminence, Abu Ja'far Imam Baqir (a) regarding this verse that he said: It was revealed with regard to us and the Rabat that we are ordered in it has not yet come about and it would be there in our progeny.[4]

Explanation: This Marabat means same as is revealed to us through his statements in the same awaited Imam (aj) and the aspect of naming His Eminence thus is clear

Note: The actual aim here was to mention the second and third type of Marabata. The first type is also explained for additional benefits. This date in

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[1] *Tafseer Al-Burhan*, Vol. 1, Pg. 335, Tr. no. 12
[2] *Furu Kafi*, Vol. 6, Pg. 535, Tr. no. 1
[3] *Tafseer Al-Burhan*, Vol. 1, Pg. 335, Tr. no. 10
[4] *Tafseer Al-Burhan*, Vol. 1, Pg. 335, Tr. no. 13

1340 A.H. I am going for Ziarat to the tombs of the Holy Imams (a) in Iraq and pray to Allah to give me Taufeeq in my aim; and after I return from the journey, I may be able to conclude this book.

According to his son, the author returned from Ziarat but passed away within a month of it.

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